1. NAME OF PROPERTY

Historic Name: San Luis de Talimali (UPDATED DOCUMENTATION for San Luis de Apalache, designated a National Historic Landmark on October 9, 1960)

Other Name/Site Number: San Luis de Apalachee/Mission San Luis (8LE4)

2. LOCATION

Street & Number: 2020 West Mission Road Not for publication: N/A

City/Town: Tallahassee Vicinity: N/A

State: Florida County: Leon Code: 073 Zip Code: 32304

3. CLASSIFICATION

Ownership of Property		Category of Property	
Private:	___	Building(s):	___
Public-Local:	___	District:	___
Public-State:	X	Site:	X
Public-Federal:	___	Structure:	___
		Object:	___

Number of Resources within Property

Contributing	Noncontributing	
___	13	buildings (7 1930s & 1940s buildings and 6 reconstructions)
1	___	sites
___	1	structures (parking lot)
___	___	objects
1	14	Total

Number of Contributing Resources Previously Listed in the National Register: 1

Name of Related Multiple Property Listing: N/A

4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ____ nomination ____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ____ meets ____ does not meet the National Register Criteria.

Signature of Certifying Official Date

State or Federal Agency and Bureau

In my opinion, the property ____ meets ____ does not meet the National Register criteria.

Signature of Commenting or Other Official Date

State or Federal Agency and Bureau

5. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

___ Entered in the National Register
___ Determined eligible for the National Register
___ Determined not eligible for the National Register
___ Removed from the National Register
_X_ Other (explain): Additional Documentation Approved

Signature of Keeper Date of Action

6. FUNCTION OR USE

Historic:	Domestic	Sub:	village site
	Religion		religious facility
	Defense		fortification
Current:	Landscape	Sub:	park, state park

7. DESCRIPTION

Architectural Classification: N/A

Materials: N/A

Foundation:
Walls:
Roof:
Other:

Describe Present and Historic Physical Appearance

Site Type

San Luis de Talimali was the western capital of Spanish Florida from 1656 to 1704. Among its more than 1400 residents were a Spanish deputy governor and one of the Apalachee Indians' most powerful chiefs. The seventeenth century town center of the original San Luis settlement was designated a National Historic Landmark on October 9, 1960, under the name San Luis de Apalache (see discussion on page 5). Historically, San Luis de Talimali included a large central plaza, Apalachee council house, chief's house, a Spanish village, a Franciscan religious complex (church, friary and detached kitchen) and a Spanish fort, all of which have been revealed through archaeology and historical research. In keeping with their traditional pattern of living in dispersed hamlets and farmsteads, most of the Apalachees living under the jurisdiction of San Luis resided near their fields in the low-lying countryside around the town center. They would have been able to hear the church bells throughout the day and see the hilltop town with its magnificent buildings in the distance, giving them a sense of community. Virtually all of this land has been lost to development over the years and presently underlies the Florida State University campus, residential neighborhoods, and commercial enterprises. Today the archaeological remains of San Luis de Talimali are in a park-like setting with reconstructions of the seventeenth-century buildings, as well as buildings from the 1930s and 1940s that have been renovated to serve as a Visitor Center, public restrooms, and storage facilities.

Environmental Setting

San Luis de Talimali is located on one of the highest ridge tops in the Tallahassee Red Hills, just over 200 feet above sea level. The 50-acre site is characterized by prime agricultural Orangeburg soils and seep springs that run year-round. Today approximately half of the property is landscaped from its many years as an agricultural and private estate; it is this portion of the site where the vast majority of intact archaeological remains are situated. The other half is upland forest with predominantly long-leaf pine and oak.

Historical Background

The ancestor village of the Apalachee settlement that became the San Luis mission in the 1630s, Anhaica Apalache, first appeared in the historical record a century earlier in the de Soto chronicles (see Ewen and Hann 1998 for a detailed discussion of investigations at this site). Members of the Hernando de Soto expedition chose this settlement for their encampment during the winter of 1539-1540, during which time it was variously referred to as Anhaica Apalache, Iviachica, Yniahico, and the pueblo of Apalache (Clayton et al. 1993(I):71, 227-268; II: 213).

The Gentleman from Elvas, one of the chroniclers of the de Soto expedition, described Anhaica Apalache as "where the lord of all that land and province lived" (Clayton et al. 1993(I):71; Ewen and Hann 1998:140). Anhaica Apalache's role as the paramount center for the province during de Soto's incursion was probably a consequence of its position as the head war town which gave it preeminence when the province was threatened or at war. The name Anhaica resurfaced as Inihayca in 1608 when the Apalachees took the initiative to establish friendly relations with the Spaniards. It was Anhaica's chief who journeyed to St. Augustine that year to render the province's obedience to the Spanish Crown (Ewen and Hann 1998:122; Oré 1936:114). When Spaniards finally began the formal missionization of Apalachee Province in 1633, Anhaica undoubtedly was among the first to be proselytized. The choice of San Luis as the village's mission name was likely a tribute to the then governor of Florida, Luis Horruytiner. Although the village of San Luis was moved to its present day location in 1656, the village's de Soto-era name of Anhaica was still reflected as late as 1657 (San Luis de Xinayca and San Luis de Nixaxipa) (Rebolledo 1657:95) and 1676 (Sancti Ludouici de Inatafum) (Perete 1676).

