

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



Figure 1. Artist's rendition of the church at San Luis de Talimali, with part of the plaza in the foreground and the *convento*, or friary, in the background. From an original watercolor by John LoCastro (courtesy of the Florida Division of Historical Resources).

Endowment for the Humanities (Grant #RK-20111), extensive excavations are currently in progress, and will continue through 1996. The work has revealed that human burials were interred beneath the floor of the church, with none being found outside as yet. Based on the density of interments encountered thus far, it is estimated that 700 to 900 individuals may be buried within the church. All of the burials have been Christianized Native Americans and were buried in Christian fashion: hands folded or clasped on the chest, wrapped in shrouds or placed in coffins, and interred in burial pits with heads in an easterly direction and bodies extended.

Personal adornment items are the most common artifacts, primarily glass beads and glass or lapidary pendants. Nearly 2,000 of these artifacts have been analyzed so far. Although excavation and analyses are not yet complete, some preliminary observations can be made based on what has been found to date.

The most numerous and elaborate artifacts are associated with burials located near the altar. This pattern has been noted at contemporaneous Franciscan missions,

most notably Santa Catalina de Guale in Georgia (Larsen 1990:22; Thomas 1990:384). It has been suggested that social position and/or political authority influenced where a person was buried in the church (Thomas 1988, 1990:384).

A good example of an elaborate artifact found near the altar is a cut crystal cross 7 mm long (Fig. 2). Made from a single piece of quartz, the cross shows little evidence of wear. It was examined by Dr. Charles Tumosa of the Smithsonian Institution Conservation Analytical Laboratory, and his observations suggest that the cross was probably made by a native artisan with access to a metal file (Bonnie McEwan 1995: pers. comm.).

The nine burials in wooden coffins excavated so far were all at the altar end of the church. A single child buried near the altar was accompanied by 659 drawn and wound glass beads; 23 wound, gilded-glass beads with applied glass threads; at least nine glass Punta Rasa Teardrop Pendants (Fig. 3); two San Luis Pendants; a quartzite fragment; three *Busycyon columella* beads; and a fragmented brass cross (Mitchem 1992:242-248). In contrast to these elaborate interments, burials at the opposite end of the church (near

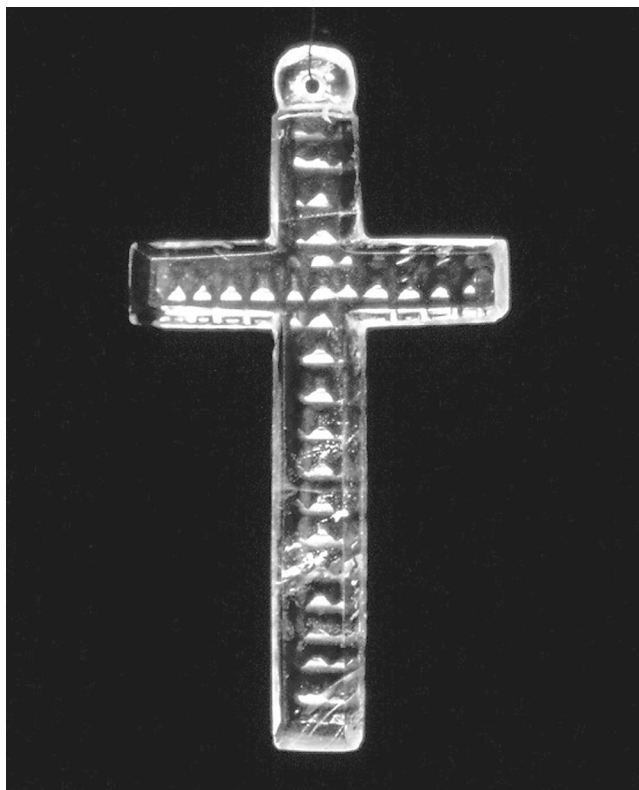


Figure 2. The cut crystal cross from the San Luis cemetery (photo: Charles B. Poe; courtesy of the Florida Division of Historical Resources).

the entrance) were simply placed in burial pits, possibly wrapped in shrouds, but with few accompanying artifacts.

In previous analyses of San Luis adornment objects, it was assumed that small seed beads were primarily used as embroidery beads, sewn to clothing or other items. But the cemetery excavations have revealed that in many cases, seed beads were incorporated into necklaces. Four burials excavated in 1993 had partial strings of beads accompanying them. Two of these appear to be parts of rosaries, based on the sequencing of beads. One had 40 beads (collected in sequence by the excavators), plus an additional 24 beads from the immediate vicinity. Many of the specimens were seed beads, and there were apparently parts of four decades with colorless beads used as spacers (Mitchem 1994).

The second possible rosary fragment consisted of 22 beads, all but one of which were drawn beads of opaque turquoise blue glass. Parts of two decades were represented, composed of the opaque turquoise blue beads commonly called Ichucknee Plain in Florida. Striped versions of these same beads (possibly paired) functioned as spacers (Mitchem 1994).

