



First Colony: OUR SPANISH ORIGINS

La Primera Colonia:
NUESTROS ORÍGENES ESPAÑOLES

Educator Guide

First Colony: Our Spanish Origins is an interactive, bilingual exhibition produced by the Florida Museum of Natural History in collaboration with University of Florida Historic St. Augustine, Inc., and sponsored in part by the Department of State, Division of Historical Resources and the State of Florida.



FLORIDA MUSEUM
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Historic St. Augustine
UNIVERSITY of FLORIDA



Many schoolchildren know the rhyme “In 1492, Columbus sailed the ocean blue.” However, a common misconception is that the land now known as the United States had no European settlement until the English settled Jamestown in 1609.

Correcting that misconception, *The First Colony: Our Spanish Origins* exhibit examines the time frame from 1565, when Pedro Menéndez de Avilés rowed ashore at St. Augustine and claimed the land for Spain, until 1763, when Spain ceded *La Florida* to the English.

This exhibit brings together three overarching themes:

- St. Augustine was the site of the first permanent European settlement in the United States
- Archaeology contributes to our understanding of the past
- Multiculturalism occurs through time

Come Prepared

Plan Your Visit. For information about the exhibit and reservations, visit the Museum website.

Read the Exhibition Highlights for an advance look at artifacts and interactives students will encounter. The Guiding Questions may be used during the trip, or for pre- and post-visit discussions.

Background Information provides additional details.

Use the Classroom Activities to prepare students for their visit or to review afterward. The activities connect exhibit content to classroom curriculum by focusing on information that correlates to national and state standards, including the Florida Next Generation Sunshine Standards.

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Exhibition Highlights

Long before Jamestown, Spaniards, free and enslaved Africans and Native Americans crafted our country's first enduring European settlement in 1565 – St. Augustine. *First Colony: Our Spanish Origins* explores this period of time through archaeology, history and the stories of people who lived there. These first colonial immigrants created America's original "melting pot" – a colorful, multicultural society that was new then, but might seem familiar today.

The exhibit explores:

- Spanish exploration and colonization of *La Florida*
- Timucuan Native Americans
- How archaeology uncovers the past
- Life in St. Augustine and on the Florida frontier
- Military conflicts and the end of the Spanish colony
- Multiculturalism: past and present

The exhibit components are listed below, along with exhibit explorations, guiding questions and brief background information.

La Florida

Spain's *La Florida* was the first permanent European colony in America north of Mexico, and has played an important role in American history for 500 years.

Exhibit Explorations

- Walk aboard a Spanish ship on its way to *La Florida*.
- View a map of exploration routes.
- Peek out the portholes to view Timucuan villages.
- Examine supply barrels.
- Lift cannonballs.
- Study Native American and European artifacts.

Guiding Questions

- Why did Spain want to claim *La Florida*?
- Where was *La Florida* located?
- How can the graffiti from the ship help archaeologists and historians understand the 1565 expedition to St. Augustine?
- How was St. Augustine's location important to Spanish conquest?

The earliest European explorers in America were searching for wealth. Fifteen Spanish and two French expeditions came to *La Florida* between 1513 and 1565 looking for gold, Native American slaves and territory. *La Florida* did not have gold but its location could protect the main shipping channels between Spain and South America. St. Augustine provided Spain with a strategic base of operations for its coastal activities.

Life in the New Colony

In 1565, 800 Spaniards in five ships arrived in Timucuan territory. Admiral Pedro Menéndez de Avilés claimed the land for Spain.

Exhibit Explorations

- View what the colony looked like and hear stories of its residents through an interactive video inside a thatched hut.
- Sit at the First Thanksgiving table.
- Observe artifacts from the first colony.

Guiding Questions

- What were the early interactions between the Timucua and the newly arrived Spanish?
- How do we know about these Native Americans?
- How did the Timucuans use local resources?
- What was life like in the St. Augustine settlement?
- How did this First Thanksgiving differ from the Pilgrims' Thanksgiving? How were they similar?
- What do artifacts tell us about life in the new colony?
- What role did religion play in colonizing *La Florida*?

"Timucua" is a language group whose speakers were organized into chiefdoms with their own territories and political organizations. The Timucua lived along coastal estuaries and traded Florida goods throughout eastern North America for stone, copper and other items not available locally.

The Spanish celebrated their safe arrival with a Thanksgiving feast on September 8, 1565, 56 years before the Pilgrims' Thanksgiving. The meal consisted of salted pork, garbanzo beans, garlic, sea biscuits, almonds, olives and red wine – foods known to be on board the ships. Spanish soldiers and settlers shared the meal with the Timucua.





How Do We Know?

Archaeology is the study of artifacts from past human life. It is based on controlled field excavation, collaboration with many specialists and long hours in the lab.

Exhibit Explorations

- Work with a team to excavate and record objects found at a simulated dig pit to experience the archaeological process.
- Examine cross sections of barrel wells.
- Observe a variety of Native American and Spanish artifacts from the first colony site.

Guiding Questions

- How has archaeology helped uncover the daily life of St. Augustine?
- What are the steps in the archaeological process?
- What significance do barrel wells have in St. Augustine, then and now?
- Why is it important to collect objects found at archaeological sites?

Written historical documents provide the context for studying the past, but do not often discuss the daily lives of individuals, especially non-literate people. Archaeology can recover those details through artifacts – things people made, used and discarded. But because excavation destroys a site, preserving meticulous records and site collections is essential (e.g., recording the distinctive circular soil stains left by barrel wells). Integrating historical and archaeological evidence provides new understanding.

In addition to artifacts, soil can provide information about past life. Soil is altered when we dig a hole, discard trash or plant a flower. The changes in soil texture, moisture and chemistry show up as different dirt colors, allowing archaeologists to recognize and separate past events.

Archaeology involves many different researchers who work together as a team. They may include field archaeologists, remote sensing specialists, historians, architectural historians, ceramic technologists, zooarchaeologists and archaeobotanists. Excavation is exciting, but understanding what it means takes many hours of studying artifacts, soils, bones and seeds. Archaeologists often do not know what they discovered until all the pieces are put together and linked to historical data.

New technologies constantly reveal new things about old collections. For example, DNA analysis can identify origins. New extraction methods and microscope tools identify isotopes and minerals that indicate artifact sources. Geographic Information System (GIS) technology allows visualization of site data in new ways.





Convergence of Cultures

For nearly 200 years, St. Augustine was a culturally and ethnically diverse military garrison and capitol of the Spanish colony La Florida. It was the administrative center of a vast network of frontier missions, ranches and military outposts.

Exhibit Explorations

- Build your own town based on settlement regulations in an interactive game.
- Stroll through a Spanish colonial streetscape and explore households and daily activities, including religious practices, work lives and leisure.

Guiding Questions

- What was significant about the layout of St. Augustine?
- How did cultures converge in St. Augustine?
- In what ways did the church affect the lives of colonists?
- What jobs did civilians, soldiers and Native Americans have in St. Augustine?
- How was slavery in St. Augustine different from slavery in the English colonies?
- How did the military defend the settlement?
- How did life on the frontier evolve?
- What health issues did the colonists in St. Augustine encounter?

A diverse mix of Spaniards, free and enslaved Africans, Native Americans, and *criollos* made up the population of St. Augustine. *Criollos* are colonial residents born in America of white Spanish heritage. Though diverse, townspeople all relied on Spanish governance, the Catholic Church and the military.

Although the main source of support for the town was an annual government subsidy of money and supplies from Mexico, people found ways to earn money locally.

- Both free and enslaved people of African heritage lived and worked in St. Augustine. The Africans often married free people and served as militia soldiers.
- Native Americans worked on the construction of forts and defenses, provided food for the Spanish colony, and served as personal servants. But they were not slaves. Native leaders (*caciques*) often drafted their subjects and sent them to work in St. Augustine in exchange for Spanish gifts and privileges such as copper, bells and beads.

Government-sanctioned Catholicism was the only religion permitted for Spanish colonists. The Catholic Church's goal was to incorporate and spiritually guide all residents, regardless of their origins. Religion was the overriding factor (above race, rank or gender) in defining social acceptability.

Isolated military outposts protected missions and strategic roads and waterways. Since converting Native Americans to Catholicism was a principal goal of Spanish colonization, friars were placed in missions across the *La Florida* frontier to work with the Timucua, Apalachee and Guale. Many native tribes coexisted, sometimes tensely, with the Spaniards and retained their own social and political traditions.

Multiculturalism Today: Where Are We Now?

The experience of La Florida is an experience that resonates today.

Exhibit Explorations

- Place a sticker on the map to show the country of your family's origin.
- Turn the plates on the table to discover how people have shared foods from around the world.
- Create and share your own cultural collage.

Guiding Questions

- How is our society today culturally similar to the first colony?
- Where do your favorite "All-American" foods originate?
- What multicultural influences can you see where you live?

Most people in the United States associate the country's origins with the English colonial experience, which was markedly different from that in the Spanish colonies. Yet our society today may have more in common with the first colony experience as we navigate new issues of multiculturalism, race relations, language, changing traditions, immigration and globalism. The origins of United States citizens are diverse and cultural convergence is seen in city names such as Baton Rouge, El Paso, New York, Los Angeles, Tuscaloosa and more.

The coming together of cultures in society creates a rich mixture of people and traditions. For example, in 1778 Greek and Minorcan refugees arrived in St. Augustine, becoming farmers and businesspeople. They introduced new traditions and cuisine that remain an integral part of St. Augustine. Foods in your community come from across the world.





La Florida

On a modern map, the geographic area claimed by Ponce de León in 1513 stretched from the Florida Keys to Chesapeake Bay, and west to at least the Mississippi River. This was the first Spanish territorial claim north of Mexico. In claiming *La Florida*, Ponce de León was fulfilling the Spanish Requirement, a royal decree that Spain had a divine right to conquer and subjugate American lands and people.

Menéndez's journey was anything but easy. Storms and desertions cut the number of ships that arrived in *La Florida* to five. Because the inlet into St. Augustine was too narrow for the large trans-oceanic vessels, the large ships were off-loaded onto smaller rowboats to ferry the supplies and colonists ashore. This was a time-consuming and dangerous operation. While the Spaniards were unloading and preparing to again attack Fort Caroline, the French sailed to the Spanish settlement to attack. This engagement caused Menéndez to send away the *San Pelayo*, the ship laden with most of the food and supplies. The *San Pelayo* was lost at sea, leaving the colonists with very few supplies with which to start their new life.

