



Native American
Place Names
in New York City

ROBERT STEVEN GRUMET

LEGEND FOR FIVE BOROUGH MAPS

 TRAIL (AFTER BOLTON 1922)
 PLANTING AREAS AND OLD FIELDS

TENKENAS INDIAN NAMES OF LOCAL ORIGIN

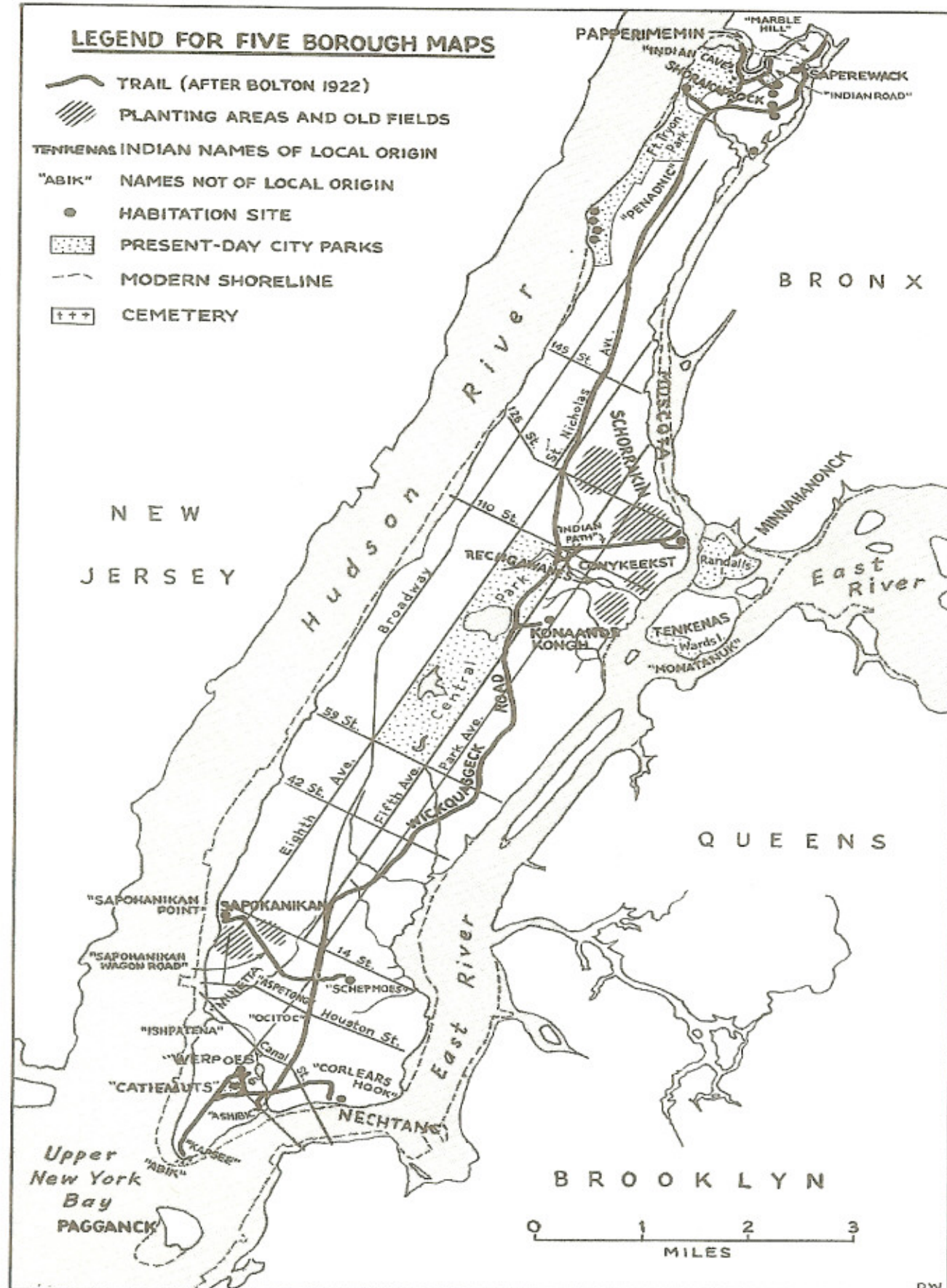
"ABIK" NAMES NOT OF LOCAL ORIGIN

● HABITATION SITE

PRESENT-DAY CITY PARKS

MODERN SHORELINE

+++ CEMETERY



KAPSEE

R. P. Bolton suggested that the translations "where there are sharp rocks" and "the sharp rock place," from the Delaware *kau ompsk ic* and *kau-p-si*, respectively (1922:220). Kapsee was more probably derived from the Dutch *kaaphoekje*, "a little cape or promontory" (Ruttenber, 1906:17).

