

pany believed belonged to them by contract but also that Maryland was granted to the Calvert family by royal charter for their loyalty to Charles I. Because many questioned whether the king even had that right, and because Charles eventually lost his head over the limits of royal authority, it was a delicate issue for the Catholic Calvert family to hang on to power in Maryland when their loyalty to a discredited, absolutist Crown seemed to be all that justified their possession of Maryland. Events in Maryland, in other words, were separated only geographically from English politics. Even the machinations of the Susquehannoks and the Iroquois were interpreted by Marylanders and neighboring Virginians as related to the fear of Catholicism and absolutism in England. The two worlds were intimately related. To divorce them would be anachronistic.

Sutto's deft insertion of Maryland politics into the larger politics of a growing overseas empire ably advances recent attempts to view American history with a wider perspective without losing its American distinctiveness. In doing so, she has presented more of sixteenth-century Maryland than a limited view ever could, which is quite an achievement. Historians and students of Maryland, the United States, the Atlantic world, England, and Great Britain will find this book highly valuable.

Rankin Sherling  
*Marion Military Institute*  
*Marion, Alabama*

doi: 10.1093/jahist/jax020

*Pennsylvania Dutch: The Story of an American Language.* By Mark L. Loudon. (Baltimore: Johns Hopkins University Press, 2016. xxiv, 473 pp. \$59.95.)

The United Nations Educational, Scientific, and Cultural Organization has identified language survival as a high priority. According to some estimates, the linguistic monopolies created by the expansion of English and other national languages will see more than half of the world's roughly seven thousand languages

disappear this century—some predictions are as grim as 90 percent.

And yet, Pennsylvania Dutch is alive and well, holding its own against English, one of the greatest linguistic bulldozers of all time. The story of this language must be told, and there is no better person to tell it than Mark L. Loudon—a specialist in Germanic linguistics and fluent speaker of the language with many years experience in the speech community.

Drawing on historical, anthropological, sociological, and linguistic scholarship, he helps readers navigate the complex maze of groups that make up the population of Pennsylvania Dutch speakers. As Loudon documents, the language is most robustly maintained by the Amish and Mennonite sectarians. Basically, competence in Pennsylvania Dutch accords with the degree of religious conservatism—where the language-culture-religion network is tight, the language continues to flourish, even within those groups where some modernization has taken place.

In his account of this extraordinary linguistic success story, Loudon describes how closely interwoven English and Pennsylvania Dutch are—“in a spiritual-linguistic ecology” as he puts it (p. 359). He also quotes an early description by Henry Lee Fischer (1822–1909) of Pennsylvania Dutch as a superior blend of cream from two of the very best cows (*d'r Rahm fon zwee, so fon de allerbeschte Küh, isch besser as fon eener*). It is a gorgeous image that captures something that has always struck me about the Pennsylvania Dutch speakers I have worked with (conservative Mennonites in Canada). I refer here to the absence of purist attitudes. Speakers often remark on changes they see happening in their language, even observing *wie Englisch as mir sin* (“how English we are”). Despite an isolationist philosophy, a desire to be separated from “the world,” intrusion of English is never disparaged or judged harshly.

Here lies one of the secrets of the language's survival. Purism can be a barrier to natural healthy change and has the disastrous effect of discouraging young speakers, who feel they do not speak an authentic form of the language. One only needs to look at other “more progressive” groups of speakers to see the truth of this. As Loudon documents, in these communities

the language is disappearing fast, as speakers move across to English.

This book abounds in marvelous historical and cultural details, together with language examples and linguistic curiosities that are sure to delight. And for those wanting more linguistic details, I recommend the companion Web site (<http://padutch.net>), which has texts, recordings, and descriptions of the sounds, words, and structures of the language.

In a world where languages, like flora and fauna, are disappearing at alarming rates, I urge you to read this beautiful account of one remarkable and tenacious language, Pennsylvania Dutch.

Kate BurrIDGE  
Monash University  
Clayton, Australia

doi: 10.1093/jahist/jax021

*In the Neighborhood: Women's Publication in Early America.* By Caroline Wigginton. (Amherst: University of Massachusetts Press, 2016. xiv, 223 pp. Cloth, \$85.00. Paper, \$25.95.)

In letters, legal and political documents, diaries, and commonplace books, women in early America crafted an alternative public. In their exchanges, they practiced a particularity that distinguished them from the print publication that has been the focus of a literary history populated by males. *In the Neighborhood*, a highly original exploration of this world, highlights the range of textual forms that constituted “women’s publication in early America.” Circulating through the interpersonal relations that women enacted in their neighborhoods, these forms include the important oral and scribal forms in which women’s ideas circulated. Relational publication, as Caroline Wigginton labels the dynamics of interpersonal exchange, was a sociable enterprise that mapped the intimacy of daily life. In a series of case studies, she brings the significance of these dynamics to the fore.

The relational publication presented and documented in *Milcah Martha Moore’s Book* is Wigginton’s most telling illustration. In the 126 entries in *Milcah Martha Moore’s* commonplace book, elite women gathered a neigh-

borhood grounded in textual sisterhood. Rural and urban residents of the Delaware Valley, they circulated their prose and poetry during the 1760s and 1770s. Moore copied into her book nearly one hundred manuscripts by Susanna Wright, Hannah Griffiths, and Elizabeth Fergusson, and she transcribed the manuscripts of at least thirteen other members of the circle. Wigginton’s narrative will be familiar to cultural historians and literary critics of early America. *In the Neighborhood* cites introductions by Catherine La Courreye Blecki and Karin A. Wulf (editors of the reprint of Moore’s commonplace book) and commentaries on Carla Mulford’s *Only for the Eye of a Friend* (1995), David S. Shields’s *Civil Tongues and Polite Letters* (1997), and Susan M. Stabile’s *Memory’s Daughters* (2004). Wigginton provides a lens through which we can observe the meaning and practice of friendship delineated through transcription and arrangement—a strategy that until now has been neglected. Moore’s book bound together friends scattered by the American Revolution and situated them in ongoing conversation made possible through her practice of relational publication. For today’s readers, Moore has preserved the work of Wright, Griffiths, and Fergusson—three of early America’s most talented women writers.

With Phillis Wheatley and the Creek merchant and trader Coosaponakeesa, Wigginton takes us beyond the traditional focus on white people. Like Moore’s book, Wheatley’s elegies have been examined by other scholars, including Joseph Roach, Sharon P. Holland, and Karla F. C. Holloway. Wigginton argues that Wheatley’s nineteen extant elegies served two distinct neighborhoods—one where whites commissioned poems of consolation and another where blacks envisioned the deaths recorded in these poems as liberation from enslavement. Boston’s African Americans did read Wheatley’s work, as Wigginton shows, but she does not provide explicit evidence for the trajectory of the mourning she postulates. The eighteenth-century neighborhood constituted in negotiations between Coosaponakeesa and Georgia’s colonial officials made possible mutually prosperous bonds. The recovery of one of the earliest English-language documents authored by a native woman is impor-