The Native Americans living in the St. Augustine area were the Timucua. However, they were not the only native peoples in *La Florida*. Spanish missions eventually served the Timucua, Apalachee and Guale. The initial relationship between the Spanish and native people was cautiously friendly, but soon became strained and unstable because of Spanish demands for the food, labor and obedience they believed they were entitled to through the Spanish Requirement.

When St. Augustine was settled in 1565, the Spanish chose a location which had been the site of a Timucuan town for 700 years, now documented through archaeological work. Items from trash deposits and house sites revealed layers upon layers of history. By examining and dating the objects they excavated, archaeologists were able to determine the diet,

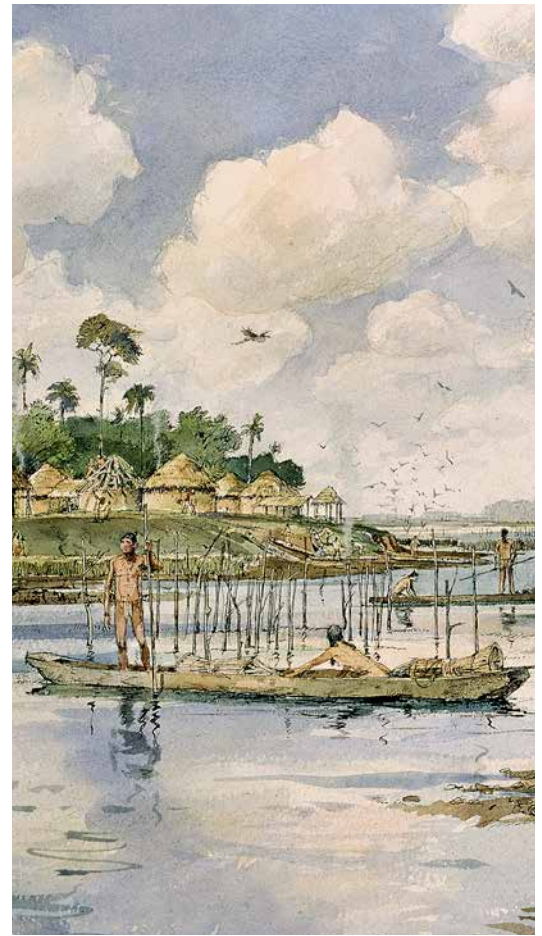
daily activities and how long the Timucua inhabited the area. Examination of trash middens revealed the Timucua were adept at using coastal resources. They ate shellfish and fish, and made shells into tools such as shovels, hammers and awls. They also hunted local game such as alligators and planted crops including maize (corn), beans and squash.

“Timucua” is a language group with its speakers organized into many chiefdoms. Each chiefdom had its own territory and political organization. When the Europeans arrived, Saturiwa was the chief of coastal northeast Florida. Although at first allied with the French and Spanish against neighboring chiefs encroaching on his territory, he soon became their enemy. Seloy was the local chief around St. Augustine; he was a sub-chief under Saturiwa. Spaniards camped in one of his towns, but whether Seloy willingly gave up his town or had it taken by force is unknown.

Although the Spanish lost many of their provisions on the doomed *San Pelayo*, Menéndez and the colonists celebrated their safe arrival in St. Augustine on September 8, 1565, with a feast. This feast is the first recorded “Thanksgiving” in North America. Unlike the representation of Thanksgiving with the Pilgrims and the northeastern Native Americans, the Timucuans and colonists had a late summer feast of Spanish foods. The feast probably included salted pork, garbanzo beans, garlic, sea biscuits, almonds, olives and red wine. Singers and musicians would have serenaded the group with Spanish songs.

After their supplies ran low, the Spanish likely relied on Timucuan fishing, hunting and agricultural practices. Spanish colonists also used local natural resources to build a fortified settlement. The settlement was bordered by water on three sides. The fourth side was a wood and earth wall that protected the thatch buildings surrounding a central plaza, a storehouse and the rectangular barracks of the soldiers. Soldiers in St. Augustine made up the *presidio*, a permanent garrison of government-paid military men. The presidio at St. Augustine was the first and therefore the oldest in the Americas.

St. Augustine did not have an easy beginning. Soldiers rebelled only nine months after the founding of the settlement, claiming that food shortage, forced labor and the absence of wealth made St. Augustine a dismal place to live. One hundred colonists escaped on a ship in 1566, never to be seen again. To make matters worse for the remaining colonists, Timucuans attacked their storehouse with flaming arrows, destroying many of the remaining provisions. The mutiny, along with the threat of further native attack, forced the settlement of St. Augustine to be moved to Anastasia Island, a barrier island near the original settlement. The settlement lingered at Anastasia Island until 1572, when it shifted back to the location where it remains today.





Catholicism and Multiculturalism

From its beginnings, St. Augustine was culturally and ethnically diverse with a mix of Spanish, African and Native American traditions and ancestry. Over time, *criollos* became a large demographic. *Criollos* were colonial residents born in America, whose parents claimed Spanish ancestry.

Settlements in the northern part of what is now the United States based privilege strictly on land ownership and the color of one's skin. In contrast, Spanish *La Florida* based privilege and societal advancement on being a devout Catholic and at least a claim to connection with nobility. Catholicism was government-sanctioned, and the only religion permitted for Spanish colonists. The Church influenced nearly all aspects of colonial life. From religious ceremonies to feast days, Catholicism dictated when it was acceptable to rest and when it was suitable to celebrate. As part of the Spanish Requirement, priests and missionaries worked to convert the Native Americans.

Priests ministered to the town's residents, presiding over masses, burials and processions, while Franciscan friars carved out the reign of God at Native American missions. Because of the multicultural character of St. Augustine, the lines between priestly jurisdiction and Franciscan ministry often were blurred. For example, records show that a woman named Juana Hernando de Herrero was the center of controversy. Juana, a Guale Indian married to a Spanish soldier, died in 1689. Franciscans claimed the right to bury her because of her Native American heritage, while the parish priest wanted to bury her in the St. Augustine cemetery as an upstanding townswoman. The matter was taken to the Bishop of Cuba who ruled in favor of the parish priest. However, the Franciscan friars stole her body and buried it at the mission. Clearly, jurisdictional rivalries existed in St. Augustine, and lines between native populations and Spanish settlers shifted accordingly.



Daily Life

The first colonists were creating a new life in an unfamiliar land. Florida was an alien setting and colonists had few familiar things from home. They developed a way of life that blended Spanish, Native American, African and newly created practices. While they kept their ties with Spain through their clothing styles and language, their home life was infused with other cultural practices. For example, Native American-influenced cooking implements, such as corn-grinding stones and local pottery, were used in every kitchen. A blending of multicultural traditions helped people cope with isolation from Spain, a difficult environment and the scarcity of imports.

Health

The health of St. Augustine citizens was precarious due to limited access to medical care, epidemic diseases and primitive sanitation. Sickness was common in this subtropical climate with a lack of privies and piping to get rid of waste and bring in fresh water. Chamber pots were the only way to dispose of waste, and barrel wells were the only access to fresh water. Unfortunately, wells frequently became contaminated. Sometimes small animals fell in and polluted the water, or wells accidentally became trash

depositories. When this happened, citizens would fill the well with more trash and cover it. These abandoned wells are gold mines for archaeologists seeking to discover how residents lived in the 16th, 17th and 18th centuries.

Social Life

Archaeological studies of buried remains from trash middens and homesites reveal the vibrant social life of colonists in St. Augustine. Although there was a clear social hierarchy based on family origin, rank and race, status could change as circumstances changed. As a presidio town, military hierarchy structured society. Spanish government officials, officers and Indian chiefs were at the top of the social ladder, and laborers – black, Indian and white – were at the bottom. All enjoyed games, music and often gambling. Taverns were gathering spots where men would drink and cavort, and community celebrations allowed members of all levels of society to enjoy the company of others while practicing their Catholic beliefs. Church feast days and processions were the principal community social events, but most people also enjoyed private leisure activities at home.

Slavery

Social position, and sometimes even racial classification, could, and often did, change through marriage, wealthy patrons or public service. For instance, slavery in *La Florida* was quite different than slavery in other parts of North America. Slavery in the Spanish world was based on the notion of loss in a “Just War” rather than race or homeland. Slaves were not bound to that condition for life, and had many rights that were unknown in Anglo-American slave settings. Spanish slaves could buy their freedom or be granted freedom for service to the Crown, sue their masters for mistreatment, and retain their families. This differed immensely from slavery in the northern colonies where slaves were chattel, bound for life and unable to release themselves from bondage. The Spanish slavery laws attracted many enslaved people who escaped from the north.

Economy

Sustaining economic life in St. Augustine required work from people at all levels of society. Nearly all jobs were connected to the military garrison, and those who were not full-time soldiers – including black and white as well as enslaved and free – fought in the militia. Native Americans exchanged labor and craft items for Spanish goods. Private enterprise also provided a way for garrisoned soldiers and enterprising townsfolk to make more money. Garrisoned soldiers were paid in rations and supplies in addition to money. However, many soldiers moonlighted as carpenters, blacksmiths and hunters when they were not on duty. Another example of entrepreneurship is Isavel de Los Rios, a 17th century free woman of color who baked and sold *rosquetes* (sweet cakes) to the citizens of St. Augustine. She was an independent entrepreneur in an age that was difficult for any woman, let alone a black woman.

Relations with American Indians

Spanish policy recognized the independent status of native *caciques* (leaders) and their territories throughout the Americas. Caciques received special privileges and gifts from the Spaniards, and in return they organized their subjects to provide food, labor and Catholic converts for St. Augustine. Overwork and close contact with the Spanish population frequently caused





epidemic disease, including common European ailments to which native people had no immunity (e.g., influenza, measles) as well as some ailments suffered by Spaniards and Native Americans alike (e.g., smallpox, typhus).

Lucas Menéndez, a Timucuan cacique, did not agree with the oppressive demands for labor and food. He organized a revolt that was brutally suppressed. The revolt ended with the hangings of several caciques and the movement of missions. Some native tribes became Christians and coexisted with the missionaries. Some Spanish friars attempted to learn the language of the Timucuan, such as Fray Francisco Pareja, who wrote a number of books in the language. Father Pareja also wrote a handbook for missionaries to help them elicit Timucuan confessions of “forgotten” (or perhaps unrecognized) sins.

St. Augustine in Conflict

St. Augustine was the administrative center of a network of Spanish military outposts that protected missions, strategic roads and waterways from foreign powers and their unconverted Indian allies.