OTHER NAMES Abik (Schoolcraft, 1845:27); a Schoolcraft addition. From the Chippewa *ajibik*, "rock" (Kenny, 1978:personal communication).

LOCATION "A ledge of rocks off the southernmost point of [Manhattan] Island" (Stokes, 1915-28, vol. 3:965). These rocks have since been buried beneath the landfill that supports Battery Park.

FIRST KNOWN OCCURRENCE OF THE NAME 1693 (Ruttenber, 1906:17).

ASHIBIC

From the Chippewa or Mohegan "a bad rock" (Schoolcraft, 1845:27).

LOCATION Schoolcraft wrote "Ashibic denotes the probable narrow ridge or ancient cliff north of Beekman Street, which bounded the marsh below" (1845:27). Located at the southern tip of Manhattan Island, both the ridge and its neighboring marsh have been obliterated by subsequent development.

FIRST KNOWN OCCURRENCE OF THE NAME 1845 (Schoolcraft, 1845:27). Ashibic was first entered upon the regional maps in 1845 by the pioneer ethnologist Henry Rowe Schoolcraft (1793-1864). His brief report, *Aboriginal Names and Geographical Terminology of the State of New York* (1845), revealed that few local Native American place names had survived within the bounds of New York City. He remedied this deficiency by inserting what he considered Mohegan terms for a number of prominent and otherwise aboriginally unnamed features in the region. Both Schoolcraft and his contemporaries believed that the Native inhabitants of the eastern shore of the Hudson River spoke Mohegan, now known as Mahican, an Algonkian language. Recent research (Goddard, 1971) has indicated, however, that Delaware, a related but different Algonkian lan-

guage, rather than Mahican was spoken by the Native peoples of the area. Thus Schoolcraft's additions were wrong.

How then can the widespread acceptance of these spurious place names be explained? Schoolcraft was the preeminent Indian scholar of his day. An Indian Agent among the Chippewa of the western Great Lakes, he secured his reputation through the publication of *Algic Researches* in 1839 and his monumental six-volume compendium *Information Respecting the History, Conditions, and Prospects of the Indian Tribes of the United States* (1852-1857). Dated and marred by the prejudices of the period, these volumes have nonetheless continued as classic references to Native American ethnology.

Although Schoolcraft's place names were not in the local Delaware tongue, their precise linguistic identification has been the subject of some controversy. The Algonkianist William Tooker maintained that Schoolcraft's additions were in Chippewa (1901a:48). Schoolcraft himself, however, asserted that his place names were Mohegan. He stated that "the vocabulary of the Mohegan affords . . . a few . . . terms, the application of which may be well assumed from their etymology" (Schoolcraft, 1845:26).

While the linguistic affiliation of Schoolcraft's additions has not been conclusively determined, most scholars agree with Tooker on this issue. More important than this issue is the fact that Schoolcraft's additions were neither drawn from the regional ethnohistoric documentation nor derived from a local Algonkian language. These place names should therefore no longer be considered by investigators of regional ethnohistory.

NECHTANC

Ruttenber stated that *Nahtonk*, or *Recktauck* translated out as "sandy point," from *na-i*, "a point or corner" and *lekau (requa)*, "sand gravel—a sandy place" (1906:18). Tooker suggested "one tree," from *naukor-tungk* or the Massachusett *nequtlugk* (1911:149).

OTHER NAMES Collier (NYCD, vol. 3:332); from a manuscript dated 27 January 1683. Corlar Hook (Stokes, 1915-28, vol. 1:pl.27a); from a map dated 1730. Corlaer's Plantation (Gehring, 1980:27); from a document dated 19 October 1645. Corleir (NYCD, vol. 3:324); from a manuscript dated 4 August 1682. Corlers Hook (de Vries, in NNN:228); 25-26 February 1643. Corlers Land (Gehring, 1980:8); from a manuscript dated 20 July 1638. Correlaers Hoeck (Dankers and Sluyter, 1867:341); from a manuscript dated 1680. Correlaers Bouwery (de Vries, NNN:226); February 1643.

