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guages do, there still are grammatical structures that have a passive-like effect, in terms of agent and patient, that allow us to speak of a passive aspect. Wolfart displays a sure-handed grasp of fine grammatical detail in both the Algonquian languages and a wide array of Indo-European languages, and even in Arabic. He includes a diachronic aspect and makes some speculations as to the source and direction of syntactic change in the Algonquian languages in respect to passive-like structures.

In sum, the essays contained in this volume show a broad, scholarly expertise on the part of the contributors and add to the store of linguistic analysis of a number of North American Indian languages. The volume is well printed. I have found only three misprints: On page 189, in the list of references to Wolfart's article, Joseph Howses's grammar of Cree is mistakenly listed as having been published in 1944 instead of 1844. On page 133, Pentland quotes a form from Kelsey's dictionary that is supposed to have an "l" substituted for a "t," but the quote "Miss sitt" has two "t"s and no "l." And on page 61, John Haiman, in his article on bureaucratization of language, quotes an Arabic form for "big," *heāaāim* that is a garbled version of the correct *ḡāim*.

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**King Philip: Wampanoag Rebel.** By Joseph Roman. New York: Chelsea House Publishers, 1992. 111 pages. \$18.95 cloth.

This well-written and beautifully illustrated book is a concise statement on the tragic life and career of this seventeenth-century New England Indian leader. The book, obviously aimed at the young reader, reads like a fascinating novel. (The author spells King Philip's Indian name as Metacom, while this reviewer's research has it as Pometacom.)

There is a long-standing joke among Indian people to the effect that the Puritans landed and fell on their knees to give thanks. Then they fell on the Indians. What actually happened, however, was no joke.

The author and this reviewer agree that, contrary to what Americans have been taught down through the years, most of the blame for the so-called King Philip's War of 1675–76 must necessarily be placed on the highly venerated Puritans rather than on the Indians themselves. Therefore, the very name of this war is a misnomer.

Pometacom's people, the Wampanoag tribe of eastern Massachusetts, are famous for three things: (1) They made it possible for the Pilgrims to survive in a new land and climate and stay on Wampanoag land to set up their "noble experiment" in a new form of government; (2) they participated in that very famous feast, called the first Thanksgiving Day, in the autumn of 1621; and (3) they suffered near genocide in King Philip's War of 1675-76.

Milton A. Travers (*The Wampanoag Indian Federation of the Algonquin Nation*, 1957) says, in agreement with Roman, that the Wampanoag were a very proud and powerful people before the time of white contact. If it were not for the kindness and loving aid of the once-mighty Wampanoag, the struggling little Pilgrim settlement almost certainly would have failed. This fact was completely forgotten by the colonists when they began to abuse the Indians; and this abuse directly led to King Philip's War.

Elroy S. Thompson (*History of Plymouth, Norfolk and Barnstable Counties, Massachusetts*, 1928) points out that these Indians were the ones who were the "100 percent" Americans; they had everything to lose, and they lost it. Too few Americans realize that the verse from our national hymn "America"—"Land where our fathers died, Land of the Pilgrim's pride"—are more true of these Indians than of the Pilgrims.

King Philip's father, the sachem Massasoit, went much too far in his efforts to befriend the colonists and to remain on good terms with them, as later events were to prove. Thomas W. Bicknell (*Sowams*, 1908) relates that Massasoit was generous to the extreme with the English. He not only foolishly acknowledged the British king as the true ruler and owner of all his people's lands, but he even allowed the Pilgrims to take over a large tract of land as an outright gift. Clearly, this gross excess of generosity on the part of Massasoit was to lead directly to the tragic events that followed.

As Roman points out, the chief reason why Massasoit did this seems to be that he was not on friendly terms with his Indian neighbors, especially with the Massachusetts tribe to the north and the powerful Narragansett to his south and west. Therefore, he wanted the whites around for protection, especially since the whites' diseases already had reduced the Wampanoag population to only a fraction of what it was.

It seems that once Massasoit had so unwisely consented to subject himself to the rule of the British Crown, the Pilgrims wasted no time in seeing that his sagamores (lesser sachems) were tricked into doing likewise. This they did by inducing the Indians, who could neither read or write English, to sign a treaty the terms of which

they did not understand.