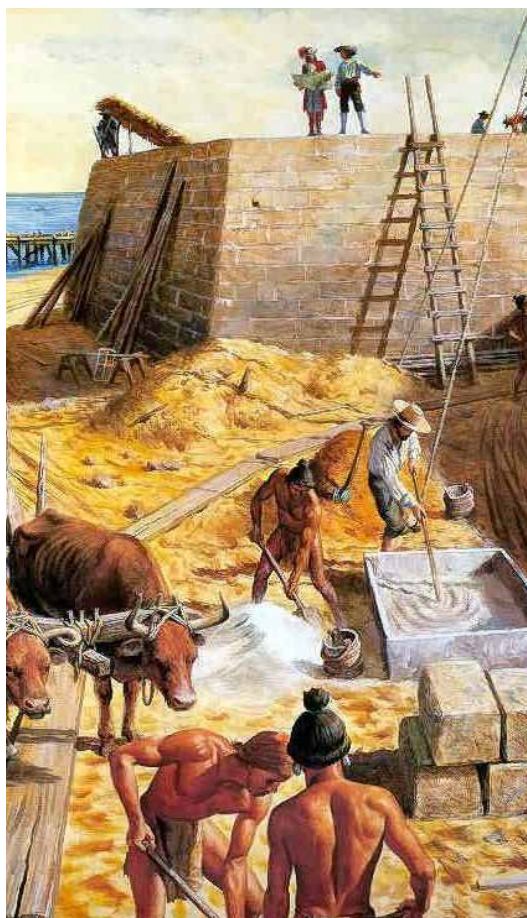
Soldiers were necessary in the town because St. Augustine was often under threat by English and French pirates (not government-sanctioned) and corsairs (government-sanctioned pirates). They sought to extinguish Spanish colonial outposts by capturing treasure ships and burning coastal towns. Although it was not a wealthy colony, St. Augustine was attacked by pirates several times. The worst attacks took place in 1586 and 1668. Francis Drake, the English pirate and explorer in the employ of Queen Elizabeth I, attacked and destroyed St. Augustine in 1586. As his fleet of 42 ships and 2,000 men attacked, Spanish settlers and many local Native Americans fled into the woods to escape. The English, along with a few Native Americans, looted and burned the Spanish town and fort. Spanish settlers crept back, and with the help of Cuba, rebuilt St. Augustine as a stronger presidio.

St. Augustine was attacked again in 1668 by another Englishman, William Searle, to free an important English settler who had been captured by the Spanish. This raid cost the lives of 70 St. Augustinians, as well as most of its treasury and food resources.

Building the Castillo de San Marcos

Searle’s devastating attack, as well as mounting British threats, prompted the building of the Castillo de San Marcos between 1672 and 1695. Before that, nine wood-and-earth forts had defended St. Augustine from pirates and threats of invasion. The Castillo was the tenth and last fort of St. Augustine, and the only one built of stone. The unique shell stone known as “coquina” was quarried locally, and walls made of the thick, porous stone absorbed the shock of cannon balls and enemy shot. The Castillo has never fallen to an enemy.

Several 18th century European wars were fought at sea and in colonial American territories. English settlers in Georgia and the Carolinas who were eager for lands, slaves and cattle attacked St. Augustine in 1702, 1728 and 1740. Although the Castillo remained standing, the English attacks destroyed all of the Spanish missions outside of St. Augustine.



To the north of the Castillo de San Marcos was Fort Mose. Established in 1738, this fort was manned by formerly enslaved Africans who escaped from the English colonies to the north. The Spanish offered them freedom, Catholic conversion and a place in the militia. Fort Mose became the first line of defense for St. Augustine, and played an important role in defeating the English forces under James Oglethorpe in 1740.

The Exodus of 1763

St. Augustine's two centuries as a Spanish colony came to an end in 1763 with the signing of the Treaty of Paris. This treaty ended the Seven Years' War and ceded all of *La Florida* to the British in exchange for Cuba. The Seven Years' War, fought from 1754-1763, was a global war fought by all the major European powers over colonization, territory and trade routes. The North American front of the Seven Years' War was called the French and Indian War. In North America, the war was fought between the French and the British as well as their Native American allies.

Virtually all of St. Augustine's residents, including Native Americans and black soldiers, departed for Cuba when *La Florida* became a British colony. They would rather leave their homes than live under English Protestant rule. This was partially due to the strong Catholic identity and roots that shaped Spanish colonial life, but colonists' lives also revolved around the military garrison. With the soldiers departing, life as St. Augustinians knew it was over, so they too left for Cuba. St. Augustine's history illustrates change and survival through political and social upheavals and a legacy of Spanish, English and American influences.

St. Augustine Archaeology

Archaeologists investigate the past through systematic field excavation, as well as collaborating with researchers in history, zoology, botany, architecture, geology and other fields. For every hour of field excavation, archaeologists spend at least five hours in the lab.

From precolonial eras to the Spanish colonial period and beyond, archaeology in St. Augustine provides a window to the past. As conveyed in the *First Colony* exhibit, archaeology provides detailed evidence about the everyday lives and work of colonists, which is rarely recorded in written documents.

Buried Wells

Wells provide special evidence of St. Augustine's past since they contain soil deposits that can be more precisely dated. Most of the wells in St. Augustine were "barrel wells." After digging a large hole in the soil to the depth of the water table, well-makers would stack open-ended barrels on top of one another to contain the water. Then they filled in the hole around the barrels, leaving about half a barrel protruding from the ground. Workers sometimes left their trash while filling the hole around the outside of the barrels. These items often tell archaeologists when the well was built.

Later, people dropped items into the wells, either by mistake or intentionally when wells were abandoned. The wet conditions sometimes preserve organic materials that normally decay in soil, such as wood, fabric and leather. Archaeologists study items left behind to determine the narrow time window when the well was filled. If wells became contaminated





with animals or trash, colonists would use the well as a large trash receptacle, usually filling it quickly with garbage and soil. Archaeologists know wells were usually filled in a short time by matching artifacts deposited in the bottom and top of the well. By examining the trash, archaeologists can determine the time period of the well and when it was sealed. Wells and other trash-laden areas are excellent resources for archaeologists today.

Religious Artifacts

The religious practices of Spanish colonists can be examined through archaeological evidence. Catholics used many physical symbols of their beliefs, such as rosaries, paintings, medals and jewelry. These relics were well regarded and therefore not often found in middens. However, archaeologists sometimes find lost or discarded Catholic symbols which can be used to understand the religious beliefs of St. Augustine's Spanish residents. Religious medallions often show a saint who was a patron of certain professions and circumstances (such as gunners, relief from illness, blacksmiths, hunters, etc.).

Discovering Daily Life

Archaeologists are extremely interested in understanding the daily lives of people who lived before us. Historical documents generally describe the lives of famous or important people, but do not include much about individuals from other social classes. Archaeology can reveal details about the everyday lives of ordinary residents, such as food, health care, religion, occupations and child care. Bones and seeds found in middens reveal the typical meals consumed in Spanish St. Augustine. By examining skeletons, archaeologists can uncover information about health and diet, such as the finding that most St. Augustine residents suffered from tooth decay and joint diseases.

Cultural Convergence

Cultural blending was a signature of life in Spanish St. Augustine. The blending of cultures is evident in the foods eaten and goods used—for example, St. Augustine residents started eating maize and growing squash, local Timucuan practices. Their relationships were also multicultural, and often multiracial. Marriages between people of European, African and American Indian heritage took place regularly, most commonly between Spanish soldiers and Native American women. Although a social hierarchy existed, a person's status could change based on their Catholic devotion, patronage, advantageous marriage, merit or economic enterprise.

Multicultural St. Augustine existed from 1565-1763. British rule challenged the status quo when those with ties to Spain fled to Cuba. British colonists moved in and brought different cultural practices. This exhibit does not discuss those circumstances, but instead focuses on the first colony. In our increasingly global society, many of these initial experiences continue to resonate today. Race relations, differences in language, changing traditions and immigration are familiar contemporary political and social issues. By examining the past through the lens of St. Augustine, we can see how our predecessors dealt with upheaval, change and cultural blending, and learn from them.



Classroom Activity

Observation and Inference: *Students use science practices to study past human life.*

Objective

Students analyze artifacts from a St. Augustine archaeological site to differentiate between observation and inference and then develop hypotheses.

Background Information

Written historical documents provide the context for studying the past, but rarely discuss the daily lives of individuals, especially non-literate people. Archaeology can recover those details through artifacts – things people made, used and discarded. Integrating historical and archaeological evidence provides new understanding.

Science is based on observation and inference. Any phenomenon being studied must first be observed, whether it be from a satellite or through a microscope. An inference is a reason proposed to explain an observation. Many different inferences are possible from one observation. The hypothesis is a chosen inference that the scientist will attempt to confirm or disprove through testing.

Archaeologists use observation and inference to learn about past people. By making observations of objects (artifacts and sites), they infer the behavior of the people who used the objects. When archaeologists find the remains of a village (observation), they might infer that the people were farmers. To test this inference (hypothesis), they would look for evidence of farming, such as farming implements (e.g., stone hoes) and food remains from crops (e.g., corn cobs, squash seeds). If they find these objects, their hypothesis is verified. Archaeologists construct careful hypotheses when making inferences from archaeological data.

Materials

- “St. Augustine Artifacts” worksheets for each student
- A collection of foreign or U.S. coins (one for each student or group)

Suggested Approach

1. Present students with a possible observation-inference scenario from their lives. E.g., all the students in the classroom came to school on Tuesday, but did not come on Monday (observation). What many and varied reasons (proposed inferences) might there be for their absence on Monday? Examples include holiday, sleet storm, teacher workday, fire at school Sunday night.

In what ways might one or more of these inferences (hypotheses) be tested in order to come to a conclusion about the absence? Examples include: check the calendar for a holiday on Monday; check the weather report; ask the teacher if Monday was a teacher workday; ask the local fire department if they responded to a fire at the school on Sunday.

2. Divide students into groups and distribute the “St. Augustine Artifacts” worksheet to each student. Tell students that these items were found at a St. Augustine archaeological site.
3. As a group, students write observations and inferences for each image on the first worksheet.
4. Each group shares its answers. How did they make their inferences? Which observation is the inference based on? How might one or more of the inferences be tested?
5. Working individually, students write their observations and inferences for the artifacts on the second worksheet.

Extension

- Give each student or group a foreign or U.S. coin and ask them to imagine they found the coin at an archaeological site. They will create a list of observation and inference statements about the coin. Have them choose one inference as their hypothesis and describe how they might test it.
- Visit the *First Colony: Our Spanish Origins* exhibit to view St. Augustine artifacts and to learn more about archaeology.