LOCATION Corlaers Hook, along the East River at the extreme southeastern end of Manhattan Island. Mentioned in the colonial documentation as "situated on the island of Manhates, on the East river, with the hook called in the Indian language Nechtanc, lying contiguous to said [Jacob van Curler's] plantation" (Scott and Stryker-Rodda, 1974, vol. 1:299).

FIRST KNOWN OCCURRENCE OF THE NAME 28 September 1640 (Scott and Stryker-Rodda, 1974, vol. 1:299). Arendt van Curler, a relative of Jacob, was an extremely influential seventeenth-century Dutch trader. He controlled a sizable portion of the Iroquois fur trade at the Dutch trading post of Fort Orange at the present site of Albany, New York. He cultivated an intimate relationship with the eastern Iroquois groups. This alliance assured both protection against French trade competition from Canada to the north and a constant flow of furs from the increasingly aggressive Iroquois groups equipped with Dutch firearms. In honor of his memory the Iroquois addressed all colonial governors of New York by the name of Corlaer.

Corlaers Hook was the site of the 25-26 February 1643 Dutch massacre of the refugee lower Hudson River Delawaran groups (de Vries, NNN:227-229). See WIECHQUAESGECK for the details surrounding this incident that touched off the second and deadlier phase of the Governor Kieft War (1640-1645).

may also be found in van der Donck, 1908:79-82.)

CATIEMUTS

No translation has been made for this place name.

LOCATION Beauchamp suggested that Catiemuts was both a fort and a hill located near the intersection of Pearl Street and Park Row, across from City Hall in lower Manhattan (1900:109).

FIRST KNOWN OCCURRENCE OF THE NAME 1900 (Beauchamp, 1900:109). Both the hill and the alleged fort have apparently disappeared along with the original reference to this place name (Skinner, 1947:51).

ISHPATENA

From the Chippewa, "a bad hill" (Schoolcraft, 1845:26).

LOCATION Schoolcraft's name for Richmond Hill, formerly located between Chatham and Varick Streets in lower Manhattan. This hill was levelled sometime prior to the publication of Schoolcraft's volume.

FIRST KNOWN OCCURRENCE OF THE NAME 1845 (Schoolcraft, 1845:26).

OCITOC

This place name has not been translated.

LOCATION Schoolcraft alleged that this was the native name for a height of land formerly located at the junction of Prince Street and Broadway in lower Manhattan.

FIRST KNOWN OCCURRENCE OF THE NAME 1845 (Schoolcraft, 1845:26). Precisely located by Stokes at the above-mentioned location (1915:28, vol. 4:69), Ocitoc was a Schoolcraft addition and did not appear in the colonial record.

SAPOKANIKAN

Tooker suggested "tobacco plantation" from the Powhatan *sappo-uppo* and the Massachusetts *uhpoo*, "tobacco" and *hakihakan*, "a plantation; land broken up for cultivation" (1911:225). Beauchamp noted that Tooker had earlier proposed that Sapokanikan was derived from the Delaware *Skappeu* "wet" and *hakihakan*, "a field or plantation" (1907:131). Ruttenber offered the translation "a carrying place" from *sipon* "river" and *oningan* "a portage" (Beauchamp, 1907:131). Ruttenber further suggested that the "syllable *pon* may denote a bulbous root which was found here" (1906:18).

OTHER NAMES Sapekamkan (Gehring, 1980:52); from a document dated 13 March 1647. Saphorakan (Gehring, 1980:11); from a manuscript dated 28 November 1639.

Sapocanikan (Gehring, 1980:50); from a document dated 12 March 1647. Sapocanike (Dankers and Sluyter, 1867:295); from a manuscript dated 1680. Sapokanikan (Gehring, 1980:61); from a document dated 13 April 1647. Sapokanikke (Dankers and Sluyter, 1867:160); from a manuscript dated 1679. Saponickan (NYCD, vol. 14:27); from a document dated 3 February 1640. Sappokanikan (NYCD, vol. 14:27); from a manuscript dated 3 February 1640.

LOCATION Tracts of land located in the Greenwich Village section of lower Manhattan Island and the Gowanus district in downtown Brooklyn. R. P. Bolton wrote that "Sapohanikan" was a clearing on the banks of the Hudson River near Gansevoort Street in lower Manhattan (1922:221).

