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and undermining the traditional roles of women. In addition, it shows the strength of women's resistance to their changing world.

Iroquois Women is richly illustrated with photographs—spanning the years from the late nineteenth century through contemporary times—of Iroquois women and their families. Spittal provides instructive comments, which give historical and biographical information about the photographs.

In sum, this is a most welcome anthology, bringing together as it does the well-known works dealing with women in Iroquois society, as well as a number of enlightening additions. Readers interested in Iroquois culture or in gender relations now no longer have to search through numerous sources but can conveniently find the central papers in one volume.

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The Red King's Rebellion: Racial Politics in New England 1675-1678. By Russell Bourne. New York: Oxford University Press, 1990. 288 pages. $22.95 cloth. $9.95 paper.

King Philip's War was a disaster for the inhabitants of New England, whether Indian or white. Proportionately, the war cost more American lives than any other in 350 years of colonial and national history. Of New England's ninety towns, fifty were attacked or burned; the region's economy was ruined, and it took New England a century to achieve prewar levels of prosperity. For the Indians, according to Francis Jennings, the war represented the Second Puritan Conquest (the first being the Pequot War of 1636-37). The power of the Wampanoag, the Narragansett, and their allies in southern and central New England was shattered forever. Puritan assaults on the Narragansett fortress in December 1675 and on the Indian fishing village at Peskeompskut (renamed Turner's Falls) in May 1676 slaughtered men, women, and children, while the increasingly effective tactics developed by Benjamin Church, using Indian auxiliaries, caused steady attrition of native numbers. Famine and disease took an additional toll. Indian leaders were hunted down and killed or executed. Captured women and children were sold into slavery. Remnants of once powerful tribes fled from the havoc. Some dispersed to join more distant communities; others migrated north to French mission villages in Quebec. New

England was never the same again after King Philip's War, nor would it ever wholly rid itself of the legacy of that bloody conflict.

Despite its central importance in the history of the region and, perhaps, of the nation, King Philip's War has not been overworked in the literature. Douglas Edward Leach's *Flintlock and Tomahawk: New England in King Philip's War*, first published in 1958, remains the standard work, although subsequent writers have differed sharply from his interpretations. Russell Bourne does not touch Leach in terms of thoroughness and scholarship, but, as might be expected from a former editor and publisher of American Heritage Books, he provides a lively and up-to-date account, that should appeal to general readers.

Bourne does not claim to be a historian, much less an ethnohistorian, but he has sought out appropriate scholars of Indian history to help shape his work and his thinking. Neal Salisbury of Smith College is foremost in Bourne's acknowledgments, and Salisbury's influence is evident in the discussion of the "unevenly acceptive biracial society of New England" (p. xii) and of the two generations of peaceful accommodation that the war blasted apart. The scholars whom Bourne has met or consulted enter the story almost as actors themselves, guiding the author's, and hence the reader's, view of events. The absence of footnotes makes it impossible to tell whether direct quotations attributed to Salisbury et al. come from published works or casual conversations. One suspects that Bourne's approach has been somewhat journalistic: Talk to the people who know rather than do the research yourself. The suspicion is reinforced by the author's apparent lack of complete familiarity with key sources: James Axtell's name is twice misspelled (pp. 86 and 253); Stephen Saunders Webb's book is given as *1675: The Death of American Independence* instead of *1676: The End of American Independence* (p. 254); the title of Leach's book is given in plurals (p. 98), and other typos and errors mar the brief bibliography, including even the title of Neal Salisbury's book. Bourne shows how different generations of historians have shaped and reshaped our view of King Philip's War, but scholarship on the conflict does not divide as cleanly as he implies into "conservative" and "revisionist."

A more solid grounding in the ethnohistorical and anthropological literature would have improved the Indian context of Bourne's story. For instance, it is now generally accepted that the great epidemic that hit coastal New England around 1617 probably was not smallpox. Some statements, such as the description of hostile Iroquois "charging down into the Algonquian villages of the upper

Connecticut River Valley," producing depopulation by the time of European contact (p. 18), find more support in the writings of nineteenth-century New England historians than in the works of twentieth-century ethnohistorians or their sources. Bourne seems unaware of the existence of Abenaki people in Vermont. He regards the Sokokis as the same people as the Sacos in Maine and distinguishes them from the Squakheag on the Connecticut River, although Gordon Day demonstrated a quarter of a century ago that the Sokokis inhabited the upper Connecticut, with a key village at Squakheag. Drawing on Kenneth Morrison's work, Bourne accurately describes the Abenaki as tiny groups of related tribes occupying scattered villages across a vast territory, but his conclusion from this that Abenaki and settlers "shared the ideal of individualism" (p. 212) is unwarranted and conveys misleading ideas about the nature of these kinship band societies. In addition, he surely overstates the "princely" attributes of an Algonquian leader and employs such unhelpful terminology as *red and white* and *Indian brave.*

Despite such criticisms, Bourne achieves several successes. He dismantles the image of the war as an uprising orchestrated by King Philip—the "brooding savage" theme of many of the old histories—and shows that other Indian leaders played major, and perhaps more important, roles. The war was not fought on some grand, master plan; rather, Indians and colonists responded to situations on a play-by-play basis. The assault on the Narragansett, for example, which was seen by many historians as a preemptive strike, was, says Bourne, a "shoddy crusade," an "act of desperation when all else was failing," (p. 153) The characters on both sides of the conflict emerge from Bourne's pages as human beings struggling to survive in a world of crisis. The Puritan victory, such as it was, was hard won, and the reshaping of New England society that resulted came at the cost of broken English lives as well as shattered Indian cultures. The present-day descendants of the Algonquians who fought and died in this brutal war over three hundred years ago are, for Bourne, reminders of a bicultural society that might have been.

This is a readable book about a major human tragedy, and Bourne provides much food for thought on the nature of such conflict. The phrase "a welcome addition to the literature" is well worn by reviewers, but in the case of *The Red King's Rebellion,* it seems an apt assessment.

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