St. Augustine Artifacts

Observations:

Inferences:



Observations:

Inferences:



St. Augustine Artifacts

Observations:

Inferences:



Observations:

Inferences:



St. Augustine Artifacts – Possible Answers

Observations:

Large pieces of broken shells
Wood handle with shell attached
Two thin, pointy shell pieces

Inferences:

Tools or weapons
Native American items



Observations:

Metal
Engraved
Two oval shape, one octagonal
Images of people
First item: mother holding baby
Second item: a chalice and host, people kneeling and the word Roma engraved
Third item: figure with a crown

Inferences:

Religious symbols
European items
Jewelry
Decorations
Coins



St. Augustine Artifacts – Possible Answers

Observations:

Broken pieces, 14 in total
Ceramic or pottery
Most pieces are blue and white
Smaller green piece
Shiny
Designed with images

Inferences:

European items
Dishes or containers



Observations:

Made of clay
Hard
Patterned, different pattern on each piece
Three broken pieces
Each piece is a different color

Inferences:

Each piece came from a different pottery item
Items made from different soils
Each was made by different people
and/or different times
Black coloring on the bottom left piece
indicates cooking pot
Patterns indicate items had a special use
because time was taken to decorate them

Classroom Activity

Archaeological Context: *Students learn that artifacts must remain in context to provide the most information possible about an archaeological site.*

Objective

Students use classification to learn about past cultures of people.

Materials

- Index cards
- Pencil and paper for each group

Suggested Approach

1. Discuss how personal items describe our identity. If I had never met you and walked into your bedroom, what would I know about you from the things you have there? Would I know if you were a boy or a girl? Would I know what your interests are? Would I know if you share your room?

Think of something in your bedroom that is very special to you. What does that object, along with everything else in your room, tell about you? Everything together provides an informative context. You have selected certain things to have, and together these things tell about you.

Now imagine that your special object has been taken from you and is found in the city park. How does this change what could be known about you? When it is removed from your room, the object alone tells nothing, and your room is now missing an important piece of information about you. Context has been disturbed, and information about you is lost.

2. Divide students into small groups and assign each group a number. Give each student an index card and a pencil with the group number written on the back.
 - Each small group of students chooses a room or type of building, such as a hospital operating room, a kitchen or hardware store, and keeps their selection a secret from the other groups. They decide what objects (artifacts) in the room make it distinctive.
 - Each student writes one object on his/her card and the group cards are stacked together.
 - The stack of cards from each group is passed to the next group. They students will infer the identity or function of the location based on the artifacts listed on the cards.
 - The cards will continue to be passed until all groups have worked with all of the card sets – however, each time before the cards are passed, a student will remove one card so that fewer and fewer objects remain as the cards are passed on. The removed cards should be placed off to the side so they do not get mixed up with the other sets of cards.
 - Discuss results. How many groups correctly guessed the functions of the different locations? How does removing an object affect the accuracy of your guess? Is one object taken out of context (a card removed at random) able to give as accurate a picture as when all of the objects (cards) are together?
3. Have students describe what they have learned about the significance of context. Artifacts in context are the basis for all understanding about the people who were living in North America before Europeans arrived; archaeology is a science of context. Removing artifacts from a site removes them from their context and makes it very difficult to get a complete understanding of past people.
4. Imagine that an archaeologist found your classroom thousands of years from now. Make a statement about how artifacts in the context of your classroom will enable the archaeologist to learn about your class. Create a hypothetical time capsule of 10 items students think will be the greatest help in explaining what goes on in your classroom.

Extension

- Show the students an item with which they would not be familiar (e.g., coffee percolator, adding machine) and have them hypothesize how people may have used this artifact. This discussion should help students understand the difficulty that archaeologists may have interpreting unfamiliar objects.
- If in the future, archaeologists dug up artifacts from your life, what would they find? What would these objects tell them about how you lived? Build your own time capsule, and send a message to future generations.

Classroom Activity

Not Your Grandmother's Thanksgiving: Students discuss the similarities and differences between the Spanish Thanksgiving in St. Augustine and the Pilgrim Thanksgiving 56 years later.

Objective

Students compare and contrast the Pilgrim Thanksgiving in 1621 with the Spanish Thanksgiving in 1565.

Background Information

Tradition holds that the first European Thanksgiving in America was celebrated in 1621 between Pilgrims and the Wampanoag at Plymouth Plantation. However, an earlier European Thanksgiving celebration took place in Florida, 56 years before the Pilgrim Thanksgiving.

When the first Spanish settlers landed in what is now St. Augustine, Florida on September 8, 1565, to build a settlement, their first act was to hold a religious service to thank God for the safe arrival of the Spanish fleet. After the mass, Father Francisco Lopez stipulated that the local Timucua be fed along with the Spanish settlers, including Don Pedro Menéndez de Avilés, the leader of the expedition. The ship's records indicate the meal was entirely Spanish food from the ships. Their Thanksgiving dinner consisted of salted pork, garbanzo beans, ship's bread and red wine.

The first Pilgrim Thanksgiving was held 56 years later in the fall of 1621 with the Wampanoag, who played a lead role in this historic encounter and had been essential to the survival of the colonists during the newcomers' first year. The spring before, the Pilgrims had planted Indian corn, barley and peas. They learned from the Wampanoag how to manure the ground with herrings or alewives. For three days the Pilgrims and the Wampanoag feasted on venison, roast duck, goose and turkey, clams, eels, corn bread, hasty pudding, leeks, water cress, wild plums, dried berries and wine made of wild grapes.

Materials

- *America's REAL First Thanksgiving* by Robyn Gioia (Sarasota, FL: Pineapple Press, 2014)
- Compare and Contrast worksheet

Suggested Approach

1. Discuss how students celebrate the Thanksgiving holiday. When do we celebrate it? Why do we celebrate it?
2. Discuss or read about the Pilgrim Thanksgiving. When did it occur? Who was there? What did they eat?
3. Read about the Spanish Thanksgiving celebrated in Florida in the book, *America's REAL First Thanksgiving*. Ask students if they knew about this earlier Thanksgiving. Why do you think most Americans recognize the Pilgrim Thanksgiving as the first European Thanksgiving in America?
4. After discussing both Thanksgivings, have students brainstorm how the two celebrations were alike and how they were different.
5. Using the Compare and Contrast handout, students may work individually or discuss their thoughts with a partner or group. Have students share their ideas with the class to hear different ideas they may not have considered.

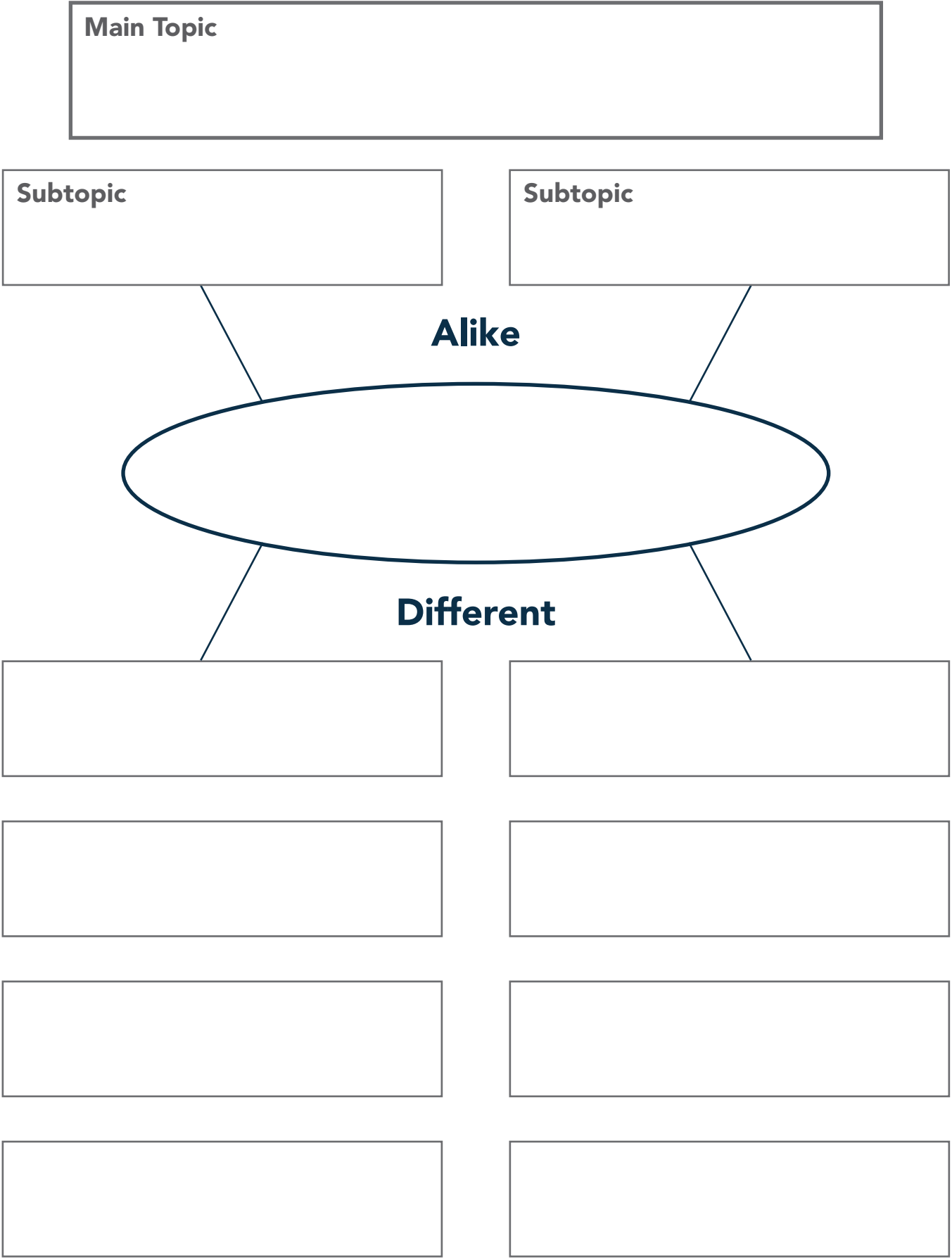
Use the following questions to encourage detailed comparisons:

- From which country did the settlers emigrate?
 - Did they bring food with them? Why or why not?
 - On what date did Thanksgiving occur?
 - What was the purpose of the Thanksgiving meal?
 - Who attended?
 - What foods were served?
6. After a class discussion, students may use their handouts to help them write about the two Thanksgivings.

Extension

- Visit the *First Colony: Our Spanish Origins* exhibit and explore the "Kitchen and Table" section to learn more about the first Spanish Thanksgiving in Florida.
- Encourage students to create a poster, collage or a PowerPoint presentation comparing the two Thanksgivings.

