

of modern Mexico. Nora E. Jaffary's book will prove to be of interest for historians of Mexican medicine, as well as for historians of sanitary professions and gender history in Latin America.

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LIPMAN, Andrew – *The Saltwater Frontier: Indians and the Contest for the American Coast*. New Haven: Yale University Press, 2015. Pp. 339.

In his award-winning *Saltwater Frontier: Indians and the Contest for the American Coast*, Andrew Lipman reframes the colonial era along the northeastern coast of North America. By Lipman's own admission, the book is a discourse about how "seafaring, violence, and Atlantic geopolitics shaped one place" (p. 14). He sees the history of the contest for the Algonquian-controlled coast and the early history of the colonies of New England and New Netherlands as one of "overlapping maritime zones with a shared history rather than as discrete territories with separate pasts" (p. 4). This watery frontier was a place where sachems and colonial governors engaged in a "multidirectional struggle," (p. 4) for dominance. He simultaneously frames this as a fight between European seaborne empires and a fight for native independence. His study is a rich, nuanced, and thought-provoking reimagining of this well-trodden area of colonial history, important for its conclusions as well as his approach. The work should be seen in the context of recent works by a new generation of early American historians seeking to recast the colonial encounter. They do so through the creative application of ethnohistorical methodologies that foreground Native people as historical actors and highlight indigenous cultural and political aims. At the same time, they move beyond the local to frame this new history using borderlands theory, imperial histories, and Atlantic world perspective.

Lipman examines the interplay between English invaders, Dutch colonists, the indigenous inhabitants of the region, and the environment and geography of the coast itself between Cape Cod and the Hudson River drainage—a heavily populated and resource-rich area in the early seventeenth century. The book's strength comes from Lipman's triangulation of the competing political ambitions to control this "saltwater frontier." He reveals important differences and similarities in how each power dealt with the others. The English, Dutch, and a number of powerful Algonquian confederated sachemdoms (Wampanoag, Narragansett, Pequot, Mohegan, and Susquehannoc) as well as various smaller, loosely organized, Delaware-speaking Munsee groups, all jockeyed for power, sought to corner trade, and sometimes fought each another. They spread misinformation about each other's intents and activities, and deftly played rivals off one another, be they European or Algonquian. All also built towns and forts along this contested coast and exchanged and adopted each other's marine technologies and coastal

watercraft—blending the world of dugout canoes (*mishoon* in Algonquian) with the world of pinnaces, sloops and shallops. They created a shared regional maritime culture in the process. He concludes that neither the English nor the Dutch was able to control the fluid situation for the first fifty to sixty years of colonization because the area's powerful Algonquian sachemdoms held sway and set the tone for much of this history—at least until native population decline, increasing imperial involvement, and other factors unsettled the balance of power. Before then, colonial outposts were limited in size, scope, and influence, clinging tenuously to the coast, noncontiguous, and (most importantly) surrounded.

There is a lot to like about *Saltwater Frontier*. The first five chapters are innovative for how Lipman interweaves varied methodological approaches and theoretical perspectives into a tight narrative of intercultural and imperial competition. To write *Saltwater Frontier* Lipman made use of both English and Dutch authored documents, with all their biases and shortcomings, as well as geology, environmental studies, Algonquian folklore, and archaeological data. The variety of perspectives and approaches he brings to bear was impressive. They include environmental history, maritime history, borderlands theory, and, in particular, ethnohistory, with its focus on power and kinship systems and in understanding indigenous culture and worldview. He even used the history of food ways in a novel way to analyze Algonquian culture in the first chapter. It proved an effective vehicle for framing native subsistence strategies, gender constructs, and even social and political organization. And rather than disparate local conflicts as they are often presented, Lipman links the era's numerous conflicts to this larger power struggle. This ranged at times from intermittent, low-level competition and hostilities between New Netherlands, the New England colonies, and their native allies and rivals to full blown conflicts.

Lipman used collective biography to great effect when fleshing out the history of early interactions between Europeans and natives along the coast in chapter 3 (pp. 92-105). He introduces the reader to a cast of “captives and captains” at the center of this early history. Among others, we meet shady English traders like John Stone and John Oldham, Dutch mercenary Jan Underhill, and Juan Rodriguez, an African “Atlantic creole” who jumped ship and lived among the Munsee on the lower Hudson. We also learn about the ingenious Epenow, a Wampanoag kidnapped by explorers who tricked his captors into returning him to his home on Nopée (Martha's Vineyard). He also introduces readers to Algonquians who tried (to varying degrees of success) to use the colonial encounter to advance their own political agendas. Men like the dynamic and well-travelled Tisquantum, the famed “Squanto,” Uncus, the Machiavellian sachem of the Mohegan, and his Narragansett rival, Miantonomi, a visionary who sought to unite Indians against invading Europeans. A highlight of the book proved to be the arresting and revealing section in chapter 4 on the exchange of body parts during the Pequot War (pp. 137-42). He chronicles how a shared cultural language of power emerged between Indians and colonists during this war; one where diplomacy, allegiance, and loyalty was spelled out in heads, scalps, and severed hands exchanged between Indian allies and colonial governments. Also, the section on

the wampum trade (pp. 105-12) in that same chapter was an exceptional synthesis of how environment, resources, culture, and economics came together to turn this early ritualized native shell bead currency into the basis of the fur trade and the foundation of the early colonial fiscal system.

This saltwater frontier remained contested until the English drove out the Dutch in the 1660s and fully subjugated native populations in the 1670s. A key part of Lipman's thesis is that English victory "ultimately pushed Indians, not colonists towards the ocean," (p. 7) referencing the enslavement of Pequot and Wampanoag war captives, their transshipment to distant parts of the Atlantic basin, and the fact that many remaining Algonquians took to seafaring to earn a living following conquest. The final chapter chronicling these developments is largely a synthesis of the rich body of scholarship on both King Philip's War and native seafaring in the northeast. However, this does not detract from the strength and originality of Lipman's first five chapters, which amounted to a complete reframing of regional history from 1600 to 1675.

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MENKIS, Richard and Harold TROPER – *More than Just Games: Canada and the 1936 Olympics*. Toronto, Buffalo, and London: University of Toronto Press, 2015. Pp. 280.

FIELD, Russel, ed. – *Playing for Change: The Continuing Struggle for Sport and Recreation*. Toronto, Buffalo, and London: University of Toronto Press, 2015. Pp. 466.

Almost since governments started directing public tax monies toward sport matters, the question of priority has existed. Whom to select: athletes who train and compete at high levels representing municipalities, provinces, and nations, or the masses, folks like you and me, who pursue exercise options in various "other" sport and recreation programs? It is evident that the elites have won the day. In the midst of such a situation one can often spot the litter of struggle between the voices of discontent, sometimes successful, more often unsuccessful, and their opponents. *More than Just Games* and *Playing for Change* are two recent works that deal in part with the effort by various individuals and parties to address the primary debate—the "struggle" of those who feel compromised, indeed disenfranchised, versus those whom government has favoured, indeed empowered.

Just when one believes that "everything possible" has appeared on Olympic history's most written-about event, the both "glorious and notorious" Olympic Games of 1936 in Berlin, there arrives *More than Just Games*, a book I conclude to be the most thorough scholarly treatment available in any language on the events surrounding one country's decision to participate—or not—in those historic competitions some eighty years ago. There have been many excellent (along with