FIRST KNOWN OCCURRENCE OF THE NAME Manhattan: 3 February 1640 (NYCD, vol. 14:27). Brooklyn: 28 November 1639 (Gehring, 1980:11).

SAPOKANIKAN POINT

A point of land jutting into the Hudson River at Gansevoort Street on Manhattan Island (Benson, 1849:84).

SAPOKANIKAN WAGON ROAD

A road that ran from Greenwich Village to Fort Amsterdam on the Battery in lower Manhattan (O'Callaghan, 1865, vol. 1:372).

WICKQUASGECK ROAD

The Wickquasgeck Road was first mentioned by David de Vries in 1642 (NNN:213) as a roadway on Manhattan Island often traversed by Native people coming to Fort Amsterdam to trade. R. P. Bolton identified it as the Old Albany Post Road, which followed the route of Broadway from the Battery on the southern tip of Manhattan Island to its junction with St. Nicholas Avenue in the Harlem section. The Wickquasgeck Road rejoined Broadway in northern Manhattan, and from there essentially followed U.S. Route 9 up to Albany, New York (R. P. Bolton, 1922:55).

WIECHQUAESGECK

Ruttenber wrote that R. Bolton proposed the translation *weicquasguck* "place of the bark kettle" (1906:24). Beauchamp noted that O'Callaghan suggested "country of birch bark" from *wigwos* "birch bark" and *keag* "country" (1907:256). Tooker suggested "at the end of the marsh or bog" from the Delaware *wiqua-askek*: *wiqua* "end of," *askek* "swamp, marsh, etc.," and *ek, eck* "formative" (Ruttenber, 1906:24).

OTHER NAMES Wechquaeskeck (NYCD, vol. 1:150); from a manuscript dated 15 December 1644. Wecke (Stokes, 1915-28, vol. 2:cpls. 31 and 32); from maps dated 1630 and 1635. Weeckquaesqueeks (R. Bolton, 1881, vol. 1:267); from a document dated 1663. Weeckquaesqueek (R. Bolton, 1881, vol. 1:267); from a manuscript dated 1660. Wee-quoss-cah-chau (Wolley, in Jaray, ed., 1968:54); from a manuscript dated 1679. Weghqueghe (R. Bolton, 1881, vol. 1:270); from a document dated 6 September 1682. Weghquegsik (R. Bolton, 1881, vol. 2:593); from a manuscript dated 1693. Wesquaeskeck (R. Bolton, 1881, vol. 1:268); from a document dated 1682. Weghquegsik (R.

Bolton, 1881, vol. 2:593); from a manuscript dated 1693. Wesquaskeck (R. Bolton, 1881, vol. 1:268); from a document dated 1682. Wetquescheck (Anonymous, NNN:281); from a manuscript dated 1647. Wieguaesgeck (NYCD, vol. 1:197); from documents dated 1643-1647. Wickagick (Stokes, 1915-28, vol. 2:cpl. 49); from the 1660(?) Colom map. Wickercreeke (NYCD, vol. 13:494); from a document dated 29 March 1676. Wickers Creek (NYCD, vol. 13:460); from a manuscript dated 30 October 1671. Wickwaskeck (NYCD, vol. 1:410); from a document dated 21 July 1650. Wiequaeskeck (NYCD, vol. 13:17); from a manuscript dated 6 April 1644. Wieckquaeskecke (NYCD, vol. 13:365); from a document dated 26 March 1664. Wiekagjock (van Wassenauer, NNN:67); from a manuscript dated 1624. Wiequaeskeck (Gehring, 1980:63; NYCD, vol. 1:366); from documents dated 19 May 1647 and 4 March 1650. Wikagyl (Stokes, 1915-28, vol. 2:cpl. 24); from maps dated 1614 and 1616. Wiquaeskec (O'Callaghan, 1865, vol. 1:87); from a document dated 17 October 1643. Wiquaeskeckx (NYCD, vol. 13:18); from a document dated 30 August 1645. Wiskerscreeke (NYCD, vol. 13:546); from a document dated 1 December 1680. Witquescheck (Anonymous, NNN:281-282); from a document dated 1647. Wyckerscreek (NYCD, vol. 13:460); from a manuscript dated 30 October 1671. Wyck (van Wassenauer, NNN:67); from a document dated 1624. Wyquaesquec (NYCD, vol. 1:415); from a manuscript dated 29 August 1641. Wysquaqua (R. Bolton, 1881, vol. 1:514); from documents dated 1700 and 1702.