Compare & Contrast



Classroom Activity

A Kid's Life: 1700s St. Augustine vs. Today: Students use informational text to draw conclusions about a child's life in St. Augustine during the 1700s and compare it to their lives today.

Objectives

- Students compare and contrast a child's life in St. Augustine in 1740 with life today using a Venn diagram.
- Students write a journal entry about a day in the life of a 1740s St. Augustine child.

Materials

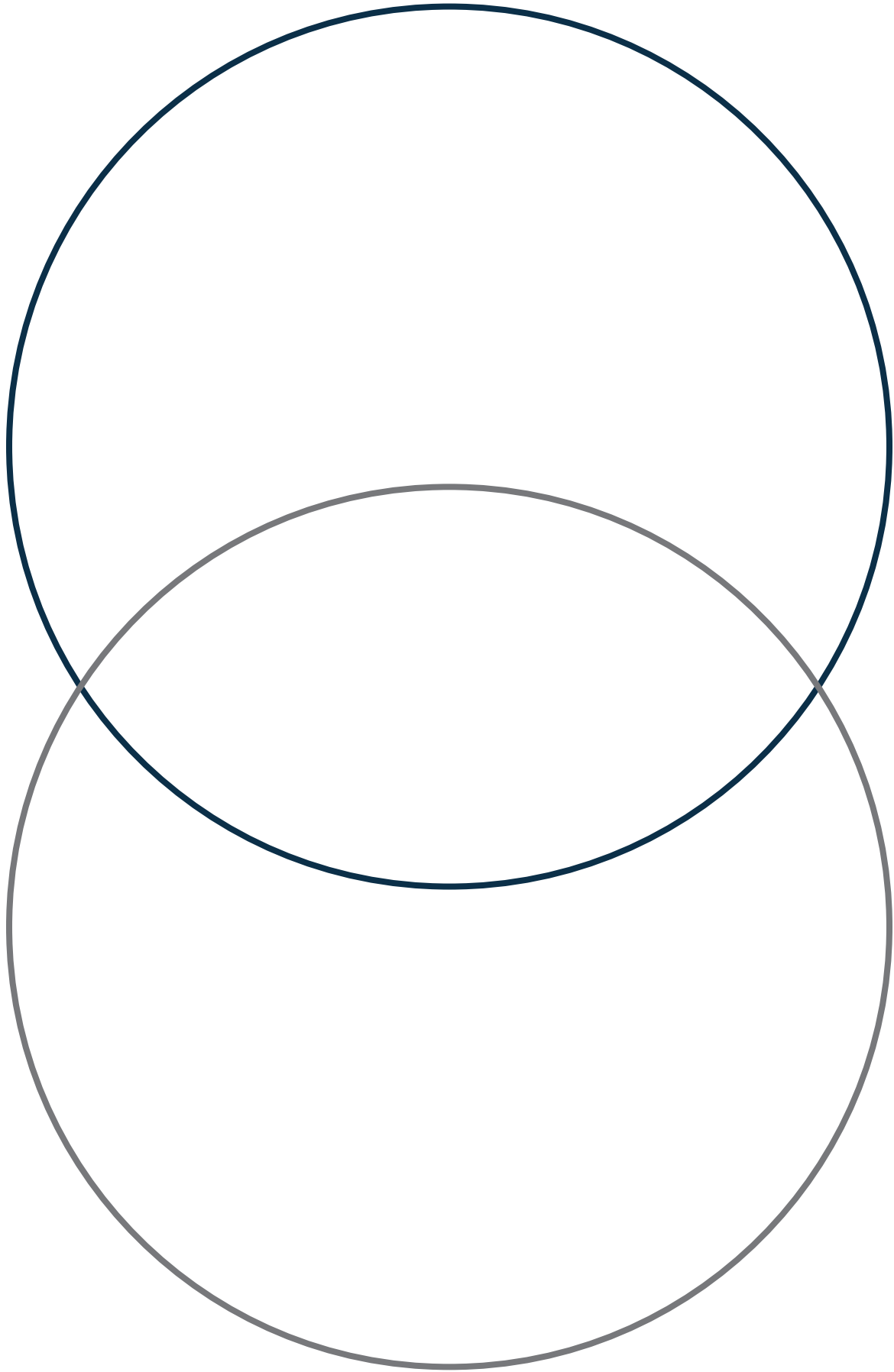
- Venn diagram worksheet
- "A Child in St. Augustine in 1740" by Susan R. Parker
<http://web.uflib.ufl.edu/digital/collections/Teachers/Readings/UF00025126.pdf>

Suggested Approach

1. Have students respond (in writing or as a class discussion) to the following:
 - Describe your house. What is it made of? How many rooms does it have?
 - Identify the people who live in your house.
 - Make a list of your responsibilities/chores at home.
 - What subjects do you learn in school?
 - Do all children in your community attend school?
 - What type of job would you like to do when you grow up?
2. Discuss what life might have been like in the 1700s. What do you think you would have in common with children who lived in Florida at this time?
3. Divide students into small groups. Each group will read the article "A Child in St. Augustine in 1740" by Susan R. Parker. As they read, they should highlight information that relates to the questions listed above.
4. After reading the article, students use a Venn diagram to compare and contrast a child's life today with a child's life in 1700s St. Augustine.
5. Using their Venn diagrams, students work independently to create a diary entry of a child who lived in St. Augustine during the 1700s. The entry should include a description and drawing of a house, and descriptions of the people who live in the house, responsibilities at home, a typical day at school, and the type of job they hope to have when they grow up. Students may volunteer to read their diary entries to the class.

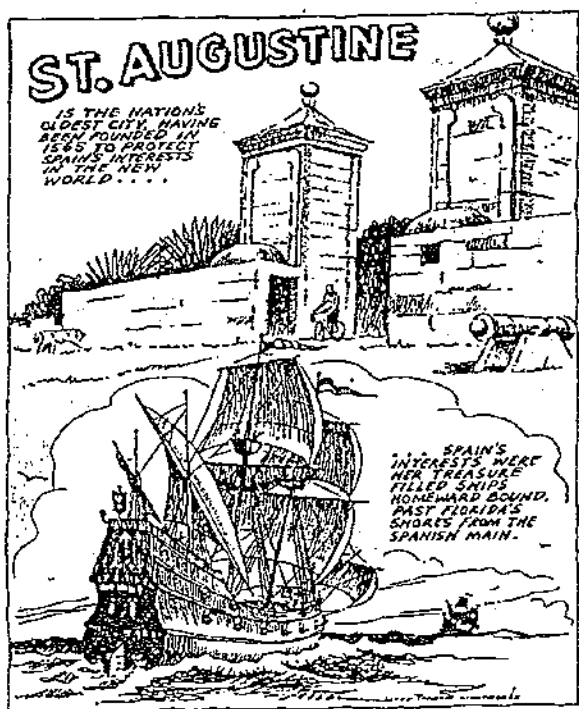
Extension

- Visit the *First Colony: Our Spanish Origins* exhibit and explore the "Convergence of Cultures" section to learn more about daily life for children in St. Augustine.



Life Today

Life in 1740 St. Augustine



A CHILD IN ST. AUGUSTINE IN 1740

by Susan R. Parker

St. Augustine was a Spanish town for almost 250 years. It was a military post for Spain. It was founded in 1565. About forty years later, when the boys and girls who had helped to found St. Augustine had themselves become grandparents, England started its first colony in Virginia in 1607.

People in the past did not write much about what children did or thought, but we can tell you some things about children in this town at the edge of the ocean, where the threat of attack by a foreign country was an

everyday concern. Let's see what it was like in 1740, the year the soldiers from Georgia tried to take over St. Augustine for their country--Great Britain.

Girls and boys who lived in St. Augustine in 1740 spoke Spanish. Almost all of them were born in St. Augustine and baptized within a week of their birth. Aunts, uncles, or favorite neighbors became the godparents of the infant. The parents named the girls: Ana, Leocadia, Victoriana, Sebastiana, and, of course, Maria. They called their boys Jose, Francisco, Bartolome, Pedro, and Antonio.

Their mothers also had been born in St. Augustine. In fact, their families had come to the city more than 150 years before. Their fathers might have been born here, but many fathers had left other parts of the Spanish empire--Spain, Cuba, Mexico--to come to St. Augustine to be soldiers at the town's fortress--**Castillo de San Marcos**. These men met and married women from St. Augustine.

Many children lived with a step-mother or a step-father, not because of divorce, but because one of their parents had died. Women frequently died in childbirth. Before reaching adulthood, many children had several step-parents or might live with relatives because both parents were dead. Contagious **[CON-TAGE-US]** diseases killed many people at this time, before the invention of immunizations **[E-MUNE-NI-ZA-SHUNS]**. Thus cousins and very young aunts or uncles also resided in the household as well as grandparents and all sorts of other relatives. Because most houses had only one or two rooms, the family members all slept near each other, not in separate rooms. "Lodgers" who were not relatives, perhaps an unmarried soldier or someone without a family in St. Augus-

tine, might also live in the house, helping with household expenses or duties.

The Spanish in St. Augustine built their houses of wood boards placed vertically [up and down to the ground] or of **tabby**. To make **tabby** [**tapia** in Spanish], the residents gathered empty oyster shells, burned and pounded them to a powder, then mixed in water and sand to create a sort of concrete. They roofed their houses with palm fronds. For the grander homes, men quarried [dug up out of the ground] a shellstone called **coquina** [**CO-KEE-NA**] on a barrier island across the bay from the castillo. The workers loaded the cut stone onto rafts and floated it to the mainland. The castillo's walls are made of coquina.

The residents built the walls of their houses right at the streetline with a high fence enclosing the property. Entry doors were on the side of the house, not on the street. Meals were often cooked outside over wood fires. A pan of charcoal placed on its own special stand called a **brasero** [**BRA-SER-O**] provided heat for the house in cold weather.

St. Augustine had a central square called a **plaza** [**PLA-ZA**]. The town's streets were narrow and straight. An earthen wall supported by palm logs surrounded and protected the town against invaders. Sharp cacti or Spanish bayonets topped the wall. This wall slowed down attackers, and from behind the wall, soldiers could fire at the enemy. The wall needed constant repair. Cattle, grazing freely without fences, caused a lot of damage to the wall with their hooves.

St. Augustine was a military outpost of the Spanish empire; fathers were usually soldiers. There was always a group of soldiers on guard duty at the fort--day and night.

If a soldier-father was assigned to one of the lookout posts that were many miles outside of town, he would be away for a month. Then the children would have to assist with additional chores that the father usually did when he was home. Children hoed and weeded gardens, fed chickens and goats in the backyard, fished and gathered oysters.