The mission's more familiar name of San Luis de Talimali was first mentioned in 1675 in the records that survive. To date, no explanation has surfaced for the emergence of the name Talimali.

Most of the Florida missions were pre-existing native villages with a principal chief and a resident friar (*doctrinas*); others were subordinate outstations visited by a nearby missionary (*visitas*). Mission San Luis was different. Its location was selected for strategic purposes by Spanish authorities in 1656 as the site of their western capital. One of the Apalachees' most powerful chiefs was persuaded to move his village to be near the Spaniards. San Luis was among the largest and most important missions in Spanish Florida. The importance of the mission and its chief is reflected in the size of its population, the enormity of its council house (which was most closely associated with the chief), and the fact that it had four satellite villages and chiefs who were under the jurisdiction of San Luis's chief. While the size of most other Apalachee missions declined sharply over the years, the population of San Luis increased.

From the Spanish perspective, Mission San Luis was a social, administrative, religious and military capital. It was the only settlement beyond St. Augustine with a significant Spanish population--including a deputy governor, soldiers, friars, and civilians--many of whom were related by blood or marriage to families in St. Augustine. By 1675, both San Luis and St. Augustine had more than 1500 residents. It is believed that there were at least several hundred Spaniards living at San Luis based on the fact that during British Carolina Governor Moore's 1702 siege on St. Augustine, almost 90 Spanish men from San Luis capable of bearing arms went to their aid. Others undoubtedly remained at home to guard the blockhouse in defense of their own village and its families.

Beginning in 1701, the War of Spanish Succession[1] allied Spain and France and prompted open hostility with the British. Between 1702 and 1704, Moore launched a series of attacks against Spanish Florida. During the cataclysmic first seven months of 1704, most of Apalachee's missions were destroyed and most of its native population was killed, enslaved, left with the attackers as free people, or fled into exile in various directions. San Luis itself did not come under attack, no doubt because of the strength of its defenses as the capital. However, in July 1704, Spanish authorities made the decision to abandon what was left of Apalachee Province. The native leaders of San Luis led a caravan of about 800 on an overland trek westward toward Pensacola, driving their cattle before them. This group of Apalachee émigrés consisted mostly of the remaining population of San Luis, part of the population of Mission Escambé, the remaining Chacatos living in Apalachee, and a few non-Christians from a refugee Yamasee village (Higginbotham 1977:191). With the émigrés was a Frenchman from Mobile who had brought an invitation from Jean Baptiste Le Moyne de Bienville to settle near that recently established outpost.[2] In 1763, when Mobile was ceded to the British, the descendants of the Mobile-area Apalachees moved farther west to Spanish Louisiana. Today, some of their descendants identify themselves as Apalachees, and their tribal identity can be traced through baptismal records in Mobile and Louisiana.

San Luis de Talimali is used in this documentation update as the proper name of the mission. It is not known why the generic name "San Luis de Apalache" was used on the original designation. This name (San Luis de Apalache) appears on a 1655 list of missions and their distances from St. Augustine. The author of this list apparently did not know the full or proper names of any of the Apalachee missions as they all have the "de

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[1] The War of Spanish Succession (1701-1713) saw England, Holland and Austria (The Grand Alliance) oppose France's efforts to install a French Bourbon prince on the Spanish throne. The Grand Alliance opposed France's actions because it upset the balance of power in Europe. Eventually a negotiated settlement was reached between these European powers, but Spanish authority in Florida was greatly diminished due to the destruction of the missions and the loss of their Indian allies.

[2] The first French outpost of Mobile, often referred to as the Old Mobile Site, was determined to be nationally significant by the Secretary of the Interior on January 3, 2001.

Apalache" suffix. As noted in the narrative, the proper name of San Luis was changed through time from San Luis de Xinayaca (or Nixaxipa) to San Luis de Talimali sometime before 1675 and remained so until the mission was destroyed in 1704.

Previous Archaeological Investigations

The site of San Luis de Talimali has never been lost to Tallahassee residents and remnants of the fort were visible as late as the 1820s. San Luis is the only mission whose name and location are definitively known; all other Apalachee missions have been tentatively identified based on their reckoning from the site. Prior to the state's acquisition of San Luis, systematic excavations were conducted in the military complex by three founding fathers of Florida archaeology: John W. Griffin [1948], Hale G. Smith [1950] and Charles H. Fairbanks [1956 & 1957]. Each of them worked at the fort in attempts to define the basic features of the military complex documented in the 1705 Landeche map, the only surviving cartographic evidence of the site.

Following the purchase of the site by the State of Florida in 1983, a full-time research staff was employed to conduct archaeological and historical research. At that time nothing was known of the site layout except for the general location of the military complex. Dr. Gary Shapiro was hired as the first director of archaeology and Dr. John H. Hann as the site historian. A surveying company was hired to conduct a topographic survey of San Luis at 2-meter intervals and establish a site grid with permanent monuments at 50-meter intervals. Drawing on Dr. Kathleen Deagan's survey methodology for establishing the boundaries of sixteenth century St. Augustine (Deagan 1981), Shapiro conducted an auger survey of the property at 10-meter intervals and plotted the distribution of materials across the site (Shapiro 1987). Taken together, the topographic map and auger survey produced provocative results providing the basis for a series of testable hypotheses about the locations of both Spanish and Apalachee structures and activity areas, including the central plaza. Eight test pits were subsequently excavated on the hilltop to recover larger samples from these hypothesized areas (ibid).

