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Manhattan to Minisink: American Indian Place Names in Greater New York and Vicinity. By Robert S. Grumet.

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women on the Canadian side of the border who engaged in similar economies and trade relationships during this time period, would have enabled Denial to flesh out her characterizations of both McCoy and Pelagie Faribault. Lacking that, Denial's characterizations of these women read, at times, as one-dimensional and flattened.

Denial concludes that marriage was contested, varied, and central to the expansion of American control in the region. Indigenous forms of marriage and kinship systems also proved resilient during this time period. Although thoroughly researched in the collections of the Minnesota History Center, the author's close attention to detail in the primary sources is not complemented by engagement with recent scholarship that has explored these same themes. Denial's failure to discuss her ideas in context with those of others who have written good books about indigenous marriage and assimilation, such as Katherine M. B. Osburn and Loretta Fowler, or about white women's involvement in colonization and maternalism, such as Margaret D. Jacobs, Jane E. Simonsen, and Peggy Pascoe, will leave scholarly readers to draw their own conclusions about the contributions of her work. Four engaging case studies, a range of perspectives, and clear prose make this an assignable book, however, and *Making Marriage* could make its greatest impact in the classroom.

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Manhattan to Minisink: American Indian Place Names in Greater New York and Vicinity. By Robert S. Grumet. Norman: University of Oklahoma Press, 2013. 296 pages. \$34.95 cloth; \$34.95 electronic.

In his preface to *Manhattan to Minisink*, anthropologist and ethnohistorian Robert S. Grumet reveals that he has been thinking about the place-names of Greater New York since his Bronx childhood. From his high school honors thesis, to his 1978 paper on Upper Delawaran land, to his doctoral thesis in anthropology, Grumet has dug deeply into the Native histories of the mid-Atlantic coast, and place-names have remained at the heart. Over the next three and a half decades Grumet steadily continued to research and write the ethnohistories of this area. He began digitizing this material in retirement to make it searchable and in order to extract its thousands of indigenous place-names. Names, he tells us, "embody multiple meanings" because they may or may not clearly belong to any one language or people and are interpreted and misinterpreted differently over time, from different perspectives ranging from the misinformed, to the romantic, to the coercive (xi).

Grumet seeks to make these ambiguities clear and accessible within archival and ethnohistorical traditions. His project is to map and catalogue the place-names in Munsee ancestral territory (that is, the communities of people who spoke the Munsee dialect of Delawaran, later known as Munsee) as they appear in colonial land records, testimonies, and maps, and the book is structured accordingly. Part 1, "Colonial-Era Indian Place Names," lists the region's indigenous names for streets, towns, and other

places that are in contemporary use, and traces these words to their multiple origins, locations, and meanings in colonial land records and maps. Part 2, "Imports, Inventions, Invocations, and Impostors," offers a much shorter list of names not belonging to the original peoples of the region, but imposed later for the multitude of reasons given earlier. The book concludes with a list of the manuscript locations and written sources from which these words derive.

Both sections include names with indigenous and non-indigenous origins. Grumet does not adjudicate on matters of linguistic or cultural authenticity or purity, but instead states the name as it appears in the written record, and demonstrates by citation of linguistic, anthropological, and land records whether or not that name is rightfully present. For example, because a 1683 Indian deed first established its association with the Fishkill River, "Matteawan" (Dutchess County, NY) is listed in part 1, although its translation is not known or given (87). On the other hand, because it was an "undocumented claim" by a non-Native person in 1876, "Acquetong" (Bucks County, PA) is listed in part 2 (194). Some names, such as "Mohawk," appear in both sections. When speaking of the Mohawk branch of the Delaware River in New York, "Mohawk" belongs in part 1, but it also belongs in part 2 because the name was transplanted to places in Monmouth or Sussex counties in New Jersey.