Everyone in town was a Roman Catholic.

It was the official religion of the Spanish empire. Most of the holidays and festivals were religious holidays. On these days parades began at the church and wound their way through the city's street. On the day of Corpus Christi, [Latin for **the body of Christ**] celebrated seven weeks after Easter, the townspeople strewed the path of the procession with palm fronds and fragrant herbs. Sometimes the governor ordered cannons to be fired for celebrations. When a new king of Spain was crowned, the people of St. Augustine celebrated that event, as did all the people in Spain's colonies. When a king or queen died, there was a solemn memorial service throughout the empire.

Three days a week priests taught the boys of upstanding families. At the St. Augustine school, the students learned **Latin** and songs for church services. Two or three hundred years ago education was not available to all children as it is today. This was true almost everywhere, not just in St. Augustine, and parents who could afford it hired tutors to teach their children at home. Many parents themselves could not read. Out of every 100 soldiers in St. Augustine, 78 did not know how to read or write; 12 of the 100 knew only how to sign their names; and only 8 were literate [**LIT-ER-IT**]. For each 100 women, even fewer could read and write.

Many boys in St. Augustine became soldiers. A few went to sea as cabin boys at about age 12. Black boys, who in 1740 were usually slaves, could be drummers for the troops. From the steps of the **Government House**, they beat their drums to notify the townspeople of special events, such as public sales. Indian boys became **harbor pilots**, **cattleherders**, and **scouts** for the government if they did not choose to be soldiers.

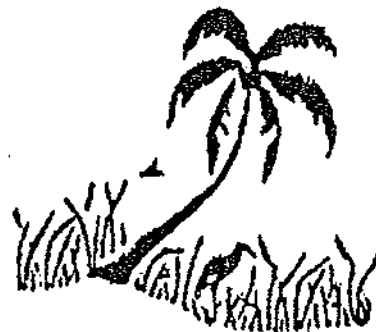
Some Indian families lived in houses in town, while others lived in villages just outside the town's protective wall. The Spanish in Florida and the British in Georgia had been enemies for more than a hundred years. Wars and raids had disrupted the Indians' lives. Some Indians sided with the English, others with the Spanish. St. Augustine's "town" Indians had moved near or into the town for protection. These Indians

were Christians, and priests held religious services in their villages.

In 1740, the British from Georgia tried to capture St. Augustine. The town's residents worried that they would all have to go into the Castillo for protection from the attack. Forty years earlier, 1500 townspeople spent six weeks inside the fort while English attackers from Carolina camped in their yards. This time, the civilians did not have to retreat to the safety of the castle. For weeks, however, the people of St. Augustine heard the cannons that the Spanish and British fired at each other.

What really worried the Spanish governor and the people was not the cannons, but the food supply. Much of the town's food arrived on boats from **Cuba** and **Mexico**. Other food came into the city from English ships headed for Europe with goods, which Spanish privateers captured. When the British cannon-fire began in 1740, the city had only a six weeks supply of food on hand. Enemy ships blocked the harbor, and British soldiers camped on the outskirts of the town. Hunting and fishing were not easy. Fortunately, warships from Cuba arrived in St. Augustine before the supply of food ran out, and the British fled back to Georgia.

What do you think about life in the 18th century city of St. Augustine?



Classroom Activity

School Rules: Old and New: *Students will compare school rules for 18th century St. Augustine to school rules today and reflect on how they are similar and different, and why rules might change.*

Objectives

- Students explain the need for society and school rules.
- Students utilize a primary source to compare and contrast school rules for Spanish St. Augustine in 1786 to school rules today.
- Students decide what rules are needed in today's schools or classrooms.

Background Information

The set of rules used for this activity are from 1786, for boys only. In 1788, the wooden school house on St. George Street in St. Augustine became a co-ed school, teaching boys and girls of various ages.

Materials

- Copy of primary source: "The Rules and Instructions that must be Observed for the Proper Running and Regulation of the Schools to be established in this City of Saint Augustine, East Florida" [East Florida Papers, Library of Congress, Bundle 41 B4, Reel 16]
- Simplified version of the rules

Suggested Approach for Younger Students

1. Discuss why rules are necessary.
2. As a class, read and discuss the St. Augustine rules (official copy or simplified version).
 - How are these rules similar to and different from ours?
 - Why might they differ?
3. Students work in groups to discuss what rules might be needed for their school or class.
4. Each group should produce four written rules, read them to the class and explain why these rules are necessary.

Suggested Approach for Older Students

1. Discuss why rules are necessary for school and society.
2. Discuss what constitutes good and bad rules, and establish criteria for rules.
3. Students work in small groups to review 2-3 of the St. Augustine rules.
 - Compare and contrast the rules to school rules today.
 - Explain why some rules have changed over time.
 - Ask each group to present its findings to the class.
4. Discuss why rules change over time. How might school rules differ 200 years from now?

ST. AUGUSTINE SCHOOL RULES (1786)

1. The school shall be open from 7AM to sunset with a two hour break at noon for lunch and siesta.
2. Each student shall greet with proper courtesy first his teacher and then his classmates.
3. The students shall come to school with all possible cleanliness, hair combed and faces, hands, and feet washed.
4. The teacher shall take roll each morning and afternoon. If a student fails to answer, the teacher shall send one or two boys to see why he is absent or bring him back to school.
5. The school room is to be swept at least weekly by the students.
6. No student may leave the classroom without the teacher's permission. When excused, the student shall take a ruler from the teacher's desk and return it to the desk when he returns. A pendulum will be started when the student leaves and he must return before it stops swinging.
7. Every month, each student will take a general test administered by the priest to check their progress in writing, reading, math, and Christian doctrine.
8. The students must memorize the math tables at night and recite them in the morning to the teacher. They must also read a portion of the historical catechism. This is to prevent them from being idle at home.
9. The students are to go directly home from school and avoid shouting, loitering, or pranks.

The Rules and Instructions that must be Observed for the Proper Running and Regulation of the Schools to be established in this City of Saint Augustine, East Florida

By order and at the expense of his Majesty the King, drawn up in conformity with the stated Royal Edict, and at the behest of his Excellency, Señor Don Vicente Manuel de Zéspedes, brigadier in the Royal Armies, governor and commander general of Saint Augustine, and approved by Don Thomas Hassett, curate, vicar, and ecclesiastical authority of this city and province, December 25, 1786. [*East Florida Papers, Library of Congress, Bundle 41 B4, Reel 16*]

1. In accordance with his Majesty's pious intentions, no teacher shall obtain a post as instructor unless first passing an examination, and gaining the approval of the civil and religious authorities. Teachers will duly observe the rules and other regulations and resolutions that their superiors, civil and religious, communicate to them for the better advancement of their students.
2. The schools will be designated as primary and secondary. The primary school will only admit children ready for spelling, or those that have some additional learning, up to the point where they are ready for instruction in writing. After that, they shall pass from primary to secondary school, where they will be taught to write and to do math, and will perfect their reading skills. Only children of this grade will be admitted to secondary school, unless the authorities determine on a different policy.
3. His Majesty having allocated salaries to teachers sufficient to sustain them with a satisfactory income, no teacher is allowed to request any kind of compensation from parents for teaching their children.
4. Every year at Easter time, the teachers will draw up a list of all the children living in the parish, as noted in the census, noting down their ages, where they live, etc. After this, the teachers will request that parents send their children to the appropriate school. And if children do not attend, either because their parents are neglecting to send them, or from laziness and indifference on the part of the children themselves, the teacher will inform the parish priest, who will decide on the appropriate course of action. The teacher will follow the same procedure when a student misses school and has a poor excuse.
5. School will open throughout the year at seven o'clock in the morning and at two o'clock in the afternoon. Students are never to be dismissed from morning lessons before twelve o'clock noon. In winter time, afternoon sessions will end at sunset. The rest of the year, they may end one half hour before sunset.
6. Each morning and each afternoon, upon entering school, the children will greet their teachers respectfully, and will also greet the other students, and each one, having hung up his hat in its place, will take his seat quietly. After making the sign of the Cross in the name of the Holy Trinity, they will turn to the book or paper of their first lesson.
7. At the school each teacher will keep a roll book, or ledger, of the children under his charge, and using this he will call roll at eight o'clock every morning, and at a quarter past two every afternoon, designating each student by his first and last name. And if a student is absent during roll, the teacher should send one or two boys to the house of that student's parents, to find out why he is absent, and to bring him to school when it is necessary. Punishment of delinquent students will rest with the teacher, based on the reason given for their absence.
8. Teachers should be fair-minded when reprimanding or disciplining children. And since some will respond best to a lecture on morals, others to corporal punishment, the teachers will take particular care to know the temper and nature of each student. They will never shout out oaths or make fun of a student, or make any comments about his parents or relatives; and they will not allow students to insult one another or their families, either in school or out of it. The teacher should treat all students like good Christians, with charity and love.
9. The students will come to class in the mornings and afternoons as neat in appearance as possible, with their hair combed, their faces and hands washed, and their feet clean (if they come without shoes). Teachers will not keep students at school when they have a contagious illness, such as the itch (chicken pox), or other sickness. They will dismiss them from class, after first letting their parents know, so they will not be offended that the student must miss school while convalescing.