In 1985, the first major excavation was conducted in the Apalachee **council house**. As the center of political, social, and ritual life for the Indians, council houses were used for daily meetings among the native leaders, ritual functions such as pre-ballgame ceremonies and brewing and drinking *cacina*, and for social occasions including nightly dances. In the broadest sense, the village council house symbolized the bond of community. It was primarily the property of the chief and a symbol of his authority that held his people together, counteracting divisive forces resulting from the village's dispersed settlement pattern. There was a direct correlation between a village's population and the size of its council house; some held between 2000 and 3000 people. At over 136 feet in diameter, the council house at San Luis was the largest historic Indian building in the southeastern United States (Shapiro and Hann 1990; Shapiro and McEwan 1992). It was a circular thatch structure with a large opening in the center of the roof. Enclosed benches or "niches" circled the wall and functioned as seats and beds. Special elevated benches were reserved for community leaders, and the one belonging to the principal chief was the highest. At the center of the council house was a large hearth where *cacina* was brewed. Remains from the building suggest that the Apalachees continued traditional activities such as flintknapping, hide preparation and *cacina* brewing, and that the European presence had little influence on the architecture or function of the building (Shapiro and McEwan 1992; McEwan 2000).

In 1986-87 preliminary excavations were conducted in the religious complex and Hispanic village. Following Dr. Shapiro's untimely death in 1988, Dr. Bonnie McEwan was hired as director of archaeology. Work continued in the **Spanish village** and two dwellings were identified (one with a detached outbuilding), along with several clay mines later used by Spaniards and Apalachees alike as trash pits and animal corrals. Remains of a wattle and daub residence intruded into those of an earlier plank and thatch house. Both types of dwellings were consistent in design and construction with Spanish vernacular architecture found in other areas of the

Hispanic New World and in Spain. The change in building materials through time from wood to wattle and daub (this same shift has since been revealed elsewhere on the site) minimized the risk of fire, and was likely an adaptation to the climate, since daub structures remained cooler. This type of construction may also have coincided with the development of cattle ranching in the region in the 1670s since manure was commonly used as a binding agent in daub. Of equal interest was the realization that the orientation of the houses also changed through time. This suggests that the Hispanic village at San Luis was not laid out on a formal grid plan where houses faced onto streets, as in St. Augustine. Although town plan ordinances specifying a gridiron plan for Spanish New World towns were codified in 1573 (Crouch et al. 1982), it has been suggested by historian Dr. David Weber that since San Luis was never established as a formal *pueblo*, it may not have been subject to these town planning regulations. It is also possible that the Spaniards did not want to reveal their full intentions to the Apalachees who were always hesitant to accept an expanding Spanish population. Nevertheless, the Hispanic village at San Luis was described by a traveler in the 1690s as having the appearance of a Spanish city (Córcoles y Martínez 1709).

Archaeologists expected material remains from Hispanic residences at San Luis to be similar to those at seventeenth century domestic sites in St. Augustine, although perhaps more modest in keeping with its position as a site "on the frontier of the frontier." Contrary to expectation, the Hispanic domestic assemblages from San Luis are exceptional. The quality and abundance of imported exotic goods (including beads and pendants, pottery, and personal possessions) far exceeded any contemporaneous assemblage from St. Augustine (McEwan 1991a, 1993). A distinctive diet was also revealed through food remains that reflected the successful introduction of European domesticates to the fertile lands of Apalachee Province (Reitz 1993; Scarry 1993). These findings underscore the fact that, although the Apalachee missions were established in large part to provision the garrison at St. Augustine, Spaniards quickly fell into a pattern of exporting agricultural goods directly to Havana in exchange for imported goods from around the world. It is now believed that, in many respects, Spaniards living in the hinterland capital of San Luis enjoyed a more idealized Hispanic lifestyle than did their relatives living in St. Augustine.

Despite the relative abundance of imported materials, native pottery is the most abundant material recovered from Spanish domestic contexts, reflecting the integral role of native women in Spanish households as servants and wives (Deagan 1981, 1983; McEwan 1991b). Although most of the native pottery recovered was in traditional *cazuela* and jar forms, the Hispanic village assemblage also included the highest concentration of colono-ware found anywhere at San Luis. This suggests that colono-ware (made by natives in European vessel forms including bowls, plates, pitchers, and cups), were manufactured primarily for Spaniards—presumably when imported wares were in short supply—but were not adopted by Apalachees who continued to use large, communal vessels. There is no indication that the production of colono-ware precipitated a wholesale shift in traditional labor patterns (from a female-dominated household-level activity to commercial production dominated by males) similar to that brought about by the establishment of majolica manufacturing centers elsewhere in Spanish America (Lister and Lister 1987).

