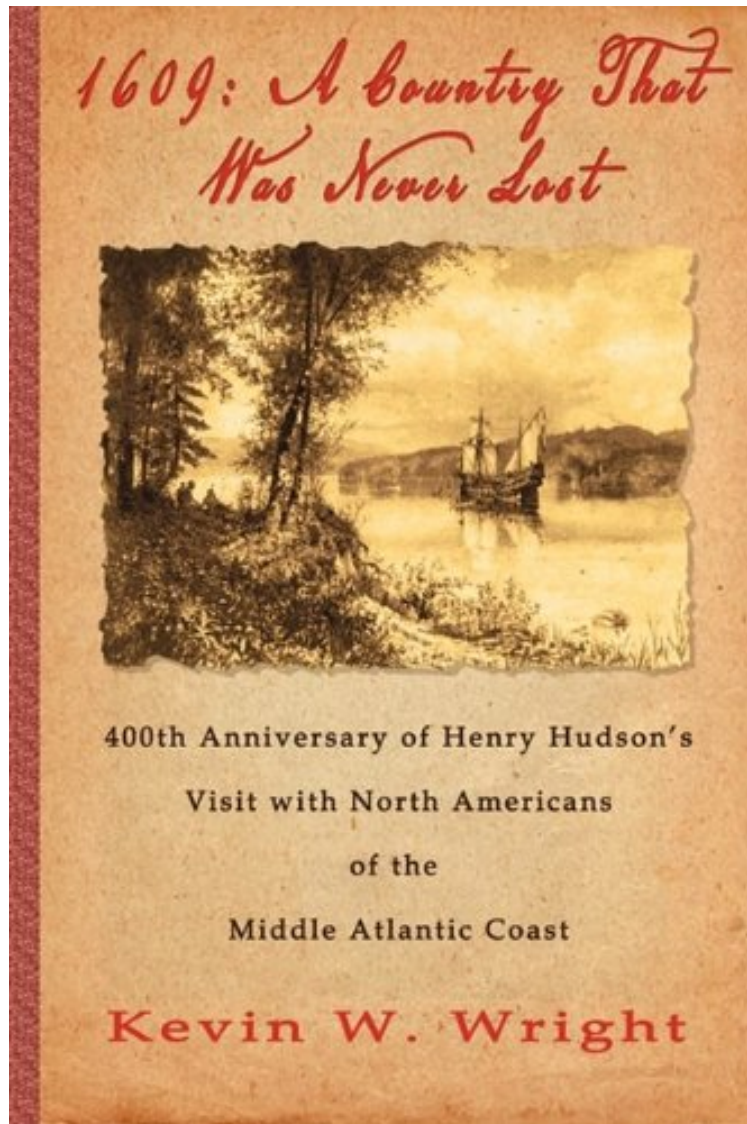


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1609: A Country That Was Never Lost - The 400th Anniversary of Henry Hudson's Visit with North Americans of the Middle Atlantic Coast

Kevin W. Wright

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Kevin W. Wright : 1609: A Country That Was Never Lost - The 400th Anniversary of Henry Hudson's Visit with North Americans of the Middle Atlantic Coast before purchasing it in order to gage whether or not it would be worth my time, and all praised 1609: A Country That Was Never Lost - The 400th Anniversary of Henry Hudson's

Visit with North Americans of the Middle Atlantic Coast:

9 of 9 people found the following review helpful. 1609: A Country That Was Never Lost By Raymond Whritenour If the author could see his way to drop ALL the Lenape language related material in this text, then, I would not hesitate to say this would be an excellent 5-star work. He has culled most of the Indian ethnographic data from all the major publications of seventeenth and early eighteenth century primary documents and organized that data in a way that makes it easy for anyone researching these subjects to find almost all that's available in those historical records. In this regard, I think it's safe to say that this work is even superior to the first half of W. W. Newcomb's classic, *The Culture and Acculturation of the Delaware Indians*. Wright offers some opinions on the data, with all of which I, personally, do not agree; however, his opinions are based on the data and sound scholarship. Everyone interested in the early culture of the Lenape should have this book. This said, there are still problems. As mentioned, linguistics is not the author's strength. I counted more than sixty names which were incorrectly interpreted. Anyone using his book must be aware of this flaw before using it. Let me list, here, just three examples which are particularly important mistakes. 1- On page 6, Wright says, "Strictly speaking, Lenape means 'male.'" Actually, Lenape does NOT mean "male." Its etymology is "common-person" and its connotation is "human being" (male or female). The author lists a lot of other Algonquian words for "male," which are NOT cognates of "Lenape." 2- On page 10, Wright says that Unalachtgo is from W'schajahitcan ('seashore'); Unami is from Nallahiwi ('up the river'); Minisink is from minnisais ('at the small island'). NONE of these three interpretations are correct. Nobody knows, exactly, what Unalachtgo means, but it certainly is not derived from w'schajahitcan. The phonetics are simply not right. Unami means just the opposite of what the author says. It comes from Delaware, nahiwi ('down the stream'). Wright has incorrectly conflated Unami with Unalimi (p.58). Hence, his mistake. There is no Delaware word, minnisais. Minisink comes from minis ('island') + -ink (locative). That is: "at the island." 3- On pages 48-49, Wright says that Bachtamo comes from Delaware, machtando, which means "Great Spirit." Nothing could be further from the truth. Machtando means "evil spirit"! The word, Bachtamo, is really a poorly recorded form of the Delaware word, Pahtamawaas ("God"). In addition, this word is not related to the name, Bachom, as suggested by the author. Regarding one of Wright's opinions, I must say something. The name, Renappi (later, "Lenape"), was not confined to about a dozen families living in the Schuylkill drainage area, on the western side of the Delaware River. It was the self-referent name for Indians speaking every dialect of the Delaware language, in the 17th-century. But, that's an argument best left for later debate. Finally, I highly recommend this book to everyone--with that important proviso, that you disregard all matters concerning the Lenape language found therein. 0 of 0 people found the following review helpful. 1609 By Sharon A. Shinas A little hard to read and concentrate on, but good information.

Profit in silk and spices lured them into Arctic straits, but the chilling reality of the Little Ice Age blocked their passage. And so Henry Hudson and his mutinous crew turned westward armed with vague charts and supposed sightings of the Indian Ocean across a narrow sandy isthmus. Upon their arrival, crowds of curious Manhattans greeted them in canoes made from tree trunks. Dressed in animal skins and mantles woven of turkey feathers, they offered corn, beans, oysters, tobacco, hemp, grapes and pumpkins in trade for cloth, metal tools and trinkets. Mining contemporary sources, historian Kevin W. Wright has carefully reconstructed the native world that Henry Hudson encountered during his fateful voyage of 1609. In so doing, he dispels the fog of nineteenth and twentieth century myths to rediscover the North Americans of the Middle Atlantic Coast. Describing their original homelands and culture in great detail, he brings the panorama of culturally diverse native societies to life. These were truly the First Americans, inclined to live "almost all equally free." Could their natural democracy lie at the heart of the American spirit? The Hudson Quadricentennial marks the birth of the Dutch colony of New Netherland upon the Hudson and Delaware Rivers and the dawn of history for Delaware, New Jersey, Pennsylvania, New York and Connecticut. But as early as 1656, Dutch commentator Adrin van der Donck wondered how Christopher Columbus or Amerigo Vespucci could have discovered "a country that was never lost?" Through these pages readers step back in time for a visit with ancient Algonquian and Iroquoian communities of Native Americans, including the original Manhattans, the Minisinks of Bachom's Country, the Lenape of the Schuylkill estuary, the Mahicans, Susquehannocks, Mohawks and others whose names have been lost in the mists of time. "1609: A Country That Was Never Lost" includes a bibliography, extensive end notes, and a very comprehensive index. It is destined to become a classic resource for anyone who enjoys Native American culture and history, especially in the New Jersey and New York areas.