

All of these interpretations must be considered provisional, however, because the differences in personal adornment assemblages from different parts of San Luis could be due to functional differences, such as those from a domestic area versus a cemetery area, or a domestic area versus a public building such as the Apalachee council house. However, initial impressions of the ornate assemblage from the second trash pit in the Spanish village do not appear to contradict the interpretations based on the first feature.

The best opportunity to check interpretations of ethnicity and gender will come with planned excavations in the cemetery beneath the church floor. This research will provide samples from individuals whose sex and ethnic affiliation can be identified. The results can then be compared and combined with data from other mission sites in the Southeast to develop conclusions about the use and function of items of personal adornment among both Spaniards and American Indians at the missions.

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## 63. PRELIMINARY OBSERVATIONS ON BEADS AND PENDANTS FROM THE APALACHEE VILLAGE AT SAN LUIS DE TALIMALI MISSION, FLORIDA, by Jeffrey M. Mitchem (1993, 22:21-24)

In a previous issue of *The Bead Forum*, I summarized the results of research on items of personal adornment excavated from the presumed settlement of Spanish colonists at the San Luis de Talimali mission site in Tallahassee, Florida (Mitchem 1991c). This mission and town site was the late 17th-century Franciscan capital of the Apalachee Province in northern Florida. Officially established in 1656, the site was occupied until 1704, when it was abandoned due to the threat of imminent attack by British soldiers and their Creek allies (Boyd, Smith, and Griffin 1951:12-19; Hann 1988:264).

San Luis is of special interest to archaeologists because several ethnic groups resided at the site and historical research has yielded many documents pertaining to religious and secular activities there. The State of Florida, with substantial support from the National Endowment for the Humanities, has maintained an ongoing program of archaeological and historical research at the site. Previous excavations have taken place in the fort area, the mission church complex, the Apalachee council house, and the Spanish settlement (McEwan 1991a, 1991b).

In 1992, excavations were conducted in the area presumed to be the Apalachee village. Although analysis of the recovered beads and pendants is not complete, some preliminary observations can be made. One surprise was that the total number of beads recovered was relatively small—only a few hundred. It should be noted, however, that additional beads will be recovered from flotation samples yet to be sorted. Of the personal adornment items examined so far, six pendants and one bead are of cut quartz crystal. I had previously suggested (Mitchem 1991b:312) that jet and crystal items were probably reserved for Spanish use at San Luis, but this hypothesis was shown to be incorrect, at least in terms of crystal.

Of the glass beads from the Apalachee village, quite a few drawn, opaque turquoise-blue beads (called Ichucknee Plain beads in Florida and Early Blue in northeastern North America) were present, while only three cornaline d'Aleppo beads were recovered. These numbers appear to support hypotheses I had proposed about bead use based on earlier research at San Luis (Mitchem 1991b:312), namely that cornaline d'Aleppo beads appear to be restricted to use by Spaniards while Ichucknee Plain beads are common in most parts of the site.

A single Punta Rassa Teardrop Pendant was the sole glass pendant recovered in the 1992 excavations. These pendants would be expected to be found in all parts of the site (Mitchem 1991b:312). Two colorless blown-glass beads were found in the Apalachee village, one of which appeared to be coated with red ocher on the interior. Few of these beads have been recovered at San Luis, possibly due to their extreme fragility. The five fragments previously identified from the site were recovered in a large refuse pit (Feature 6) in the presumed Spanish village (Mitchem 1991a).

The Apalachee village excavations yielded no beads of complex construction (multilayered beads with surface decoration such as stripes), and only a single bead of compound construction (blue glass over a colorless core). In contrast, excavations in the Spanish village yielded the greatest number of beads of complex and compound construction (Mitchem 1991a, 1991b:312, 1991c:9).

Most of the remaining beads from the Apalachee village were necklace beads of various shades of blue, with a few purple, yellow, and colorless specimens. The number of seed beads was smaller than would be expected, but the count will increase as processing of flotation samples continues. With the exception of the two blown specimens, all of the beads examined to date are of drawn construction.

Archaeological research at San Luis has demonstrated that patterns of artifact distribution are present at the site and appear to be correlated with the different ethnic groups which occupied various parts of the settlement. Personal adornment items seem to be especially sensitive indicators of these ethnic differences. Ongoing excavations in various parts of the site are continually enlarging the data base, and a typology of beads and pendants from southeastern Franciscan missions is being developed. Continuing work at San Luis should yield data that will allow broader issues to be addressed, including questions concerning gender, status, and symbolism (Mitchem 1991b:312-313). The answers to these questions should provide us with a much clearer picture of the belief systems, interaction patterns, and acculturative processes operating at the missions of La Florida.

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## 64. INTERPRETATIONS BASED ON PERSONAL ADORNMENT ITEMS FROM THE MISSION SAN LUIS DE TALIMALI CEMETERY, FLORIDA, by Jeffrey M. Mitchem (1995, 26:8-13)

A continuing program of archaeological research and public interpretation has been carried out since the early 1980s at San Luis Archaeological and Historic Site in Tallahassee, Florida. Archaeological research at the site, which is owned by the State of Florida, is under the direction of Bonnie G. McEwan. San Luis de Talimali was the Franciscan capital of the Apalachee Province in Florida from 1656, until its abandonment and destruction in 1704. It served as the religious, military, and administrative headquarters of northwestern Florida. San Luis included a fort, a Spanish residential area, a mission church complex (Fig. 1), and an aboriginal council house. This central part of the site was surrounded by a dispersed village of Christianized Apalachee Indians (McEwan 1991, 1993).

Periodic testing has been conducted in the church location for several years. With the support of the National