

with the U.S. Army and the California and Oregon volunteers, although McNally's sympathies lie with the Modocs. He offers pithy biographies of U.S. army officers, American and British journalists, and the other American actors. Yet, McNally devotes less time to the Modoc camps and leaves the Modoc stranded on the Quapaw Reservation in Indian Territory, suffering from government neglect and disease, and burning the body of Curly Headed Doctor.

The proliferation of books on the Modoc War reveals how much more we need to know about Modocs and other Indian people who endured and shaped the history of violence in the American West. Modoc women ferried messages back and forth between combatants. Modoc leaders made difficult decisions and crafted military strategies. McNally's new book hopefully will convince other scholars to go back to the lava beds and work harder to understand that conflict from those who faced off against the United States.

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*Women of Empire: Nineteenth-Century Army Officers' Wives in India and the U.S. West.* By Verity McInnis. (Norman, University of Oklahoma Press, 2017. xiv + 290 pp.)

Verity McInnis's *Women of Empire* contributes to a growing literature on nineteenth-century American imperialism by comparing the experiences of officers' wives in British India and the American West. McInnis argues that these women "dismissed limitations imposed by traditional gender roles to determine and promote the values of a distinct imperial class" thus legitimating imperial authority for their respective nations (pp. 14, 208–9). In the subsequent seven chapters, McInnis breaks down how wives' sociability bolstered both their husbands' careers and their nations' interests. How? By upholding (and feminizing) demarcations of class and rank, by acting as deputy husbands within distinctly military capacities, by arbitrating civility and civilization, and by producing pageantry and Victorian domesticity abroad.

McInnis evokes Amy Kaplan's "manifest domesticity" in a compelling, richly researched analysis of the plasticity of domesticity in service of empire. Expansionism was not empire, she argues. Empire required administrative control, military protection, and, of particular importance to this project, imperial ideologies (pp. 6–7). To McInnis, the experience of occupation pressed wives into an exaggerated advocacy of middle-class values and

ethnocentric nationalism (pp. 46–47). These women proudly served as both “imperial ambassadors” and “imperial gatekeepers.” Senior wives played matchmaker for the men under their husbands’ command, but they blocked marriages, too. Commanding officers’ wives (“K.O.W.s” because “the literal abbreviation would not do”) issued orders, adjudicated disputes, and commanded forts in their husbands’ names (p. 79). McInnis’s scholarship elucidates the influence and authority exerted by these army women, as women, in producing their nations’ empires.

A key question is, why *this* gendered formation. As Durba Ghosh, Anne Hyde, and others have shown, marriages sometimes tied British and American men into indigenous societies in both India and Indian Country. By contrast, McInnis’s wives fulfilled their duty by functioning as barriers to assimilation. One woman wore Victorian dress at the outset of a march, shifted to a poncho for the duration, only to shift back to her dress for the approach to the garrison in order to uphold her symbolic role (p. 145). This was not always a choice. When some women attempted to adopt weather-suitable fashion like *camisas* or *saris*, not only did other women shun their efforts, the “attempts to ‘go native’ often resulted in strong male responses of contempt” (p. 133). Fashion and home décor both figured as imperial sites. To do their duty, McInnis’s women store to uphold these symbols of home and empire.

The juxtaposition of the British and American empires adds a particular richness. While much of *Women of Empire* focuses on similarities, the book contrasts Britain’s model of “benevolent imperialism” with removal in American Indian policy. The former created greater incentives for assimilation, evident in military uniforms, linguistic crossings, and ceremonies, but more for husbands than wives. If it is challenging to appreciate the specific contingencies of time and region in the two empires, McInnis’s achievement is to illuminate a different kind of complexity: the personal workings and anxieties of empire at the cross-section of gender, empire, and the military cultures contouring both.

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*An Asian Frontier: American Anthropology and Korea, 1882–1945.* By Robert Oppenheim. (Lincoln, University of Nebraska Press, 2016. xx + 423 pp.)

Since 1945, Korea has attracted the attention of many anthropologists. Village studies, kinship patterns, ancestral rituals, marriage customs, religions,