

Company had jurisdiction over many colonies at the same time. Governors such as Stuyvesant arrived in New Netherland only after serving the Company elsewhere. Stuyvesant had been a commissary and military commander on Curaçao, losing his leg in a battle with the Spanish then returning to Amsterdam before being reassigned to New Netherland. Examining the period through a wider lens may have allowed us to see the broader legal framework that the West India Company developed to administer its possessions in North America and elsewhere. But what the book may lack in geographic range it offers in the breadth of themes and topics. Moreover, every chapter displays a conscientious regard for archival sources which, together with the images, offer a book that anyone interested in the history of New Netherland or New York will find useful.

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Teresa Anne Murphy, *Citizenship and the Origins of Women's History in the United States*, Philadelphia: University of Pennsylvania, 2013. Pp. 228. \$42.50 cloth (ISBN 978-0-8122-4489-2).
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Teresa Anne Murphy's *Citizenship and the Origins of Women's History in the United States* is an important new book on United States women's history. A must-read for anyone who cares about the historiography of early American women's history, Murphy's book examines the evolution of women's history from the late eighteenth century to the Civil War. It devotes "particular attention to how competing ideas of women's citizenship were central to the ways in which those histories were constructed" (2). As Murphy notes, "Earlier histories that criticized the economic practices, intellectual abilities, and political behavior of women in the past created a narrative of exclusion that legitimated the differentiated citizenship considered suitable for women" (3). Part I of the book "analyzes how the discourse of women, history, and nation was created and contested in the late eighteenth and early nineteenth centuries" (8). Part II "focuses on the ways in which women's history was used more overtly in debates about women's citizenship as woman's rights activism began to take hold in the 1830s" (9).

Murphy argues that the history of women in the United States must be, and has been, updated periodically to support successive movements for women's rights. As Murphy puts it, "The demands for full citizenship that permeated the movement for woman's rights in the 1850s required a wide ranging reevaluation of social relations. And social relations, in order to be legitimate, needed a

history" (1). The book asserts that this need to rewrite women's history to support women's rights advocacy was true of both the first and second waves of the United States women's rights movement, with her focus largely on the former.

I was not fully persuaded by Murphy's argument that a reframing or retelling of women's history was essential to the development of the mid-nineteenth century women's rights movement. Whereas I agree with Murphy that "[f]ull citizenship implied universal rights, [and that] the acquisition of those rights necessitated changes in the terms by which women were included in society" (1), her argument that these changes necessitated a rewriting of women's history was not ultimately convincing. Therefore, I did not agree with her assertion that "[Thomas Wentworth] Higginson was right in thinking that supporters of woman's rights would need to revise current statistics and rewrite history in order to make the argument for such societal changes" (1). Likewise, I was not persuaded when she concluded that "specific demands for woman's rights fostered new variations in the way women were imagined in the past" (99).

In developing her argument, Murphy focuses, inter alia, on Mary Wollstonecraft's *A Vindication of the Rights of Women* (1792), Judith Sargent Murray's essays in *The Gleaner* (1796–98), Lydia Maria Child's *History of the Condition of Women* (1835), Sarah Grimke's "Letters on the Equality of the Sexes" (1836–37), Margaret Fuller's *Woman in the Nineteenth Century* (1844), and Caroline Dall's work on the woman's rights newspaper, *The Una* (1855), and publication of *Historical Pictures Retouched* (1860). Murphy dispatches Wollstonecraft and Murray quickly, noting that Wollstonecraft "simply dismissed history as worthless for her project of critiquing the condition of women," whereas Murray "tried to create an alternative history of female citizenship" that was quickly forgotten (4). Focusing instead on Childs, Dall, and others, Murphy declares that "what was crucial for a re-visioning of women's history was the sustained assault on the limitation of women's status as citizens that began in the 1830s" (4). This, then, would appear to turn Murphy's argument on its head by asserting that the first wave of the women's rights movement was essential to the rewriting of history.

Childs, Dall, and others played a critical role in the mid-nineteenth century women's rights movement, according to Murphy, by "challenging the orthodoxies of women's history" that "had been central in constructing arguments for domestic citizenship," including the ideology of republican motherhood (70). As a result, "a new strain of women's history began to circulate, challenging the types of gender differences in citizenship that had previously been upheld as necessary to national progress" (71). Murphy characterizes Child's *History of the Condition of Women* as "one of the most significant interventions in the creation of women's history during the nineteenth century" (74).

Murphy's thesis is a provocative one, if not fully persuasive, and her account of the place of mid-nineteenth century commentators in the women's rights movement is an important contribution to the historiography of United States women's history.

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Catherine Denial, *Making Marriage: Husbands, Wives and the American State in Dakota and Ojibwe Country*, Saint Paul: Minnesota Historical Press, 2013. Pp. 208. \$19.95 paper (ISBN 978-0-87351-906-9).
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In her first book, Catherine Denial chronicles the racial-ethnic and gendered applications of marital law between 1820 and 1845 in portions of the Northwest Territory that are now Minnesota and Wisconsin. Denial argues that "marriages...were inextricably bound up with questions of nation and identity for the Dakota, the Ojibwe, mixed-heritage individuals, and Americans alike," and that through such unions, "we can trace the uneven fortunes of American expansion in the early nineteenth century and the nation-shaping power of marital acts" (4). Denial places marriage and the household at the center of early Western history, sharing ideological ground with scholars such as Sarah Carter, Anne Hyde, and Peggy Pascoe. In the context of today's conversation about marriage equality as a fundamental civil right, Denial's discussion of the historical imposition of state-sanctioned forms of marriage as an imperial mechanism is provocative.

Readers in different historical fields will benefit unevenly from Denial's introductory chapter. Historians of indigenous and fur-trade history will find an accessible and thorough review of the basic principles of coverture and patriarchy embedded within American marital law, but gender historians will miss an equally important survey of the Northwest Territory's legal history. Despite this uneven start, Denial's subsequent chapters offer richly detailed inquiries into marital practices among the indigenous, mixed-race, missionary, military, and slave households of the Upper Midwest.

Chapter one explores the unique case of "Pelagie Faribault's Island," land granted to a Dakota-French woman in an unratified 1820 treaty and debated in the United States Senate between 1837 and 1858. Pelagie had partnered with fur trader Jean-Baptiste Faribault in the "custom of the country," a common form of unsanctioned marriage within the fur trade that could be easily dissolved, and allowed both partners to maintain individual property. Denial successfully argues that such indigenous and fur-trade marital practices offered