Grumet presents no further categories for the names beyond the two book sections. His purpose is neither to build typologies of names, nor to analyze the connections between names through their relationship to ancestral story, travel route, or environmental history, as in the scholarship of Thomas Thornton, Francis Collignon, William Meadows, or Julie Cruikshank. And a great silence is felt in this book from the absence of contemporary Native voices from the communities who call this place home. Though Grumet includes Golden Hill Paugusett Reservation, Schaticoke Indian Reservation, Lenape, Munsee, and Mohawk among his place-name entries, as communities they are not present in this work. At the end of the book, Grumet expresses the hope that the work will foster language or cultural revitalizations in the future, but it is a general appeal, a missed opportunity to connect readers to the Stockbridge-Munsee community, or Kanien'kehá:ka (Mohawk) Nation, or the Ramapough Lunaape Munsee Delaware Nation.

Nevertheless, Grumet contributes an important work to Native history and the inventory tradition of toponymic research. As inventory it exceeds the ordinary, approached with the critical precision of a lifetime of anthropological inquiry and rumination in the archives. Grumet's gift is his gentle exorcism of fiction from fact. From entry to entry, he clearly separates what is Native from what is not, and which meanings remain credible, despite centuries of ambiguity in a region of the United States where playing Indian using the erroneous "lore" of invented Native places and names remains particularly thick, and is actively practiced anew in land development and summer camps.

Prepare to lose track of time when you read the entries, for within these pages are centuries of stories. The city of Perth Amboy, NJ is a hybrid of the Scottish name "Perth" (after colonial town proprietor James Drummond, Earl of Perth) and the Delawaran name "Amboy," from *embohallól* or "hollow it out," which describes a

local landform (131). Grumet tells us not only the names' central locations, but also describes how they connect to names elsewhere, as in the link between Minisink Island in the Delaware River, and Munising in Michigan. He shows us how shifts in political power affect the names, tracing a line from colonial-era place-name politics to present-day practices. He analyzes when the presence of a Native place-name on a map *threatens* the security of non-Native identity or occupancy, and when it *empowers* it, thereby revealing as much about non-Native naming of "Indian" names as he does about Native naming. "Viewed in this way," he writes, "the words on present-day maps are not, in the strictest sense of the term, Indian names. They are instead American versions of Indian names selected in accordance with American values and maintained to serve American interests" (13).

The book's supplemental sections are also structured with a particular intent. With no index or appendix of names sorted by geographical units, readers are unable to search supplemental alphabetical lists by the town and county names included in the place-name entries. Instead, this capability is provided by a series of maps at the front of the book. "The Munsee Homeland" provides an overview of the indigenous communities of this territory, and six detailed, regional insets map the locations of the place-names. Original names appear in black uppercase letters and "impostors" are in gray, with the appropriate effect that the old names are most evident and the new names recede. There is room for improvement, here: the uppercase lettering is hard on the eyes and seems unnecessary, since the contrast between black and gray already quite clearly separates old and new names. That said, the maps' simple encoding provides the reader with a host of new insights and questions by revealing how all of the names interrelate in space, training our eyes to see that Native names are not a uniform landscape, but rather form a complex landscape of meanings from a range of contexts and assembled over time.

All of this is presented with a depth that makes the book of interest to scholars of toponym research, indigenous and non-indigenous histories of the mid-Atlantic, and ethnohistorical methodologies. It will be indispensable to the further development of toponymic research, language revitalization, and indigenous cultural heritage and histories of the Munsee homeland, and an essential reference for libraries and centers whose collections include the geography and history of the mid-Atlantic, Native or otherwise. Grumet's accessible style and conversational tone, hewn perhaps in part from a career in public anthropology concurrent to his academic scholarship, makes this book of broad appeal to the curious reader. And of course, if you are a Native of this place, a resident of this region, or a frequent visitor, you will find the book compelling, and that with each place-name recognized and remembered, you will remember several more you always wondered about, each of which will then lead to others, and ultimately, more questions asked then answered. Grumet knows this already, calling his work "an interim report," and noting that subsequent scholars will "find themselves unable to avoid changing much, if not everything, we think we know about place names today" (xiii).

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