

BOOK REVIEWS

Peoples of the River Valleys: The Odyssey of the Delaware Indians. By AMY C. SCHUTT. (Philadelphia: University of Pennsylvania Press, 2007. 250 pp. Illustrations, notes, index. \$45.)

Amy C. Schutt's title, *Peoples of the River Valleys*, is an apt reference to the people who lived in the region that became eastern Pennsylvania, New Jersey, and southeastern New York. She addresses well the challenge of discussing the history and culture of native groups who were known as the Delawares by the mid-eighteenth century. The earliest European maps and narratives referred to communities living along tributaries of the Delaware River and in the Hudson Valley with names such as Sanhicans, Naratekons, Mantes, and "River Indians." As Schutt suggests, the issue of names highlights "the social complexity of the peoples under investigation and the fluid nature of the groups involved" (p. 3). Terminology also reminds us that sources and scholarly methodologies for studying Algonquians and their relationships with settlers and Iroquois are predominantly Euro-American and thus provide a limited perspective.

With these caveats in mind, Schutt demonstrates continuities across time as the people of the Delaware and lower Hudson valleys confronted the challenges of European arrival and settlement: disease, conflicts, land sharing leading to dislocation, and decline in hunting. The author explains that these Algonquian people lived in small settlements organized around kinship communities while creating alliances with neighboring groups and joining with other Indians as epidemics took their toll. Their devotion to kin, while integrating others into the community and making strategic alliances, remained steadfast from first contact with the Dutch and Swedes through William Penn's founding of the Quaker colony, the Walking Purchase, Seven Years' War, and relocation to the Ohio Valley, Canada, Indiana, Kansas, and Oklahoma.

Schutt proceeds chronologically, examining first the ethnography of Hudson and Delaware valley Algonquians through the eyes of seventeenth-century European observers. She reviews origin stories, trading practices, wampum, economic production, housing, kinship, leadership, rituals, and festivals. Her second chapter, on land ownership and reorganization during the seventeenth century, employs deeds and other records to suggest the divergent ways in which the Algonquians and Europeans viewed agreements for European settlement. While Penn's colonists, in particular, expected sole ownership, the "Indians likely did not see land agreements as one-time events but rather as part of an ongoing process that entailed obligations of further gift giving" (p. 36). Schutt argues convincingly that the fluid and overlapping system of land possession in the Delaware Valley,

along with the Algonquians' "notion of land as process rather than commodity," helped to sustain their ability to adapt flexibly to change (p. 40).

From disparate, mostly Euro-American sources, Amy Schutt provides an integrated analysis and narrative of Delawares who created new towns in the west in response to European settlement, land fraud, and epidemic disease. Her study reflects maturity in the field of Native American–European contact, dispassionately discussing the nuances of relations among various groups of Indians and settlers while emphasizing the core strengths of Delaware communities over time.

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Jesus Is Female: Moravians and Radical Religion in Early America. By AARON SPENCER FOGLEMAN. (Philadelphia: University of Pennsylvania Press, 2007. 328 pp. Illustrations, appendices, notes, bibliography, index. \$49.95.)

The Moravians had 148 itinerant preachers—111 men and 37 women—working in 171 communities from New York to Virginia in the years 1750 to 1754, primarily among the rapidly growing German Reformed and Lutheran congregations (p. 113). Yet, from the 1730s to the 1750s the opposition to Moravian activity reached its peak, sometimes resulting in incidents of violence between pro- and anti-Moravian groups.

In this study, Aaron Spencer Fogleman seeks reasons for the reactions to the Moravians and proposes an interpretative framework for understanding this era of colonial church life. The Moravian episode is but a part of the larger transatlantic Protestant evangelical awakening and its specific American manifestation known as the Great Awakening. Moravians were already controversial in Europe before their arrival in America, and their reputation came with them. As the author notes in chapter 3, "The Challenge to Gender Order," early eighteenth-century Moravians had developed unique ideas regarding the gender of the Trinity, of Jesus, and even of the gendered spirituality of Moravian believers themselves. Through communal living, the Moravians of that era also developed alternative views concerning marriage, sexual relations, and the empowerment of women.

Fogleman relies heavily on both Moravian and non-Moravian archival sources, but he also summarizes the many printed polemics that European critics issued against Moravians. These polemics have received little attention in past studies of the Moravians. The author argues that if the Moravians had not ventured from their separated communities they might have avoided the problems they encountered in North America. But they were ecumenical. He observes that, "To Zinzendorf [the Moravian leader] and the Moravians in the eighteenth