LOCATION Groups either identified as Wiechquaesgeck or containing individuals otherwise identified as Wiechquaesgecks inhabited portions of northern Manhattan, all of Bronx County, most of southern Westchester County below Ossining, and the westernmost sections of Fairfield County, Connecticut, from Norwalk to the New York border.

FIRST KNOWN OCCURRENCE OF THE NAME 1616 (Stokes, 1915-28, vol. 2:cpl. 24). The Wiechquaesgeck were a large collection of Munsee Delaware-speaking groups that were first identified by name as the Wikagyl in the Hendricks map of 1616 as the inhabitants of the New York mainland above the *Mahattes* (Manhattan). Repeatedly mentioned by Dutch observers during the first half of the seventeenth century, the Wiechquaesgeck settlements were first listed in detail in the 1656 van der Donck map, a projection which actually depicted the 1635 period. These settlements included Saeckkill, the modern Yonkers; Wickquaskeck, at the site of Dobbs Ferry; Alipkonck, the present Tarrytown; and the interior village of Nanichiestawack, near Bedford. Cook estimated a Wiechquaesgeck population of nine hundred people at the time of contact (1976:73).

Early relations with the Dutch were uneasy and often hostile. The Dutch prohibition on trading firearms to the lower Hudson River groups while making them available to the upriver Mahican and Mohawk was the cause of much resentment. The Wiechquaesgeck on their part possessed few furs to trade to the Dutch. Those few they were able to secure were often stolen after their owners were made drunk by Dutch traders. Unfair trading practices and a series of outrages committed by white traders led to Wiechquaesgeck retaliation. A Wiechquaesgeck warrior reportedly killed a Dutchman sometime during 1640 (NYCD, vol. 1:150). The Dutch accused the Wiechquaesgeck of several other murders during 1641 and 1642.

A large force of Mahican warriors attacked the lower Hudson River Delawarans during February 1643. De Vries (NNN:228) noted that this force concentrated its attentions upon the Tappan and Wiechquaesgeck. One account stated that seventeen Wiechquaesgeck were killed and many others taken captive by the Mahican (Anonymous, NNN:227). Another report claimed that some seventy Wiechquaesgeck were killed during the assault (NYCD, vol. 1:151). Over one thousand lower Hudson River Delawarans fled to the protection of the guns of the Dutch at Fort Amsterdam. First welcomed and aided by the Dutch, the Wiechquaesgeck became the victims of Dutch vengeance. Their refugee villages at NECHTANC and Pavonia, now Jersey City, were attacked and the inhabitants massacred during the night of 25-26 February 1643 (de Vries, NNN:228). More than one hundred and twenty Wiechquaesgeck were murdered in their sleep.

The Dutch attacks brought on the second phase of the Governor Kieft War. Virtually every lower Hudson River Delaware group joined the conflict against the Europeans. The Dutch were soon beleaguered within Fort Amsterdam while their outlying plantations were burned by Delaware war parties. Dutch detachments located three Wiechquaesgeck forts during the Autumn of 1643. These had been abandoned, however, and the Dutch had to content themselves with burning them and then withdrawing to Manhattan (Anonymous, NNN:281-282). A combined force of English and Dutch finally located a large concentration of Wiechquaesgeck people in a large village near Bedford, New York, during the first days of 1644 (Anonymous, NNN:282). This settlement, perhaps the town of Nanichistawack, was subsequently assaulted by the Europeans. Over five hundred Native people were shot or burned to death after the whites set fire to their houses during the attack. This disaster broke Wiechquaesgeck resistance, and they sued for peace on behalf of themselves and their neighbors on 6 April 1644 (NYCD, vol. 13:17). Insult was added to injury when Aepjen, an important Mahican sachem, signed the final 30 August 1645 peace treaty ending the war for the "Wappinox, Wiquaeskeckx, Sintsings, and Kichtawanghs" (NYCD, vol. 13:18).

Many Wiechquaesgeck could not endure signing such a peace with the Dutch and the Mahican. These people left their homes and moved among the still hostile Raritan of central New Jersey. This group finally made its peace with the Dutch on 19 July 1649 (Grumet, 1979:32).