In 1986 and 1987, work in the ***convento* or friary** was also undertaken (a building was identified in this area during the 1985 broad-scale survey). The 30 x 70 foot wattle and daub *convento* was European in design and construction, but was remarkable for the lack of European remains. The assemblage from the friary was much closer to that of a native residence than those from the Spanish village. The abundance of Apalachee materials supports the lack of personal possessions maintained by the Franciscans, and speaks to the important role of natives as parish interpreters, porters, and domestic workers. The building likely had many functions including a residence, classroom, chapel, dining room, infirmary, and storage facility, underscored by the large quantities of charred beans and corn found during excavations. Since the Franciscans observed cloister, it is believed that those parts of the *convento* that were open to the public were the rooms located directly off the plaza, while the

bedrooms and dining room were located at the back of the *convento*. A large concentration of pottery in one room adjacent to the refectory is believed to have been the pantry. This interpretation was supported in 1998 when attention was redirected to this area to determine if the religious complex included other buildings. Just west of the *convento*, a small structure with a charred pad was found. This building was the detached ***cocina* (kitchen)** and the heavily burned area was the remains of a stove. As with the Spanish houses, the remains of the wattle and daub *cocina* intruded on an earlier and slightly smaller plank building. A parallel row of posts running from the entrance of the *cocina* to the rear of the *covento* suggested that there was a covered walkway to protect native servants while carrying food from the kitchen to the refectory (dining room) at the rear of the *convento* (leading directly into the hypothesized pantry). As with the *convento*, the assemblage from the *cocina* was primarily Indian in origin and suggests that this building was primarily the domain of natives working in the service of friars.

Between 1990 and 1997 extensive testing was conducted on the mission **church**. Other than the council house, the church was the single most important building during mission times. It defied popular belief that Florida's missions were "simple, even primitive constructions" (Gannon 1965:39) consisting of "rude wattle-and-daub buildings" (ibid:67). On the contrary, the San Luis church was comparable in size to its counterpart in St. Augustine (approximately 110 feet long by 50 feet wide) and was constructed following the classical European proportional system often referred to as the golden section. Its composite construction (plank walls in the nave and wattle and daub walls in the sanctuary) distinguished the sacred and secular areas, and inventories reveal that the Florida mission churches were adorned with paintings, statues, furnishings, and vestments for Mass (Hann 1986). Although the Franciscans took vows of personal poverty, this practice did not extend to the House of God which was intended to have a visceral impact on its parishioners. The two gilded altarpieces (*reredos*) and organs sent to Spanish Florida were likely located in the main churches at St. Augustine and San Luis. Materials recovered from the church included thousands of olive jar sherds in the sanctuary (used to hold wine and water for Mass), hardware, and native pottery including colono-ware candlesticks made by Apalachee potters to illuminate the church.

Because the **cemetery** is located beneath the floor of the church, archaeological work was carried out in collaboration with physical anthropologist Dr. Clark Spencer Larsen (presently at Ohio State University). The unique conditions of life at Mission San Luis relative to other Florida missions are reflected in the skeletal remains of the Apalachees buried in the cemetery. To date, no Europeans have been identified in the San Luis cemetery, suggesting that even with a substantial Spanish population, the mission church was truly the domain of the natives. Spaniards presumably chose to be transported to St. Augustine for burial near their extended families.

A minimum of 210 skeletal individuals were studied from the cemetery at Mission San Luis (Larsen and Tung 2002). These remains revealed several distinctive traits, including the lowest frequency of dental caries found at any Florida mission. Since maize consumption is positively correlated with an increase in dental caries, it is believed that the successful introduction of European domestic plants and animals, and the adoption of this varied diet by Apalachees, had a positive effect on their oral health. This finding was remarkable since the Apalachees were the only true Mississippian group in Florida—sedentary agriculturalists whose precontact lifeways were centered around maize production and consumption. The skeletal population at San Luis was also distinctive in that it displayed the lowest frequency of arthritis among Florida's missionized Indians. Although the native population was the labor force at all of the missions, Spanish activities and their dependence on beasts of burden, such as oxen and horses, may have relieved some of the physical stressors endured by other mission Indians. Deputy Governor Roque Pérez, for example, was engaged in ranching (pigs, cattle, and horses), farming (including wheat for export to Havana), and construction. He may have been responsible for introducing the first oxcarts into Apalachee Province, which were used to transport produce

overland 8 or 9 leagues from San Luis to the port of San Marcos (St. Marks), and for hauling lumber used for the blockhouse (Córcoles y Martínez 1709). Prior to this time, Indian laborers were apparently used for these tasks.

In 1991, the area predicted to be the **Apalachee village** at San Luis during the 1984-85 broad-scale survey was targeted for testing (Shapiro 1987). Large quantities of native pottery and lithics were recovered from this portion of the site, located on the opposite (west) side of the central plaza from the Spanish village. Only one Apalachee structure was found during the excavations--the chief's house. Located adjacent to the council house, this structure measured 78 feet in diameter (approximately three times the size of commoners' houses found elsewhere in Apalachee Province) (McEwan 1992). As with the council house, the chief's house was a circular thatch structure with a large central hearth. It contained relatively few European items, but cow and pig remains were identified from animal remains, indicating that at least some Apalachees had access to domestic animals. The large number of quartz crystal beads and pendants recovered from the structure may reflect the dual religious and political authority of chiefs since quartz crystal was believed by many southeastern Indians to possess special properties and is frequently found in shamans' bundles.