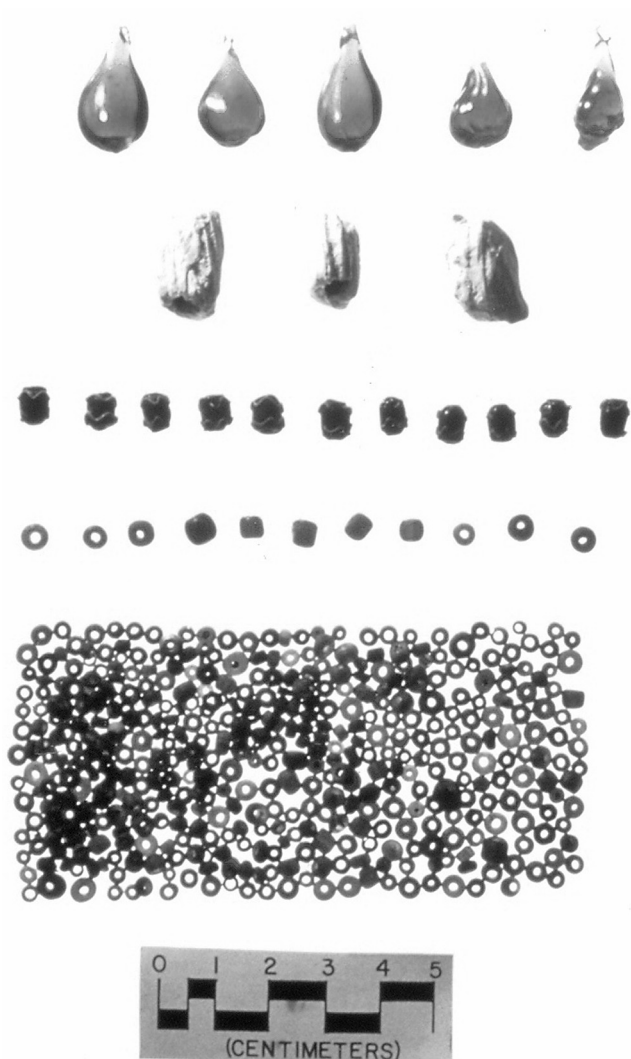


Figure 3. Some of the beads and pendants associated with the burial of a child in the San Luis cemetery. Top row: Punta Rassa Teardrop Pendants. Second row: three shell beads made from *Busycon columellae*. Third row: wound, gilded, burgundy-colored glass beads with applied glass threads. Fourth row: blue glass “pony” beads. Bottom: miscellaneous glass beads of various colors (courtesy of the Florida Division of Historical Resources).

Although there are many examples of beads and pendants being used for Christian religious purposes, many of the personal adornment items buried with people in the San Luis cemetery may merely have been personal possessions with no religious significance—at least not Christian significance. For instance, five jet *higa* pendants (Fig. 4) were recovered from the cemetery fill. These are shaped like a clenched fist with the thumb stuck between the index and middle finger, and were popular among colonial Spaniards who wore them as amulets to protect against the evil eye (Mitchem 1993:407). It is unclear whether the

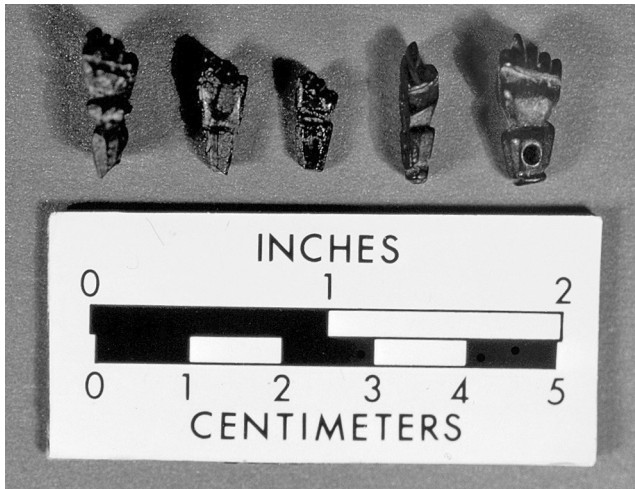


Figure 4. Five jet *higa* pendants from the cemetery at San Luis (photo by author).

Apalachee people at San Luis assigned the same meaning to *higas* as the Spaniards.

A wide variety of beads and pendants have come from the cemetery excavations. Compound beads like chevrons are rare in the assemblage, with most specimens being single-color drawn beads. Two varieties of drawn and molded glass pendants (Punta Rassa Teardrop and San Luis Pendants) have come from the deposits, as well as a few metal objects such as a perforated silver coin.

When the 1995 field season is completed, a detailed analysis of all personal adornment items from the San Luis cemetery will take place with a close examination of mortuary patterning and specific burial associations. This is made difficult by the disturbance of some burials by later interments, but correlating distribution with age and sex categories may reveal patterns that can be compared with data from other Franciscan mission sites. The ultimate aim of this research is to learn more about the impact of Christianity on burial practices and native belief systems at San Luis and contemporaneous missions.

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65. LAND DAYAK BEADS, by Heidi Munan (1991, 19:3-11)

These observations were made during a *Gawai Katang*, the first round of a headhunting festival observed by the Bidayuh Jagoi of southwest Sarawak. Beads were worn by most of the officiating *tuai gawai* (TG = male elders)(cover; Fig. 1) and *dayung baris* (DB = female elders)¹ in attendance. None of the lesser participants or villagers wore beads.

Men's Beads

TG Jiop anak Jami wears a necklace consisting of about one-third beads, one-third boar tusks and bear claws, and one-third hawk bells (Pl. IIC). He wears this string