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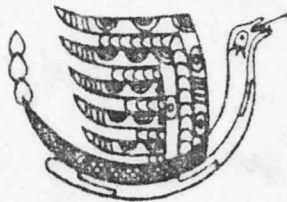
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# THE MINISINK SITE

A reevaluation of a late prehistoric  
and early historic contact site  
in Sussex County, New Jersey.

PREPARED BY:

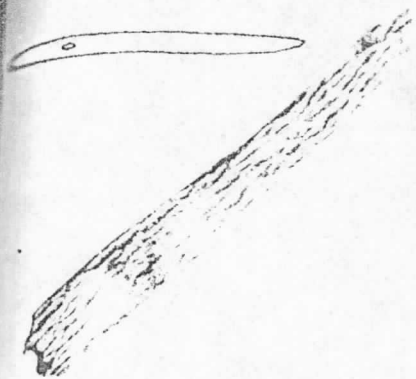
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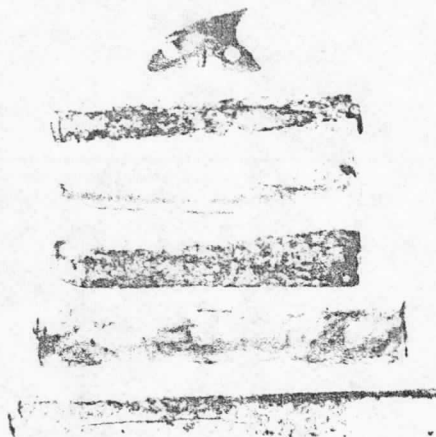
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September 30, 1978



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Fig. 46. Bone mat-weaving needle broken at perforated midpoint.



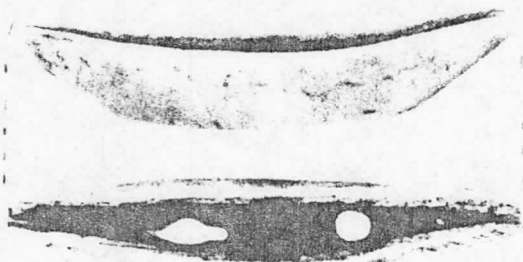
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Fig. 47. Shark's tooth and bird bone bead necklace.



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Fig. 48. Deer phalanges, hollowed and distally perforated.



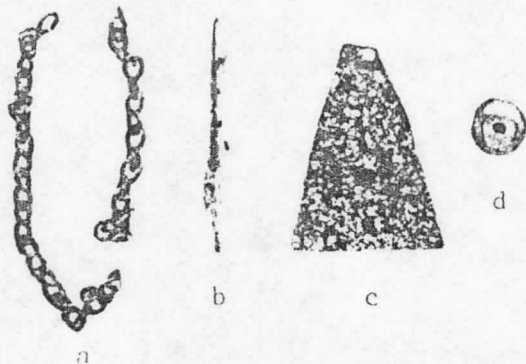
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Fig. 49. Bone canoe-shaped artifact of unknown use. Side and top view.



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Fig. 50. Oyster shell pendant, clam shell bead and conch shell core with cut marks.



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Fig. 51. Brass chain from burial 15, copper awl, iron arrowhead and glass trade bead.

Oyster Shell Pendant. Figure 50a shows this pendant in actual size. It is perforated at the hinge but is otherwise unornamented.

Shell Core. The only other shell object found in our excavation consisted of a fragment of conch shell columella which has been scored. It presumably broke before anything could be done with it.

Bone Canoe-Shaped Artifact (Fig. 49). This artifact is similar in general shape to the canoe-shaped stones found on the Miller Field, Harry's Farm and Pahaquarra sites downstream (Kraft 1974; 1975:109; 1976:71). It differs in that it is made from bone and is perforated through the bottom rather than the sides. A fragment of a second bone canoe-shaped stone was discovered on this site by Mr. Fred Asmus and is now in his collection. This has been reported by Kraft (1974:33). The use of these painstakingly made artifacts has not been ascertained. They could have been buttons or simply decorative ornaments.

✓ Trade Items. A red glass bead and fragments of a brass chain are the only ornaments of European manufacture found in our excavation. The glass bead was found in the plow zone in Area A. This unornamented bead is shown in Fig. 51. The brass chain was apparently found and left by Dr. Edward S. Dalrymple when he excavated the child's grave. The historic artifacts and the bone comb (Fig. 52) he found in this grave seem to have spurred the Museum of the American Indian to excavate here as well (see Heye and Pepper 1915:17-18).

#### Ceremonial or Magico-Religious Objects

The terms ceremonial or magico-religious may or may not be appropriate for this category of artifacts. What we have selected for inclusion are ceremonial or magico-religious from our point of view but may not have been so in reality. It is also realized that artifacts may have been used ceremonially, although such use may not manifest itself in the archaeological context. Finally, artifacts that we have reason to classify as ceremonial may have served utilitarian or aesthetic functions as well.

We will define ceremonial or magico-religious objects as those which can be assumed from primary or secondary attributes to be associated with sacred or secular rituals, either personal or communal, or to be symbols of status within an organized group (Winters 1969:68).

Effigy faces. Human faces pecked into stone cobbles are among the rarest archaeological items in New Jersey. Yet our excavations on the Minisink site yielded two faces (Fig. 38, 39); Philhower found one "rude effigy of human face on rectangular shaped pebble, 6" high" (Ritchie 1949:237); and one found on Minisink Island is in the collection of Dr. Lewis M. Haggerty of Hackensack, New Jersey. In addition there are numerous effigy faces of comparable design on the Munsee Incised pots from the Minisink phase of the Late Woodland period (Kraft 1975:135-145; 1975a:124-129).

There were a number of spirits in the Delaware and Minisink Indian pantheon, chief of which was Kiselumukong, the Creator. There were eleven lesser Manētuwak, one of which the Unami called the Misinghālikun — the