During the course of testing in the Apalachee village, a large exterior hearth and pottery waster pit were identified to the south and west of the chief's house. The absence of food remains from the hearth suggests that it was used exclusively for firing pottery. The waster pit produced a number of reconstructable vessels (maximum 228 individual vessels; minimum 75 individual vessels) (Cordell 1993:7), which has provided important baseline data on Apalachee pottery manufacturing techniques and constituents, and is the first native ceramic production area identified in Florida (Cordell 2001). While the Apalachee village investigations revealed a chiefly residence and pottery manufacturing area, the concentration of Apalachee materials across this area appears to have resulted from native activities rather than residences. Clay mines for building wattle and daub structures, lithic tools used for hide and food preparation, and pottery used primarily for food storage and preparation characterize this service area. No non-elite Apalachee residences (commoners' houses were typically18-24 feet in diameter) have ever been found on the hilltop, indicating that the highly dispersed prehistoric Apalachee settlement pattern continued into the mission period (Scarry and McEwan 1995).

Since 1990, the San Luis research staff has worked intermittently in the **military complex** (McEwan and Poe 1994). Located at the north end of the ridge top, soldiers in the military complex had a commanding view of the surrounding countryside and access to water via the covered way (a path running from the southeast bastion to the seep springs in the ravine). This is the one area of San Luis for which there is cartographic evidence dating from 1705, the year after San Luis was burned and abandoned. The Landeche map documented the final in a series of blockhouses, as well as an idealized rectangular defensive line consisting of a stockade with four diamond-shaped bastions, surrounded by a dry moat. Archaeological investigations revealed a two-story wattle and daub 40 x 70 foot blockhouse, surrounded by an irregular trapezoidal defensive line. There are only two diamond-shaped bastions, on the northeast and southwest corners. The southeast corner had an odd geometric-shaped bastion, while the northwest corner had no bastion at all. Furthermore the moat did not extend around the entire stockade, but abruptly stopped in the southwest corner. The moat also appears to run to the south (although excavations were suspended before this could be verified), suggesting that a 1702 order to construct a trench from the religious complex to the fort may have been carried out. Materials from the fort indicate that firearms available to the garrison at San Luis were generally outdated by European standards, and that, among the Apalachees, bows and arrows were never effectively replaced. While most of the assemblage reflects the construction and maintenance of the building, as well as routine military duty, there were also a wide variety of non-military remains which were likely lost when the entire village was sequestered within the fort walls when alarms sounded near the end of the occupation.

Site Integrity

Following the destruction and abandonment of Mission San Luis by the Spaniards and Apalachees in 1704, the first documented reoccupation of the site was in 1825, when it was purchased by Robert Jameson and Benjamin Clements. It was subsequently owned by a series of individuals, including A. M. Randolph (1855-1864) as part of his 800 plus acre plantation, and Frenchman Emile DuBois who started a vineyard on the property (1884-1890s). In 1932, James Messer purchased 362 acres that included the 50 acres of San Luis de Talimali his heirs sold to the State of Florida. Despite intensive agricultural activities in the vicinity of San Luis, none of the post-mission occupants disturbed the area that was subsequently determined to be the seventeenth century public building complex. San Luis was designated a National Historic Landmark in 1960, when it was still in private ownership, and purchased by the state in 1983 because of the site's significance as Spanish Florida's western capital from 1656-1704.

Today the site occupies a beautiful, well-preserved setting. It is owned and managed by the Florida Department of State with the objective of combining effective resource management with scientific research and public education. Mission San Luis provides a marvelous opportunity to communicate not only the colonial past of Florida to the public, but also to inform lay people about why and how archaeology and history are done.

The attached site plan shows the locations of standing structures at San Luis from the 1930s, 1940s, and 1950s (G, H, I, J, K, L, M) (Photos 3, 12, 13, 14, 15, 17, and 18 respectively). It also identifies seventeenth-century areas that have been investigated archaeologically, some of which have been reconstructed (A, B, D, E, F, N, P) (Photos 5, 6, 7, 8, 9, and 19 not respectively). Modern features on the map include the Discovery Area (O) that incorporates structures "of the mission period" for interpretive purposes, and the site entrance (Photo 1) and parking lot (Photo 2). The Discovery Area was established in a location that had been heavily plowed. The entrance and parking lot were situated down slope from the seventeenth-century building complex, and were intentionally constructed in this location after it was determined that they are not archaeologically sensitive areas.

8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties:
Nationally: X Statewide:__ Locally:__

Applicable National

Register Criteria:	A_ B_ C_ D X
Criteria Considerations (Exceptions):	A_ B_ C_ D_ E_ F_ G__
NHL Criteria:	Criterion 6
NHL Theme(s):	I. Peopling Places 1. encounters, conflicts, and colonization
Areas of Significance:	Archeology - Historic – Aboriginal Archeology - Historic – Non-Aboriginal
Period(s) of Significance:	1655-1704
Significant Dates:	N/A
Significant Person(s):	N/A
Cultural Affiliation:	Native American-Apalachee Spanish
Architect/Builder:	N/A
Historic Contexts:	II. European Exploration and Settlement 2. Spanish Colonial Exploration and Settlement 1. Southeast
NHL Theme Study:	Spanish Exploration and Settlement (1959)

State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above

Summary

In 1959, three National Park Service (NPS) historians (Robert M. Utley, Frank B. Sarles, and William C. Everhart) coordinated with the National Park Service's National Survey of Historic Sites and Buildings on the completion of a theme study "on historic sites believed to be of exceptional value in commemorating or illustrating the history of Spanish exploration and settlement in the United States and its possessions" (1959:1). In that publication, San Luis de Apalachee (Talimali), Florida, was identified as a site of exceptional value as the location of Spanish Florida's western capital from 1656-1704 (1959:77-79). Based on this theme study and the recommendation of the Secretary of the Interior's Advisory Board, the Secretary of the Interior designated San Luis as a National Historic Landmark (NHL) on October 9, 1960.