10. The schools will be cleaned by the students at least once a week, and the teacher will assign a sufficient number of students to do it, without making any distinctions among them, beginning with the first class through the last, so that each in turn takes part in this duty.
11. No student will leave school even in case of necessity without the express permission of the teacher. And so that no more than one may be away at a time, the teacher will, when granting permission, give him a ruler (which the teacher will keep at his table or desk for this purpose), and will not give any other student permission to leave until the first has returned with the ruler. The amount of time the student is away will be checked by means of a pendulum hung from the ceiling of the room. The student will set this pendulum in motion when he leaves, and the teacher will note if the pendulum is still swinging when the student comes back.
12. The school will be divided into different classes with separate seating, according to the abilities and advancement of the pupils. The foremost or best student in each class will get a title, and the best overall student will be called the Emperor of the School, each one keeping his title unless overtaken by someone more deserving.
13. At the beginning of each month there will be a general examination before the parish priest and the teachers, measuring the progress made by the students in reading, writing, arithmetic, religious doctrine, etc., during the previous month. Based on his achievements, each student will be assigned to the seat or position he has earned, and will keep it until the next exam. Those who earned titles for outstanding performance in the previous month may be awarded them again, if they merit it. And if they do not, they must give up their place and take the one they earned.
14. Students receiving instruction in the alphabet, spelling, and reading, will do four lessons per day with the teacher, two in the morning and two in the afternoon. The teacher will also instruct them in Christian doctrine, prayers, and litanies, morning and afternoon, according to custom. With great care and thoroughness, the teacher will encourage clear and distinct enunciation, and comprehension of reading, observing commas, semicolons, etc., (and will do this himself not through some other person). The teacher of the secondary school will follow the same method in instructing students to write, with the exception that these students will do two lessons per day, during the morning and afternoon. The teacher will show them how to position their hands and grasp the quill, and when they are finished with their copying work will correct and instruct them in their mistakes.
15. Students learning arithmetic, or math, will solve two problems per day, will write one or two assignments, and read two lessons, and in the afternoon will receive a session on religious doctrine. The teacher will never promote them from one thing to another until they are well instructed in what they have in hand, their mistakes being pointed out and corrected, as was noted in the previous rule.
16. The teacher of the secondary school will make sure that his students learn the arithmetic tables by heart. To prevent this from interfering with lessons at school, they should take the tables home and memorize them in the evening, giving an account of their work to the teacher the following morning. And in the afternoon, whenever the boys studying reading are not occupied with it, the teacher may assign parts of Father Flauré's *Historical Catechism*, or some other author, for them to memorize in the evening, matching the amount of work to their abilities, so they will not be idle at home.
17. The teachers will instruct their students in how to assist at the Mass, and will name in turn two of their students to assist the priest on Sundays and high holy days in performance of the divine rites, and also on Saturday evenings, and during the evening prayers of all the feast days throughout the year, or whenever there is a congregation of parishioners at the church.
18. On evenings when there is a procession of the Rosary from the church through the streets, the teachers will attend it with their respective students, no exceptions or excuses being allowed, and will take great pains that their pupils behave themselves respectfully and with devotion.

19. Teachers will attend the services for Salve on Saturdays and Vespers on Sundays with their students, and also on other Holy Days, and on those days when the Gospel is read.
20. Whenever God may please to call one of the students to judgment, the teachers with their students will attend the funeral procession, and when necessary four of the students will serve as bearers to carry the remains to the cemetery.
21. All students, from the age of seven years up, will receive Confession in the presence of their teachers on the four fast-days of the year, and teachers will advise their respective classes a day or two beforehand, so that the students have time to make a proper examination of conscience. The teacher will instruct them, according to their age, on how to prepare for Confession, relating how they must take care to confess all their sins, omitting nothing from negligence or for other reasons, and reminding them that the sacrament requires that they be truly sorry for their sins; and giving the same guidance to those who will be receiving the sacrament of the Holy Eucharist. And the students will go to Confession in three groups, each teacher assigning a portion of his students to each group, so that on the stated fast days they will be able to go to the Church efficiently and then return to school.
22. The teacher will endeavor to obtain the most instructive books for the students' lessons, and will not allow pupils to speak any language except Spanish in school.
23. In going and coming from their houses to the school, pupils should always ask most humbly for their parents' blessing, and whenever they meet their elders in the streets, they should greet them courteously.
24. Upon leaving school, the students will go directly home, and will not dillydally in the streets, shouting or committing other mischief.
25. Any blacks or mulattoes attending school will be seated together in a separate section by the door, but with respect to their spiritual and temporal education, the teachers will minister to them with the same justice given to all the students.
26. The teachers should post in their respective schools a copy of these rules, so that everyone will be aware of their provisions, and will duly observe them, as his Majesty the King desires.

Classroom Activity

A Culture of Food: Students explore the role of food worldwide and reflect on how it resembles or differs from their own experience.

Objectives

- Students interview a relative or another person to investigate food traditions and how they may have changed over time.
- Students present the food traditions to classmates.

Background Information

The Spanish settlers brought various foods with them (almonds, garbanzo beans, red wine, etc.) when they came to St. Augustine. The Native Americans introduced the Spaniards to New World foods such as maize and squash. This blending of cultures created new dishes.

What we call “culture” is everything that makes up the way a group of people live, including how they eat, celebrate and worship. Food is a core element of cultural identity — bringing families together for daily meals, as well as communities together for rituals and celebrations. By investigating food’s place in our lives, students can enrich their understanding of their own culture. By exploring someone’s food history, students can experience the dynamic nature of culture over time. Finally by studying global food traditions, students can broaden their knowledge of other cultures.

Materials

- Food-related object from home
- “Our Changing Food Traditions” worksheet
- Recipe from home

Suggested Approach: Looking at Our Own Food Traditions

1. Review your visit to the *First Colony* exhibit.
 - How did the Spanish and Timucua blend their cultures with regard to food?
 - What foods did the Spanish settlers bring?
 - What foods did the Timucua share with the settlers?
2. Like the St. Augustine colonists did, share some of your cultural traditions with each other. Instruct each student to bring in an object, photo, or drawing that relates to food. The item should relate to their family, neighborhood, beliefs, or traditions. Examples include a photo of a family meal, a drawing of a dish or ingredient, a food sample (nonperishable), a tool used to prepare food, or a recipe. Items should not be valuable or fragile.
3. Have students write about their items using the questions below. Encourage them to include as much detail as possible.
 - What is your food item?
 - Why did you choose it?
 - What is its significance in your family?
 - What makes it important in your culture?
4. Divide the class into small groups. Have students take turns presenting their items to each other, using the questions to guide their discussions.
5. Conduct a class discussion about the similarities and differences among the items.

Suggested Approach: Changing Family Food Traditions

1. Have students choose a tradition that involves food (e.g., a favorite dish or holiday meal) and fill out the first part of the “Our Changing Food Traditions” worksheet.
2. Ask students to interview a family member (e.g., a parent, grandparent, aunt/uncle) or another person. The interview can be conducted in person or over the phone. Tell students they will discuss the tradition they chose above and what it was like when the relative or person was the same age the student is now. (For example, if a 10-year-old student chooses Thanksgiving dinner and interviews a grandparent, the interview should focus on how the grandparent celebrated Thanksgiving at age 10.) Have students ask the questions listed in the second part of the “Our Changing Food Traditions” worksheet and write down the answers.
3. Afterwards, have students write one or two paragraphs about how their food traditions have changed compared to those of their interviewee.
4. In small groups, have students take turns presenting their findings, using their written work to guide them. Encourage them to talk about any differences and similarities they discover.
5. After all students have presented, conduct a whole-class discussion about how family traditions change, noting any recurring themes.

Extension

Create a class cookbook. Have students bring in recipes from home (ideally related to the item they brought in or the interview they conducted). The class can decide how to group the recipes and what other text, photos and drawings to include. Be sure to include your own favorite recipes and memories of your family food traditions!

Our Changing Food Traditions

Part 1: Fill in the following information before you begin your interview.

Your name:

Your age:

What tradition have you chosen?

When does your family practice this tradition?

What food or foods do you associate with this tradition?

Why did you choose this tradition?

What is your relation to the person you're interviewing (for example, parent, grandparent, aunt or uncle, old family friend)?

Why did you choose this person to interview?

Part 2: Ask your interviewee the following questions, and write down his or her responses.

Name:

In what year were you my age?

When you were my age, describe how you celebrated _____
(fill in tradition you chose)

What food or foods were served?

Were they always the same?

Why were those particular foods important to serve every time?

How has this tradition changed since you were my age?

Why do you think it changed?

How has this tradition remained the same?

Educational Standards

Your visit to the *First Colony: Our Spanish Origins* exhibit correlates with the following standards.

Florida Standards – Social Studies

Kindergarten

- SS.K.A.1.1 Develop an understanding of how to use and create a timeline.
- SS.K.A.1.2 Develop an awareness of a primary source.
- SS.K.A.2.1 Compare children and families of today with those in the past.
- SS.K.A.2.3 Compare our nation's holidays with holidays of other cultures.
- SS.K.A.2.4 Listen to and retell stories about people in the past who have shown character ideals and principles including honesty, courage and responsibility.
- SS.K.A.2.5 Recognize the importance of U.S. symbols.
- SS.K.G.1.3 Identify cardinal directions (north, south, east, west).
- SS.K.G.3.1 Identify basic landforms.
- SS.K.G.3.2 Identify basic bodies of water.

Grade 1

- SS.1.A.1.1 Develop an understanding of a primary source.
- SS.1.A.2.1 Understand history tells the story of people and events of other times and places.
- SS.1.A.2.2 Compare life now with life in the past.
- SS.1.A.2.4 Identify people from the past who have shown character ideals and principles including honesty, courage and responsibility.
- SS.1.A.2.5 Distinguish between historical fact and fiction using various materials.
- SS.1.G.1.6 Describe how location, weather and physical environment affect the way people live in our community.
- SS.1.E.1.6 Identify that people need to make choices because of scarce resources.

Grade 2

- SS.2.A.1.1 Examine primary and secondary sources.
- SS.2.A.2.1 Recognize that Native Americans were the first inhabitants in North America.
- SS.2.A.2.2 Compare the cultures of Native American tribes from various geographic regions of the United States.
- SS.2.A.2.3 Describe the impact of immigrants on the Native Americans.
- SS.2.A.2.5 Identify reasons people came to the United States throughout history.
- SS.2.A.3.1 Identify terms and designations of time sequence.
- SS.2.E.1.1 Recognize that people make choices because of limited resources.

Grade 3

- SS.3.A.1.1 Analyze primary and secondary sources.
- SS.3.A.1.3 Define terms related to the social sciences.
- SS.3.E.1.1 Give examples of how scarcity results in trade.
- SS.3.G.1.1 Use thematic maps, tables, charts, graphs and photos to analyze geographic information.
- SS.3.G.4.1 Explain how the environment influences settlement patterns in the United States, Canada, Mexico and the Caribbean.
- SS.3.G.4.2 Identify the cultures that have settled the United States, Canada, Mexico and the Caribbean.
- SS.3.G.4.4 Identify contributions from various ethnic groups to the United States.

Grade 4

- SS.4.A.1.1 Analyze primary and secondary resources to identify significant individuals and events throughout Florida history.
- SS.4.A.1.2 Synthesize information related to Florida history through print and electronic media.
- SS.4.A.2.1 Compare Native American tribes in Florida.
- SS.4.A.3.1 Identify explorers who came to Florida and the motivations for their expeditions.
- SS.4.A.3.2 Describe causes and effects of European colonization on the Native American tribes of Florida.
- SS.4.A.3.3 Identify the significance of St. Augustine as the oldest permanent European settlement in the United States.
- SS.4.A.3.4 Explain the purpose of and daily life on missions (San Luis de Talimali in present-day Tallahassee).
- SS.4.A.3.6 Identify the effects of Spanish rule in Florida.
- SS.4.A.3.7 Identify nations (Spain, France, England) that controlled Florida before it became a U.S. territory.
- SS.4.A.4.2 Describe pioneer life in Florida.
- SS.4.A.6.3 Describe the contributions of significant individuals to Florida.
- SS.4.A.9.1 Utilize timelines to sequence key events in Florida history.

