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accounts of the legend, for instance, the introduction of a female character—Puja—as one of the main instigators of conflict among men. Why would the film be concerned with depicting the hero as violent but not with creating a female character to justify (partly) the violence among men? The melodramatic legibility of events might motivate both of these changes. Despite the intervention of spiritual forces, the film provides events with conventional psychological explanations (such as female duplicity). The pacifist ending of the film might have less to do with the concern of depicting the Inuit as violent—after all, the film shows graphic violent acts performed by Uqi—than with the demand of classical melodrama to identify characters clearly either with virtuous or evil forces. In this sense, the alterations illustrate the Inuit's ambivalent relation to their own traditions, a relation marked by deep respect and increasing moral estrangement. Rather than pursuing questions such as this one, Evans limits himself to offering the necessary background for understanding the film.

Despite this limitation, the book's contextual approach complements more analytic work on the film that has already appeared in book chapters and journal articles (for instance, Kerstin Knopf's "Atanarjuat: Fast Running and Electronic Storytelling in the Arctic" about the film's transcultural storytelling [in *Transcultural English Studies: Theories, Fictions, Realities*, ed. Frank Schulze-Engler et al., 2009, 201–20]; Arnold Krupat's "Atanarjuat, the Fast Runner and Its Audiences" about the communicative strategies of the film [*Critical Inquiry*, 2007, 606–31]; and Thomas Crosbie's "Critical Historiography in *Atanarjuat*, *The Fast Runner* and *Ten Canoes*" about the film's reworking of Western ethnographic tropes [*Journal of New Zealand Literature*, 2007, 135–54]).

The book's many virtues clearly outweigh its proclivity to offer contextual information. Evans provides a comprehensive and informed account of the film's inception, production, and reception. He has written an invaluable resource for scholars and practitioners who are interested in the film as well as in indigenous media in general.

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The Munsee Indians: A History. By Robert S. Grumet. Foreword by Daniel K. Richter. Norman: University of Oklahoma Press, 2009. 464 pages. \$45.00 cloth.

Most Americans can recite the Dutch tale of the purchase of Manhattan Island from the Indians for a handful of beads. Few can tell you who those Indians were. Robert Grumet can and does in this history of the people who sold the

now-famous island. Grumet, a retired archaeologist for the National Park Service and senior research associate at the McNeil Center for Early American Studies at the University of Pennsylvania, documents the Munsee's three-hundred-year encounter with European colonizers and American settlers who bought, fought, and stole their way through millions of acres of Munsee lands along the eastern mid-Atlantic seaboard. The author's contribution to our understanding of the Indians who populated this region has been well established for close to thirty years. This book brings together his extensive scholarship in the first comprehensive story of the Munsee people and their lands.

Organized in four parts, Grumet allows the story to unfold chronologically but frames it in such a manner that readers will better understand the pace and pattern of Munsee dissolution. Grumet's first task is to reintroduce us to Munsee Country, a land between the Hudson River and the Delaware River valleys peopled by numerous tribes such as the Esopus, Raritans, Navesinks, Opings, and Hackensacks. Collectively known as the people from Minisink, and later as the Lenape or Delaware, the Munsee people held lands most attractive to sixteenth-century Dutch settlers who still looked eastward to Europe as the center of their world. As a result, they first coveted Munsee tidewater regions around present-day New York City, Long Island, and the shores of New Jersey. That place names such as Massapequa, Paramus, and Susquehanna can still be found on maps, while we have forgotten the people who named them and lived there for millennia, reminds us of the importance that land and identity play in this story.

The second section offers a sweeping portrait of the Munsee and other Indian struggles with Dutch settlers. Whether at war, battling various European diseases, or trying to coexist during momentary lapses of peace, Munsee experiences with their new neighbors show the Dutch colonizers as being as hostile and arrogant as their English counterparts toward those deemed obstacles to their plans. Despite being colonial antagonists, the Dutch were not averse to working with the English when it came to dealing with Indians, which was exemplified by their hiring of John Underhill, the infamous butcher of the Pequot at Fort Mystic, to use a similar tactic in order to bring recalcitrant Munsees to heel. Grumet chronicles how the Dutch documented each land purchase and how equally careful the Munsee and their neighbors were in selling certain tracts of land, such as the island of Manhattan, in order to hold on to principle lands deemed more central to their existence. But it was the Dutch alliance with the Iroquois that ultimately extracted a most heavy toll on Munsee Country. Disease only made it worse. War was no longer the best approach for the Munsee in confronting Dutch expansion, but appeasement and accommodation were even less appealing to some. The Munsee unity needed to break the Dutch-Iroquois alliance was never achieved.