With the creation of the National Register of Historic Places, under the authority of the 1966 National Historic Preservation Act, all National Historic Landmarks designated by the Secretary of the Interior prior to the creation of the National Register were automatically listed in the National Register on October 15, 1966. However, landmarks designated before 1966, such as San Luis, did not possess a certified boundary. As a result, the National Park Service initiated a Landmark Review Project to create boundaries for these landmarks. On February 14, 1979, Mr. George Emery, then Chief of the National Historic Landmarks Division, approved a boundary study and nomination form for San Luis, as developed by Ms. Blanch Higgins Schroer, Historian with the Landmark Review Project. On April 24, 1979, the Keeper of the National Register, Dr. William Murtaugh, approved the NHL nomination form and boundary for San Luis (Schroer [1979]).

These National Park Service designations and studies (1958, 1979) were made before any significant archaeological research was conducted at San Luis. Prior to 1984, only minor testing had been conducted on the fort complex at San Luis by John W. Griffin [1948], Hale G. Smith [1950] and Charles H. Fairbanks [1956 & 1957]. In 1967, L. Ross Morrell tested along the eastern perimeter of the site in anticipation of Ocala Road being widened. Since then, the public building complex situated around the central plaza, including the church, *convento* (friary) and its detached kitchen, chief's house, and council house have been located and investigated. Additionally, the Hispanic village has been tested and more excavations have been conducted at the fort. Much more work remains to be done, however, particularly on domestic areas of the site.

Today Mission San Luis is considered nationally significant under National Historic Landmark Criterion 6 for its demonstrated and potential historic archaeological significance. The San Luis research project has already produced a remarkable body of primary data that is widely used and cited by historical archaeologists and historians, and is recognized as the model for similar sites in the Southeast.

Significance, Peopling Places

Mission San Luis de Talimali flourished for almost half a century in the dual role of western outpost of Spanish power in Florida and as the home for one of Apalachee Province's most influential villages.[3] It was the launching point of many Spanish and native expeditions to the west, including the search for Sieur de Réné Robert Cavalier LaSalle's 1682 French settlement. San Luis was also the Spaniards' point of contact with the Indian peoples living along the Chattahoochee, Tallapoosa, Coosa, and Alabama Rivers who were the forebears

[3] The Apalachicola Fort Site, located on the Alabama side of the Chattahoochee River, north of Tallahassee, Florida, was designated a NHL on July 19, 1964. Occupied by the Spanish from 1690 to 1691, this Spanish fort was established to deter English traders in the region.

of the Upper and Lower Creeks and the Seminoles.

With the establishment of Charles Towne in 1670 as the capital of the British colony of Carolina, the importance of Apalachee and San Luis was enhanced as a bulwark against the spread of British influence along the Chattahoochee River and farther west. San Luis is the only Hispano-Indian site in Florida (outside of Nombre de Dios in St. Augustine) whose identity was never lost, and it was home to the ancestors of the only known descendants of sixteenth and seventeenth century native Floridians.

To date, archaeological research at San Luis de Talimali has had a profound impact on our understanding of missionization, acculturation, and contact period studies on the whole, and much of the site remains to be investigated. After almost two decades of archaeological research, San Luis is the most thoroughly investigated mission site in Spanish Florida, and findings at the site have fundamentally altered the concept of Florida mission life. It is the only known site in any Spanish-occupied area that contains sacred and secular elements from both Indian and Spanish societies. Thus it offers the unique opportunity to examine acculturation from both the Indian and Spanish perspectives, a very rare circumstance in historical archaeology. For example, the presence of both the Apalachee council house and Franciscan church on the site at the same time offer unparalleled opportunities to observe ritual conservatism and change in both Spanish and Indian sectors. Research at San Luis is also altering the concept of "frontier" and redefining the archaeological correlates of frontier society. As such, it is making important contributions to research methodology, the discipline of historical archaeology, and our understanding of colonial societies.

Additionally, the location of the Apalachee council house and chief's house on the central plaza of the Spaniard's western capital, directly across from the Franciscan church, speaks to an unprecedented level of cultural accommodation at this town site. The pre-Columbian design and construction of these buildings, along with their predominantly native material assemblages, indicate little change in the activities and functions associated with these structures. Taken as a metaphor, the Apalachee structures at San Luis de Talimali suggest that, despite almost three generations of sustained European contact, native social and political institutions remained relatively intact throughout the mission period. These findings have been a revelation to our colleagues studying mission populations in the Southwest and California who have generally assumed that, to a large degree, Spanish lifeways supplanted native cultural traits during the missionization process.

Transformations in Apalachee society that we have been able to verify from historical records or document archaeologically at San Luis include the adoption of domesticated plants and animals in the native diet and economy, intensification of manual labor (although not on the same level as other Florida mission Indians), literacy among chiefs for whom reading and writing was a form of esoteric knowledge, and, for Apalachee women, integration into Spanish households as servants, concubines, and wives. Native men received weapons training, served as sentries, earned military titles, and made up most of the Spanish-instigated strike forces sent out from San Luis. The Apalachees probably constituted a formal militia (Hann and McEwan 1998).

