

she had with the men and women around her”; it is “concerned less with guessing about Elizabeth Haddon Estaugh’s innermost motives and feelings . . . [and more] with discovering her life (seen largely through the eyes of her contemporaries who left more documented evidence” (xiii). Even with this more limited goal, however, the pages of the Lyons/Dorwart volume are peppered with equivocal words like “probably,” “most likely,” and “possibly,” as there remain significant lacunae in the available documentation.

The Lyons team has done the tedious task of plowing through hundreds of archival boxes of sometimes difficult penmanship, and Dorwart has reported their work almost as a series of visual and verbal snapshots. The result is an invaluable resource for anyone wishing to reconstruct Quaker familial and economic networks in the early decades of western New Jersey settlement. It is clear that Elizabeth Haddon Estaugh and her family were integral parts of those networks. However, while Dorwart and Lyons have woven together the threads of several decades of fresh research on her story, much of Elizabeth Haddon Estaugh’s life in western New Jersey remains shrouded in mystery.

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Women in Early America. Edited by THOMAS A. FOSTER. (New York: New York University Press, 2015. 320 pp. Notes, index. \$28.)

In her afterword to this fine collection of essays edited by Thomas A. Foster, Jennifer L. Morgan confronts the issue of whether or not such a volume should be published at all. “There is a contradiction,” she writes, “in gathering a set of essays under the rubric of women in early America in which the essential argument is that one cannot write the social history of early America without women” (274). Morgan argues further that we are not at the point where writing essays on the history of women is “impossibly old-fashioned,” particularly if those studies uncover the experiences of women from many backgrounds and demonstrate the significance of gender in political, economic, and social history (274). Foster makes the case in his introduction that research on women’s lives remains necessary, despite the contributions and increasing popularity of gender history among studies of early America, because “[i]t is still largely acceptable for men to be portrayed as the universal historical subject” (3). Historians must still probe stubborn archives, using gender theory, to understand how Native American, African American, and European women participated fully in the development of North American societies.

These essays fulfill this mandate admirably. Ramón A. Gutiérrez explores the complex story of the aristocratic Doña Teresa de Aguilera y Roche of seventeenth-century New Mexico, who, caught in the web of masculine honor culture, faced the Inquisition in Mexico City. At the same time she took advantage of her class, mistreating her servants and slaves. Kim Todt focuses on seventeenth-century New Netherland, further demonstrating that the status of English women did not represent women's experiences in colonial North America as a whole. Under Dutch law, women retained greater control over property and participated more fully in commerce than did Anglo-American women. Matthew Dennis and Elizabeth Reis return to Salem, Massachusetts, to examine the patriarchal role of witch-hunting in Puritan New England, then consider witch-hunting in African and Native American societies and the ways in which Euro-Americans used gendered accusations of witchcraft as tools of colonization.

Betty Wood's essay, "Servant Women and Sex in the Seventeenth-Century Chesapeake," is similarly instructive. She reveals that white women and enslaved men of African descent defied Virginia and Maryland law despite severe penalties, including thirty or thirty-one years of servitude for their children. Joy A. J. Howard discusses the role of Rebecca Kellogg Ashley as a translator and negotiator between the Mohawks and New England missionaries. Christine Walker convincingly explains how, within the skewed demography of colonial Jamaica and with their male counterparts, women slaveholders assumed authority over enslaved Africans, creating an oppressive regime while at the same time aspiring for gentility. Karen L. Marrero explores the variety of ways women shaped Native-French interactions and trade. Susan Sleeper-Smith discusses the importance of native women's work in building productive agrarian towns in the Ohio Valley. She demonstrates how the United States government in the 1790s targeted these towns, kidnapping and imprisoning women and children and burning houses and crops to conquer the region. Ruma Chopra discusses loyalist women in British-held New York City during the American Revolution. Mary C. Kelley emphasizes the significance of female academies in providing higher education for American women from 1790 to 1850.

Erica Armstrong Dunbar presents a study of Ona Judge, who successfully fled slavery in Philadelphia. George and Martha Washington, her owners, had planned to give her to their granddaughter Eliza Custis Law. Judge escaped before her transfer south, while she could obtain assistance from the Philadelphia free black community. Judge's narrative is emblematic of others in this collection, which shows women taking action and experiencing oppression in ways integral to understanding the history of early America as a whole.

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