

THE NAVY LIVEOAK RESERVATION
CEMETERY SITE, 8Sa36

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The cemetery site on the Navy Liveoak Reservation near Gulf Breeze, Florida, appears to represent the peak of Fort Walton culture in its aboriginal state immediately preceding European contact. Based on a report by Lazarus (1959), such a site was believed to be near the ten middens on Santa Rosa Sound east of Pensacola. The materials predicated an unusual cemetery adjacent to the area. During 1965 the materials recovered by Mr. and Mrs. Don Sharon and children under supervision of Bill Lazarus for the Temple Mound Museum of Ft. Walton Beach have proven of considerable worth in assaying the culture of a late Ft. Walton occupation. The writer here presents notes from the Lazarus files and field notes and reports of the excavators. It appears that remnant groups of aborigines lived in the area and reached a peak in their ceremonial culture evidenced by the practices apparent in the cemetery.

THE SITE

Scientific excavation of an untouched aboriginal cemetery site is a goal in archaeology. Almost all cases of burial recovery for information of culture practices are preceded by amateur digging which spoils the purity of modern technical approach. The Navy Liveoak Reservation cemetery site was found 1.6 miles east of the Pensacola Beach overpass along U. S. Highway 98 and about 200 yards north of the water's edge of Santa Rosa Sound. It is occupied by the Girl Scout Council and used as a camp area. The site is northeast of the foundations of an old house which sat on the bluff overlooking the water. The area is roughly two acres in size and abounds in oak and numerous hickory and magnolia trees with thin underbrush. The terrain is generally flat and on the west side of a gradual slope. Possibly it was originally typical of many other sites in having low rises scattered over the area similar to minor mounds formed by particular burials and their offerings. Scattered digging areas prohibited exact survey of the area prior to excavation. The Reservation has been owned by the U. S. Government and State of Florida and has been under litigation. In 1956 the Council gave W. C. Lazarus permission to conduct archaeological surveys and excavations and his

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information, and were discarded. Grave goods in association is not known. Excepting the mass burial possibility, this brings the burials to a total of 16. A cautious estimate of a total of individuals represented at the cemetery, including scattered fragments encountered by the Sharons, would not be over 20-25. However, of the total area which has been dug, the 20 pits herein represent about one third of the area.

GRAVE GOODS

Beads--One more feature points to the site as one that is unusual. This is the presence of more than 40 European trade beads (Fig. 5). Seven representative examples of our 40 beads were selected for classification by Dr. Charles Fairbanks. The general time period falls from 1650-1735 (C. H. Fairbanks, personal communication). There are 17 translucent dark blue beads with 4 longitudinal stripes in opaque white or white and red (A.D. 1600-1725, both French and Spanish sites). A small chevron bead is multilayer crafting and is more expensive (A.D. 1650-1700). The oddity is the Seminole-like blue faceted bead (post A.D. 1750), but its presence here may establish an earlier manufacture. Two dark blue beads have 10 longitudinal white stripes. Four plain blue beads are patinated and look like jade. There are 5 Ichucknee plain beads more common on Spanish mission sites, the type found singly at 8W150 (Fairbanks 1965: 259). The lavender bead was found within one of the bottles--either intentionally put there, or a fortuitous happenstance over the years. Shell beads were numerous--76 in all. Four are considered relatively average but 68 are large. Four are the tiny ones with the child burial, and are less than 1/2 cm in size. The Sharons are to be commended to have recovered such small items.

Miscellaneous Grave Goods--One shell spoon in good condition is 4" by 4 1/4" and fits under the right thumb with ease. The shell pendant with Burial 2 has two notches on each side at the top for suspension. Considerable other shells and shell fragments, some tool worked, were recovered but have not yet been restored for identification or cannot be assembled. Most of the miscellany have been included in burial associations except the presence of hematite in three instances, and one hematite hone. A flint chip, 4 chert chips, chert scrapers, broken shell objects added to the previously listed quartzite axe possibility, 3 iron spikes, knife or sword fragment, and other iron fragments testify to additional grave goods. The presence of charcoal is a continual listing in the field notes.