However, the most pervasive and profound change in the lives of all Apalachees resulted from their religious conversion. The Apalachees requested friars, accepted the Catholic faith voluntarily, and were described as being "thoroughly Christianized." Native burials at San Luis (and other Florida missions) demonstrate that converts not only chose to be buried in Catholic churches, but in an almost purely Christian fashion (McEwan 2001). Documents reveal that when the missions were attacked by invading Anglo-Creek forces in 1704, a number of Apalachee men were captured and tortured on the Stations of the Cross. Throughout their ordeal, two of San Luis's native leaders, Antonio Enija and Antonio Cuipa, continued to profess their faith. The King of Spain was so impressed with their devotion that he recommended to the Vatican that they be considered for canonization as martyrs (Hann and McEwan 1998). Today, the descendants of those Apalachees who migrated

from San Luis are still practicing Catholics. They have traced their lineage through parish records and have used much of the research conducted at San Luis to support their application for federal recognition.

Spaniards living at San Luis are believed to have enjoyed a prosperous lifestyle dominated by agricultural endeavors that supported vigorous trade. Their diet, material life, and architecture were highly Iberian in nature, although they did adapt to local conditions, including the replacement of wheat with corn as a dietary staple. Colonial Spanish culture at San Luis was most profoundly affected by *mestizaje* (intermarriage and interbreeding). This is a pattern found throughout the Hispanic New World since intermarriage was encouraged by the Church and Crown as a means of civilizing the native population (Deagan 1983; McEwan 1991b, 1993). Native women became the cultural brokers who interacted most closely with Spaniards in their homes, while Indian men generally operated on the fringes of Spanish colonial society as laborers. Spanish-Indian children were *mestizos* and, as such, were exempt from manual labor. Consequently, it is believed that Apalachee women accepted marriage to Spaniards as a form of upward mobility for themselves and their children (Hann and McEwan 1998).

The popular belief that the missions of La Florida were primitive outposts, and that their residents were impoverished, long-suffering victims is no longer accepted. Rather, research at San Luis has demonstrated that a complex mix of social and material adjustments were made by both Spaniards and Apalachees as coping strategies that resulted in a dynamic colonial society.

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Previous documentation on file (NPS):

__ Preliminary Determination of Individual Listing (36 CFR 67) has been requested.
_X_ Previously Listed in the National Register – October 15, 1966.
__ Previously Determined Eligible by the National Register.

X Designated a National Historic Landmark – October 9, 1960. NOTE: NHL Boundary approved for this landmark by Keeper of the National Register – April 24, 1979.
__ Recorded by Historic American Buildings Survey: #____
__ Recorded by Historic American Engineering Record: #

Primary Location of Additional Data:

__ State Historic Preservation Office
__ Other State Agency
__ Federal Agency
__ Local Government
__ University
X Other (Specify Repository): Artifacts and documentation from the archaeological investigations conducted at San Luis de Talimali by the Florida Bureau of Archaeological Research from 1983 to the present are located in the archaeological laboratory at Mission San Luis in Tallahassee, Florida. Artifacts and documentation for the work conducted by John W. Griffin [1948], Hale G. Smith [1950], Charles H. Fairbanks [1956-1957], and L. Ross Morrell [1967] also reside at Mission San Luis.

10. GEOGRAPHICAL DATA

Acreage of Property: 49.72 acres. The acreage given on the 1979 boundary study documentation, 48.08, is a technical error. The more recent number, 49.72 acres was based on a professional survey. The UTM

coordinates and boundaries have not changed.

UTM References:	Zone	Northing	Easting	Zone	Northing	Easting
	A 16	757600	3371960	**B** 16	757650	3371390
	C 16	757040	3371370	**D** 16	757110	3371930

Verbal Boundary Description

A boundary survey was prepared by A. F. Marshall, September 8, 1982 of the Messer property. The legal description (21-27-20-434-0000) was recorded in official records book 1080, page 1295 of the public records of Leon County, Florida and reads:

Commence at a concrete monument on the South side of Mission Road marking the Southeast corner of the Southwest quarter of Section 27, Township 1 North, Range 1 West, Leon County, Florida, and run thence North 02 degrees 00 minutes West 51.68 feet to a concrete monument marking the POINT OF BEGINNING. From said point of beginning, run Easterly, along the North boundary line of the maintained right-of-way of Mission Road, the following bearings and distances:

> South 88 degrees 49 minutes 16 seconds East 200.74 feet to a concrete monument, thence North 89 degrees 01 minutes 12 seconds East 180.05 feet to a concrete monument, thence North 85 degrees 31 minutes 26 seconds East 146.59 feet to a concrete monument, thence North 89 degrees 34 minutes 28 seconds East 40.39 feet to a concrete monument, thence leaving the North boundary line of the maintained right-of-way of said Mission Road run North 08 degrees 01 minutes 03 seconds East 436.55 feet to a concrete monument, thence North 00 degree 15 minutes 01 seconds East along the West boundary line of the right-of-way of Ocala Road 93.80 feet to a concrete monument, thence North 04 degrees 41 minutes 07 seconds West, along the West boundary line of the right-of-way of said Ocala Road 791.96 feet to t a concrete monument, thence North 18 degrees 29 minutes 18 seconds West 152.98 feet to an old iron pipe, thence North 88 degrees 16 minutes 37 seconds West 1042.36 feet to an old concrete monument, thence South 00 degree 30 minutes West 49.06 feet to an old iron pipe, thence South 44 degrees 11 minutes 54 seconds West 934.19 feet to a concrete monument,