As the Indians allowed the tiny Pilgrim settlement to grow and prosper, an evident and truly lamentable change began to take place in the Pilgrims' religion. Just as soon as the Pilgrims were in a position to gain the upper hand over the Wampanoag, whose power and land base were steadily declining, this undesirable religious change manifested itself. The Pilgrims' initial friendliness towards the Indians turned to an attitude of contempt. In general, their faith in God degenerated into an insufferable bigotry. As William Apes wrote in *Eulogy on King Philip* (1836), their religion turned into a hardened, pharisaical hypocrisy that must have made the very angels in heaven weep. Roman points out that the majority of the Puritans came to believe that the Indians were creatures of the devil, who was the very source of their religion.

Philip's elder brother Alexander became sachem on the death of Massasoit, but Alexander's tenure was short-lived; he became ill and died in 1662. The task of leading his people now fell upon Philip's shoulders. The unhappy circumstances surrounding his brother's death caused Philip and his people to be deeply indignant and resentful towards the Puritans. This was an important factor in bringing on the war, because it caused the Wampanoag and a few of the neighboring tribes to unite under the leadership of Philip.

When Philip came to power, the territory of his people already had been greatly reduced, because the English had acquired much of the Wampanoag land. Despite his feelings of resentment, Philip continued to sell additional portions of land, probably in order to honor his father's foolish treaty with the English. But in doing so, he considerably worsened an already untenable situation. This, indeed, was another factor in causing the war, but by the time Philip realized the consequences of this unwise act, it was too late.

Ebenezer W. Peirce (*Indian History, Biography and Genealogy: Massasoit and His Descendants*, 1878) asserts that the English soon would have taken all of the land, whether or not there was a war. George M. Bodge (*Soldiers in King Philip's War*, 1906) admits that the English fully intended to take over, and they paid no attention whatever to Indian laws, customs, and traditions. Yet the colonists always expected the Indians to abide by their colonial laws and ways. The English apparently were unmindful of their gross injustice and intolerance. They made their treaties in legalistic language that only they themselves could understand. Unfortunately, the trusting and unsuspecting Indians did not see what was happening to them until it was too late.

As the new sachem, Pometacom himself was now the object of English suspicions, and the Plymouth government harassed him without mercy. If Philip was not hostile at first, he could not help but become so. He was always being accused of this, and he had plenty of reason to be unfriendly. According to Washington Irving (in an article entitled "Philip of Pokanoket: An Indian Memoir," in *Analectic Magazine*, 1814), Philip, unlike his father, considered the English as intruders who were about to engulf his people. He saw that his people were being reduced to mere vagabonds on what had been their own lands. As a result, they were becoming restive, and the only possibility for survival seemed to be warfare.

William Christie MacLeod (*The American Indian Frontier*, 1968) agrees with Roman that while Plymouth prepared for war in 1672, Philip went to Boston to try to get the Massachusetts colony to intervene on his behalf, since he was not yet prepared to go to war. He said that although he regarded himself as a subject of the king of England, he also claimed equality with the Plymouth government. Although Plymouth argued that he was subject to Plymouth, the Massachusetts colony sided with Philip. The colonists did not want war, but they kept insisting that the Indians accept them as their superiors; this the Indians could not do, preferring instead to fight for their rights.

James Wallis Eastburn (*Yamoyden, a Tale of the Wars of King Philip*, 1820) writes that Philip was able to foresee the eventual loss of his entire territory and felt that his people would become extinct, so he made one great effort to try to prevent these calamities. This war, then, was a last, desperate attempt to curb any further Puritan encroachments on Philip's people. It also meant the end of the Puritans' largely unsuccessful missionary movement to the Indians in New England. Even before the war, much of the Wampanoag population already had disappeared because of English diseases and alcohol. As a result of the war, the Indians' culture also vanished, along with almost all the people themselves.

There can be little doubt that history must forever hold the Puritans of New Plymouth mainly responsible for the brutal war of 1675–76. Therefore, the time is far overdue for Americans to cease blaming the Wampanoag Indians and their leader for it and to stop attaching it to the good and honorable name of Pometacom, who had to take the brunt of everything. He took it courageously, and he died fighting for his people and for his country.

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