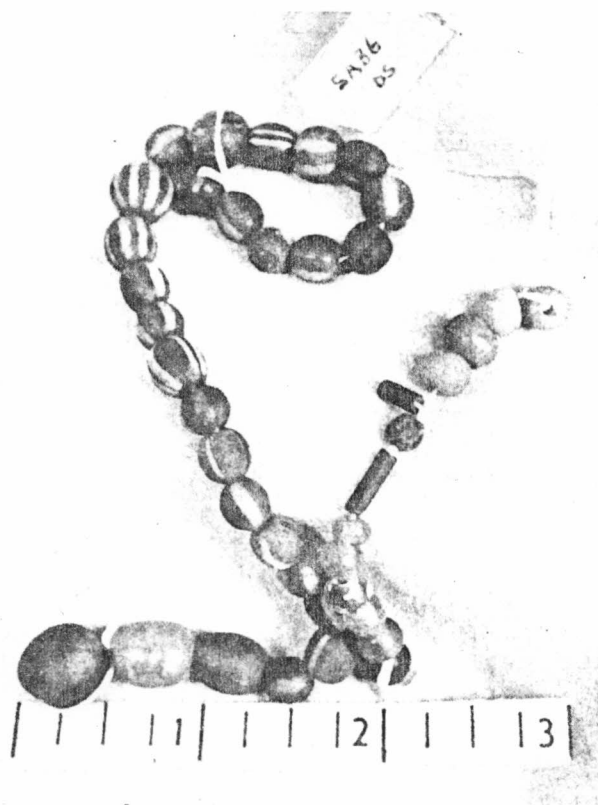


Fig. 5. Trade beads from 8Sa36.

CONCLUSION

There are numerous possibilities to be considered regarding the source of these trade materials and the source of the aboriginal culture not exactly typical of Ft. Walton Culture as seen in other sites. Killed pottery vessels and bundle burials are reported in several other places. Moore considered the killing practice as coming out of peninsular Florida and the blackware from Mississippi and Alabama. Lazarus (1965: 223) agrees with Smith's "speculative dating (late 16th century) for the comparable cemeteries at Hogtown Bayou and Point Washington." However, the coin from 8W130 admittedly showed pitting and wear on one side in considerable excess, and suggests the possibility of having been worn as an ornament for some extensive time before burial. The possibility of middle or late 17th century before burial cannot be ignored. During the late 17th century the Spanish were in and out of Pensacola Bay frequently. In 1686 Juan Jordan mentions his visit to the village of the "Panzacola" Indians (Manucy 1959: 227). Pez and Siguenza were there in 1693 and referred to the "insignificant Indian tribe resident nearby." (Ford 1939: 22). There is a possibility that

Robledad was at Tom King Bayou (8Sa34) in 1693 according to records in the Pensacola Historical Museum (Lazarus 1959). Arriola was there in 1695 and again in 1698. The Indian population was small, apparently due to telling blows administered by the Mobiles. Arriola had three priests who would have attempted contact with the natives. Arriola's letter regarding the local population refers to gifts of glass beads, knives, fabrics, and other presents (Manucy 1959: 235). At 8W150 Florida State University found an Ichtucknee Blue Bead, the same as five of them at 8Sa36 (Fairbanks 1965: 259).

At first glance the cemetery at 8Sa36 posed the possibility of being the burial ground of the Indians dealing with Santa Rosa Pensacola (8Es22) of A.D. 1720-1752. A review of the materials discards the idea due to the absence of majolica and other trade goods which should have exchanged hands, and the extreme paucity of brushed ware. Though both have shell temper ware, there is no Hogtown Bayou pottery at 8Es22 (Stacy 1965: 128). The time dating of the site is proposed as late 17th century and possibly about A.D. 1710, the end of the Hogtown Bayou Epigonal period. This is based on the ware typical of other cemeteries, with the additional exotic ware and/or ceremonial practice cited. The remnant population from tribal forays and from Moore's raid of A.D. 1704, almost isolated on the shores of the sound, still could have had contact intermittently with the Spanish as ships hovered in the bay and in the sound. Some evidence of mission contact is present with the mission beads, perhaps survivors from the Apalache. The religious peak evident in the black drink deposit and the unusual bottle designs correlates with the religious flareup of the death cult originating in Alabama--or originating on the sound and moving north into Alabama.

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