Thence run Southeasterly, along the Northern boundary line of the maintained right-of-way of said Mission Road, the following bearings and distances:

> South 34 degrees 56 minutes 54 seconds East 169.47 feet to a concrete monument, South 36 degrees 00 minutes 54 seconds East 100.02 feet to a concrete monument, thence South 35 degrees 09 minutes 13 seconds East 200.01 feet to a concrete monument, thence South 35 degrees 09 minutes 17 seconds East 198.46 feet to a concrete monument, thence continuing Southeasterly and along a curve to the left, south 35 degrees 36 minutes 29 seconds East 49.14 feet to a concrete monument, thence South 36 degrees 41 minutes 30 seconds East 48.89 feet to a concrete monument, thence south 43 degrees 41 minutes 34 seconds East 48.97 feet to a concrete monument, thence South 50 degrees 35 minutes 28 seconds East 48.63 feet to a concrete monument, thence South 54 degrees 24 minutes 52 seconds East 48.72 feet to a concrete monument, thence South 61 degrees 17 minutes 19 seconds East 48.48 feet to a concrete monument, thence South 70 degrees 19 minutes 35 seconds East 48.56 feet to a concrete monument, thence South 79 degrees 34 minutes 45 seconds East 49.05 feet to a concrete monument, thence South

83 degrees 36 minutes 10 seconds East 48.82 feet to a concrete monument, thence South 83 degrees 34 minutes 35 seconds East 49.45 feet to a concrete monument, thence South 86 degrees 45 minutes 28 seconds East 49.51 feet to a concrete monument, thence South 89 degrees 03 minutes 11 seconds East 49.62 feet to a concrete monument on the end of said curve, thence South 89 degrees 46 minutes 59 seconds East 290.59 feet to the point of beginning, containing 49.72 acres more of less.

Boundary Justification

Extensive archaeological survey and subsurface testing have been conducted on the original San Luis acquisition, as well as adjacent parcels. Although isolated artifacts have been recovered around the perimeter of the site proper, all structural evidence and activity areas appear to be confined to the original 49.72-acre parcel purchased by the State of Florida in 1983 and already designated as a National Historic Landmark.

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DESIGNATED A NATIONAL HISTORIC LANDMARK
OCTOBER 9, 1960
(ADDITIONAL DOCUMENTATION ADDED 2004)

PHOTOGRAPHS

1) San Luis de Talimali
2) Tallahassee, Leon County, Florida
3) Roy Lett, Bureau of Archaeological Research (BAR)
4) January 2003
5) Original negatives held by Roy Lett, BAR

The preceding information applies to all of the photographs except #s 20-22.

6) Visitor entrance on Mission Road, camera facing northeast
7) Photo 1 of 22

6) Parking lot and sidewalk to interpretive areas of site, camera facing southwest
7) Photo 2 of 22

6) Messer House (1938)/Visitor Center (**G** on Site Plan), camera facing north
7) Photo 3 of 22

6) View from northern edge of plaza (**P** on Site Plan), camera facing south. Corner of church reconstruction visible on right.
7) Photo 4 of 22

6) Convento and Cocina (**F** on Site Plan), camera facing south southwest
7) Photo 5 of 22

6) View from Plaza looking northwest toward Church and Convento (**E** and **F** on Site Plan)
7) Photo 6 of 22

6) View from Plaza, facing southeast showing Council House and Chief's House (**B** and **A** on Site Plan)
7) Photo 7 of 22

6) Apalachee Council House (left) and Chief's House (right) (**B** and **A** on Site Plan), camera facing south (wide angle)
7) Photo 8 of 22

6) Spanish House (**D** on Site Plan), camera facing northeast
7) Photo 9 of 22

6) View of Spanish Village, (**C** on Site Plan), camera facing east (wide angle)
7) Photo 10 of 22

6) South entrance to Nature Trail (northeast corner of site), camera facing northeast
7) Photo 11 of 22

6) Front of 1930s-1940s outbuildings, (left to right, they are **H**, **I** and **J** on Site Plan), camera facing northwest
7) Photo 12 of 22

6) Back of 1930s-1940s outbuildings, (left to right, they are **J**, **I** and **H** on Site Plan), camera facing south
7) Photo 13 of 22

6) 1936 residence (**K** on Site Plan), camera facing north
7) Photo 14 of 22

6) Grape arbor (foreground), barn (background) (**L** on Site Plan), camera facing northeast
7) Photo 15 of 22

6) Discovery Area (**O** on Site Plan), camera facing north northeast
7) Photo 16 of 22

6) 1930s barn (foreground) and 1950 residence (background) (**L** and **M** on Site Plan), camera facing northwest
7) Photo 17 of 22

6) Empty 1950 residence and shed (**M** on Site Plan), camera facing southwest
7) Photo 18 of 22

6) Excavations in Military Complex (**N** on Site Plan), camera facing northeast
7) Photo 19 of 22

6) Mapping southwestern bastion in Military Complex (at **N** on Site Plan)
7) Photo 20 of 20

6) Cleaning baptismal font base in Church (at **E** on Site Plan)
7) Photo 21 of 22

6) Quartz crystal cross from church, 7 cm tall.
7) Photo 22 of 22