Grade 5

- SS.5.A.1.1 Use primary and secondary sources to understand history.
- SS.5.A.1.2 Utilize timelines to identify and discuss American history time periods.
- SS.5.A.2.3 Compare cultural aspects of Native American tribes from different geographic regions of North America including but not limited to clothing, shelter, food, major beliefs and practices, music, art and interactions with the environment.
- SS.5.A.3.3 Describe interactions among Native Americans, Africans, English, French, Dutch and Spanish for control of North America.

Grade 8

- SS.8.A.1.2 Analyze charts, graphs, maps, photographs and timelines; analyze political cartoons; determine cause and effect.
- SS.8.A.1.3 Analyze current events relevant to American History topics through a variety of electronic and print media resources.
- SS.8.A.1.5 Identify, within both primary and secondary sources, the author, audience, format and purpose of significant historical documents.
- SS.8.A.1.6 Compare interpretations of key events and issues throughout American History.
- SS.8.A.1.7 View historic events through the eyes of those who were there as shown in their art, writings, music and artifacts.
- SS.8.A.2.1 Compare the relationships among the British, French, Spanish and Dutch in their struggle for colonization of North America.
- SS.8.A.2.5 Discuss the impact of colonial settlement on Native American populations.
- SS.8.A.2.7 Describe the contributions of key groups (Africans, Native Americans, women, and children) to the society and culture of colonial America.
- SS.8.A.3.16 Examine key events in Florida history as each impacts this era of American history.
- SS.8.G.1.1 Use maps to explain physical and cultural attributes of major regions throughout American history.
- SS.8.G.4.2 Use geographic terms and tools to analyze the effects throughout American history of migration to and within the United States, both on the place of origin and destination.

Florida Standards - Science

Nature of Science

Kindergarten

SC.K.N.1.1 Collaborate with a partner to collect information.

Grade 1

SC.1.N.1.4 Ask "How do you know?" in appropriate situations.

Grade 2

SC.2.N.1.2 Compare the observations made by different groups using the same tools.

SC.2.N.1.3 Ask "How do you know?" in appropriate situations and attempt reasonable answers when asked the same question by others.

SC.2.N.1.5 Distinguish between empirical observation (what you see, hear, feel, smell or taste) and ideas or inferences (what you think).

Grade 3

SC.3.N.1.6 Infer based on observation.

Grade 4

SC.4.N.1.7 Recognize and explain that scientists base their explanations on evidence.

Grade 5

SC.5.N.1.6 Recognize and explain the difference between personal opinion/interpretation and verified observation.

SC.5.N.2.1 Recognize and explain that science is grounded in empirical observations that are testable; explanation must always be linked with evidence. (Also assesses SC.3.N.1.7, SC.4.N.1.3, SC.4.N.1.7, SC.5.N.1.5, and SC.5.N.1.6.)

Florida Standards – Language Arts

Grade 4

LAFS.4.SL.1.1 Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on Grade 4 topics and texts, building on others' ideas and expressing their own clearly.

LAFS.4.SL.1.2 Paraphrase portions of a text read aloud or information presented in diverse media and formats, including visually, quantitatively and orally.

LAFS.4.SL.2.4 Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace.

LAFS.4.RI.1.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

LAFS.4.RI.1.3 Explain events, procedures, ideas or concepts in a historical, scientific or technical text, including what happened and why, based on specific information in the text.

LAFS.4.RI.2.5 Describe the overall structure (e.g., chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts or information in a text or part of a text.

Grade 6-8

LAFS.68.RH.1.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

LAFS.68.RH.3.7 Integrate visual information (e.g., in charts, graphs, photographs, videos or maps) with other information in print and digital texts.

Florida Standards – World Languages

Grades K-12

- WL.K12.AH.6.1 Discuss practices and perspectives of the culture(s) studied and describe how they are interrelated to topics of philosophy, social issues, regionalisms and traditions of cultures other than own.
- WL.K12.IH.8.3 Compare the cultural traditions and celebrations that exist in the target cultures and other cultures with own.

Common Core Standards

College and Career Readiness Anchor Standards for Speaking and Listening (K-12)

- CCSS.ELA-Literacy.CCRA.SL.1 Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.
- CCSS.ELA-Literacy.CCRA.SL.2 Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively and orally.
- CCSS.ELA-Literacy.CCRA.SL.3 Evaluate a speaker's point of view, reasoning and use of evidence and rhetoric.
- CCSS.ELA-Literacy.CCRA.SL.4 Present information, findings and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose and audience.
- CCSS.ELA-Literacy.CCRA.SL.5 Make strategic use of digital media and visual displays of data to express information and enhance understanding of presentations.

College and Career Readiness Anchor Standards for Reading (K-12)

- CCSS.ELA-Literacy.CCRA.R.7 Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.
- CCSS.ELA-Literacy.CCRA.R.8 Delineate and evaluate the argument and specific claims in a text, including the validity of the reasoning as well as the relevance and sufficiency of the evidence.
- CCSS.ELA-Literacy.CCRA.R.9 Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

English Language Arts Standards Science & Technical Subjects Grade 6-8

- CCSS.ELA-Literacy.RST.6-8.7 Integrate quantitative or technical information expressed in words in a text with a version of that information expressed visually (e.g., in a flowchart, diagram, model, graph or table).
- CCSS.ELA-Literacy.RST.6-8.8 Distinguish among facts, reasoned judgment based on research findings and speculation in a text.
- CCSS.ELA-Literacy.RST.6-8.9 Compare and contrast the information gained from experiments, simulations, video or multimedia sources with that gained from reading a text on the same topic.

English Language Arts Standards History/Social Studies Grade 6-8

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|----------------------------|---|
| CCSS.ELA-Literacy.RH.6-8.1 | Cite specific textual evidence to support analysis of primary and secondary sources. |
| CCSS.ELA-Literacy.RH.6-8.2 | Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. |
| CCSS.ELA-Literacy.RH.6-8.4 | Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies. |
| CCSS.ELA-Literacy.RH.6-8.5 | Describe how a text presents information (e.g., sequentially, comparatively, causally). |
| CCSS.ELA-Literacy.RH.6-8.7 | Integrate visual information (e.g., in charts, graphs, photographs, videos or maps) with other information in print and digital texts. |
| CCSS.ELA-Literacy.RH.6-8.8 | Distinguish among fact, opinion and reasoned judgment in a text. |
| CCSS.ELA-Literacy.RH.6-8.9 | Analyze the relationship between a primary and secondary source on the same topic. |

English Language Arts Standards for Reading: Informational Text

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|--------------------------|---|
| CCSS.ELA-Literacy.RI.4.3 | Explain events, procedures, ideas or concepts in a historical, scientific or technical text, including what happened and why, based on specific information in the text. |
| CCSS.ELA-Literacy.RI.4.5 | Describe the overall structure (e.g., chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts or information in a text or part of a text. |
| CCSS.ELA-Literacy.RI.4.7 | Interpret information presented visually, orally or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears. |
| CCSS.ELA-Literacy.RI.8.2 | Determine a central idea of a text and analyze its development over the course of the text, including its relationship to supporting ideas; provide an objective summary of the text. |
| CCSS.ELA-Literacy.RI.8.3 | Analyze how a text makes connections among and distinctions between individuals, ideas or events (e.g., through comparisons, analogies or categories). |

Glossary

Adelantado was a Spanish title granting a person the right to be the governor of a region, in exchange for funding and organizing the initial exploration, establishment of Spanish settlements and pacification of native populations.

Archaeology is the study of past human life.

Coquina is a sedimentary rock composed of fragments of the shells of mollusks or other invertebrates, and was used to build the 15-foot-thick walls of the Castillo de San Marcos. Coquina is fairly soft and therefore could withstand cannon fire without destruction.

Criollos were colonial residents of Spanish ancestry born in America.

Ferdinand and Isabella were Spanish rulers during the Ponce de León explorations.

Garrison is a military outpost which provides soldiers, ammunition and protection for a settlement.

Just War was a 12th-century Moorish code that allowed captives taken during combat that was “just” to be enslaved by the winning opponent.

La Florida was the land claimed by Ponce de León and other Spanish explorers. Their claims stretched from the Mississippi River in the west, the Florida Keys in the south and Chesapeake Bay in the north. St. Augustine was the territorial capitol until 1698, when Pensacola was occupied.

Middens are areas or mounds containing evidence of human habitation. Built up over time, middens are usually trash heaps that archaeologists investigate to understand the daily lives of people.

Pedro Menéndez de Avilés was a Spanish sailor and conquistador who became the adelantado of Florida in 1565 when he claimed St. Augustine and the lands around it for Spain.

Presidio is a permanent garrison of government-paid military men. The St. Augustine presidio is the oldest example in the Americas.

The Spanish Requirement of 1513 is a declaration that proclaimed Spain had a divine right to conquer and rule all territories in the New World.

Online Resources

First Colony Exhibit Website

- Brief videos about St. Augustine archaeological excavation, blacksmithing, cannon firing, domestic artifacts, Menéndez & Fort Mose, making thatch and town plans flmnh.ufl.edu/firstcolony/home
- Interactive video with stories of St. Augustine's first residents flmnh.ufl.edu/explorefirstcolony
- Online exhibit about St. Augustine featuring content, interactive timeline, artifacts and images flmnh.ufl.edu/staugustine/intro.htm

Florida Museum of Natural History Historical Archaeology

- Research, collections, artifact gallery and St. Augustine virtual exhibit flmnh.ufl.edu/histarch/

Spanish Colonial St. Augustine: a Resource for Teachers, University of Florida George A. Smathers Libraries

- Content and classroom materials pertaining to Florida's Spanish colonial heritage ufdc.ufl.edu/teachers

Florida's Spanish Colonial Past, Florida Humanities Council

- Articles and lesson plans on early European exploration, colonial St. Augustine, Florida's original Native American inhabitants, black society in colonial Florida and more teachingflorida.org

Video: Menéndez and the San Pelayo

- Reenactor speaks as Pedro Menéndez and talks about the Spanish arrival in *La Florida* and the fate of the San Pelayo, the ship laden with the most food and supplies (4:09) youtube.com/watch?v=iPkgYT2vJKo

American Museum of Natural History

- Activities, games and interviews with archaeologists amnh.org/explore/ology/archaeology
- Tools of the Trade – an interactive game to excavate a lost Spanish mission amnh.org/ology/features/tools/