The Governor Kieft War had caused catastrophic losses among the Wiechquaesgeck and their neighbors. The Wiechquaesgeck sustained losses of more than five hundred individuals due to battle death, captivity, and out-migration. Closely related groups like the Sintsings, Nochpeem, and Pachami ceased to exist, and many of their people moved among the Wiechquaesgeck. The Dutch acquired the eastern portion of Wiechquaesgeck lands on 14 July 1649 (NYCD, vol. 13:24). The Wiechquaesgeck subsequently moved north and concentrated themselves at major villages at Dobbs Ferry, New York, and Stamford, Connecticut.

The Wiechquaesgeck participated in the renewed hostilities known as the Peach War (1655-1657). Their war parties burned several Dutch plantations while their villages held a number of white captives for ransom (NYCD, vol. 13:52). The Wiechquaesgeck sachems played a double game during the Esopus War (1659-1664). The sachem Sauwewaro served as an intermediary between the Esopus and the Dutch, negotiating, carrying messages, and conveying military information for both sides. A large number of Wiechquaesgeck warriors served with the Wappinger and Esopus war parties throughout

the conflict. Sauwenaro finally signed the peace treaty ending the conflict as "Sauwenarocque, chief of Wiechquaesgeck" (NYCD, vol. 13:375-376).

The Wiechquaesgeck had become intimately associated with their northern Wappinger brethren during the conflict. Many Wiechquaesgeck had either moved among them or settled in the Kichtawank country around Peekskill, New York, directly south of the Hudson Highlands. Both groups came to be collectively known as the Highland Indians at this time (NYCD, vol. 13:440).

The English takeover of New Netherland on 6 September 1664 put an end to the ever widening cycle of conflict between the whites and the lower Hudson Delawarans. The English gradually acquired Wiechquaesgeck lands in small parcels and allowed the grantors to camp, fish, hunt, and gather at many of their accustomed locations. The outbreak of the King Philip's War in southern New England during the summer of 1675 alarmed the New York colonists, who feared similar attacks from their Native neighbors. The Wiechquaesgeck pledged themselves to neutrality. They agreed to remove from their settlements in northern Westchester County and Stamford, Connecticut, to northern Manhattan and northwestern Long Island (NYCD, vol. 13:494-498). These people returned to their homes when the emergency ended in the autumn of 1676.

Andrew Wolley reported that the "Wee-quoss-cah-chau, i.e. Westchester Indians" possessed seventy fighting men during 1679 (1968:54). The English bought out most of their remaining land holdings in Westchester between 1680 and 1685 (R. Bolton, 1881, vol. 1:88, 268-269, 506). Many Wiechquaesgeck joined Katonah's settlements near Bedford, New York, in the interior of Westchester following these sales (*see* KATONAH). Others moved among their Wappinger neighbors to the north. Several families elected to remain in their Westchester homeland, where they remained in small hamlets hidden among the back lots of white farmsteads throughout the eighteenth century. All of these small groups came to be numbered among the River Indians resident in the Province of New York. The River Indians continued to reside in scattered settlements throughout the lower Hudson River Valley. They periodically supplied warriors and laborers for the English during the many wars against French Canada of the late 1600s and the first half of the eighteenth century. A large number of River Indians joined the Stockbridge mission in Connecticut during 1735, while others joined the Moravian mission villages at Shkomeko and Pleasant Plains, New York, in 1744. Most of the latter went to the main Moravian settlements at Bethlehem, Pennsylvania, after they were evicted by local whites in 1746. The Stockbridge people ultimately removed north of the Albany area, where they gradually moved among the Oneida Iroquois of upstate New York. The descendants of these groups today live in communities located in Ontario, Wisconsin, and Oklahoma.

MANHATTAN

After reviewing a large selection of etymologies, Tooker concluded that Manhattan best translated out as "hilly island" (1901c). Ruttenber proposed "the island," from the Delaware *mannahata* and "the small island," from the Delaware(?) *menatan* (1906:14). Beauchamp agreed with Ruttenber, suggesting "the island," from the Unami Delaware *manatey* and "on the island," from the Natick *menohannet* (Beauchamp, 1907:129). Beauchamp also offered "cluster of islands with channels everywhere," from the Mahican *manahachtanicuk* (1907:129).