Grumet focuses his third section on Munsee relations with colonists during the early years of English occupation. Through an examination of deed negotiations, treaties, and land sales, he expertly explains how Munsee property sales, concept of land ownership, legal possession, and usufructory rights were all learned skills. His analysis of the 250-year record of Munsee negotiations, captured in hundreds of deeds and treaties with the Dutch and English is breathtaking in its complexity. Land surveys were haphazard. Borders were inaccurate. Constant rivalry between the European nations, among colonial leaders, between Indian nations, and among the various sachems and elders of the tribes created a messy mosaic of negotiations. Not surprising then is that land was often "sold" more than once by different Indian peoples and bought by multiple colonial interests. More similarities are revealed here than obvious differences—most colonists and Indians saw open lands as public commons, to be shared by all. Indian leaders who bargained away land and appointed governors who sought to control the process both failed more than they succeeded. For the Indians, this was often due to the dissipating effects of a growing colonial presence; for the governors, it was often due to changes in home governments, threats among their own ruling class, and the loss of proprietary rights to negotiate and possess Indian lands. Eventual consolidation of power by the English into large holdings weakened the Munsees' ability to play off colonial rivals.

Grumet argues that the Munsees' willingness to part with certain land was often related to a perceived change in its value. Lands damaged by war, denuded of game and valuable furs, or perhaps known as places for disease outbreaks held less value to Munsee Country occupants. In this regard, Grumet's interdisciplinary skill supports additional theories. The author's archaeological experience with the National Park Service opens up Munsee Country beyond the court records, treaties, and deed frenzy so well documented by the Dutch and English. A good example is his argument that Munsee grief over the terrible losses of their young from repeated bouts of smallpox created a huge demand for European trade goods, not as replacements for their losses but as gear to accompany their children in their graves. His approach should encourage historians to consider additional motivations for Indian land sales beyond the commonly accepted desire for European goods.

The final section is a story with which students of the eighteenth-century European wars for empire will be more familiar. Regardless of how the wars reshaped the European governing arrangement in North America, they proved to be the final blow to Munsee Country inhabitants. Grumet's account is ethnohistory at its best, as the reader experiences the conflagration along the European frontier through a Munsee Indian lens. It is a glass most darkly tinted. By the time of the Seven Years War, with the Munsee traumatized by a

long series of conflicts, their capacity to protect their lands had so diminished that Sir William Johnson likened them to other “domesticated” tribes (270). Though at one time a significant fulcrum between Indians and European colonizers throughout the region, the Munsee no longer had the warriors, elder leaders, or rising generation needed to maintain their status or hold their position. At the Treaty of Easton in 1758, they would sign away their last substantial lands in New Jersey. Forced migrations followed the American Revolution, when the Munsee people, regardless of which side they were on, were forced from their ancestral lands and scattered north to Ontario, Canada, and west to lands soon added to the United States as the states of Kansas, Oklahoma, and Wisconsin, where they continue to reside today.

If the demise of the Munsee is similar to other American Indians, Grumet demonstrates how the Munsee do not fit the stereotypical part of fierce enemy savages or compliant, naïve children of the woods. They sought the middle way, a path that in retrospect proves none too satisfying or easily understood. He suggests this, in part, accounts for the difficulty Americans have had in properly placing the Munsee in the story of early America. This text, sprinkled with ample and timely maps of Munsee Country before, during, and after the colonial onslaught and with copious footnotes that include enriching disposition on linguistics, geography, and primary sources, is a major step toward correcting this error of omission.

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N. Scott Momaday: Remembering Ancestors, Earth, and Traditions: An Annotated Bio-Bibliography. By Phyllis S. Morgan. Introduction by Kenneth Lincoln. Norman: University of Oklahoma Press, 2010. 400 pages. \$60.00 cloth.

The last sentence of Phyllis S. Morgan’s *N. Scott Momaday: Remembering Ancestors, Earth, and Traditions* reads, “N. Scott Momaday’s legacy reaches far beyond regional and national boundaries. His works, in all their many forms, and his other endeavors have had and will continue to have, universal significance. His voice is for all peoples, all places, and all times” (56). It is an apt closing sentence for her concise, yet comprehensive, biographical essay of a man, an artist, who is at once iconic and profoundly human. Morgan’s book, the impressive culmination of a five-year project, is in her words, “a celebration of the works from his pen and paintbrush since one of his early poems became his first published writing” (xiv).