Heckewelder related that his Delaware informants in Pennsylvania and Ohio told him that the name Manhattan came from the word *Manahachtanienk*, "the island where we all became intoxicated" (1876:262). This name referred to an incident which occurred when Henry Hudson landed on Manhattan Island and made the local people drunk during his voyage of exploration in October 1609 (1876: 71-75). Heckewelder also suggested the interpretation "place where timber is procured for bows and arrows," from the Delaware *manahatouh*. He stated that Delaware "traditions affirm that at the period of the discovery of America our nation resided on the island of New York . . . at the lower end of the island was a grove of hickory trees of peculiar strength and toughness. Our fathers held this timber in high esteem, as material for constructing bows, war clubs, etc." (Heckewelder, 1841:74).

OTHER NAMES Gänóno (Morgan, 1962:474); "reeds," the Mohawk Iroquois term for Manhattan. Kanonnewag (Ruttenber, 1906:14); from the Mohawk *kanonoge*, "place of reeds." First recorded in 1635. Kanono (Beauchamp, 1907:128); the Onondaga Iroquois term for Manhattan. Mahatans (Dankers and Sluyter, 1867:112); from a document dated 1680. Mahatten (Stokes, 1915-28, vol. 1:pl. 27a); from a map dated 1730. Manachatas (NYCD, vol. 1:190); from a manuscript dated 24 October 1643. Manados (van Ruyven, van Cortlant, and Lawrence, NNN:442); from a manuscript dated 1663. Manahata (Stokes, 1915-28, vol. 4:37); from the 1610 Velasco Map. Manahtoes (NYCD, vol. 3:46); from a document dated 6 July 1663. Manatans (NYCD, vol. 13:116); from a document dated 29 September 1659. Manate (Jogues, NNN:253); a French spelling, recorded in 1643. Manathus (Stokes, 1915-28, vol. 1:pl. 22); from a French map dated 1693. Manatus (Stokes, 1915-28, vol. 1:pl. 3); from the 1639 Manatus Map. Manhates (NYCD, vol. 13:5); the spelling on the first reference to the now lost 5 November 1626 Minuit deed to Manhattan Island. Manhatts (NYCD, vol. 1:51); from a manuscript dated 5 May 1632. Mannatens (NYCD, vol. 14:411); from a 30 January 1658 manuscript. Munnatous (NYCD, vol. 14:535); from a document dated 26 October 1663.

LOCATION The borough of Manhattan.

FIRST KNOWN OCCURRENCE OF THE NAME 1610 (Stokes, 1915-28, vol. 4:37). Manhattan is the best-known Delaware place name in New York City. Internationally recognized, only those forms directly associated with the island itself have been included in this volume.

MANHATTAN INDIANS

OTHER NAMES Manates (van Wassenauer, NNN:88); from a document dated 1628. Manatthans (de Laet, NNN:45; Stokes, 1915-28, vol. 2:cpl. 32); from a document dated 1625 and a map dated 1635. Manatuns (Stokes, 1915-28, vol. 2:cpl. 40); from a map dated 1630. Manhates (van Wassenauer, NNN:68); from a manuscript dated 1624. Manhatesen (de Rasieres, NNN:103); from a document dated 1628(?). Manhattans (NYCD, vol. 14:60); from a manuscript dated 1656. Manhatthans (Stokes, 1915-28, vol. 4:39); from a document dated 1625.

LOCATION Manhattan Indians inhabited Manhattan Island and the adjacent mainland. Goddard has followed van der Donck (1968:92) in identifying Manhattan as the term for a Delaware dialect now called Munsee (1978:236). He has also followed van Wassenauer (NNN:68) in using the term Manhattan to refer generally to all of the Upper Delawaran groups of the lower Hudson River Valley.

FIRST KNOWN OCCURRENCE OF THE NAME 1610 (Stokes, 1915-28, vol. 2:cpl. 22a). The 1610 Velasco map listed the *Manahata* as a name for the native inhabitants of both banks of the lower Hudson River (Stokes, 1915-28, vol. 2:cpl. 22a). Van Wassenauer stated that "the Manhates are situate at the mouth [of the Hudson River]" in 1624 (NNN:68). De Laet expanded upon these meager data by writing "on the east side [of the Hudson River], upon the main land, dwell the Manatthans, a bad race of savages who have always been very obstinate and unfriendly towards our countrymen" (NNN:45). He went on to report that the "Sanhikans" (see RARITAN) who lived on the west side of