

ranchers challenged cattle ranchers for their own place in Colorado's landscape, Gulliford asks readers to reconsider the dominance of cattle ranching in western history. He presents a history of sheep ranching that shows how sheep and their keepers shaped law, culture, and the land itself as they struggled for prosperity in Colorado.

Gulliford frames his narrative with his own search for arboglyphs, carvings that generations of herders left on aspen trees. The images serve as a truly unique source base for the story of sheep-herding in Colorado. The carvings offer a map of Colorado's sheepscapes as they reveal the lived experiences of the herders themselves: religious devotion, feuds among herders, and loneliness for family and sweethearts all etched into white bark. Carved on living trees, the record is itself ephemeral, and Gulliford's narrative and photographs are a refreshing reminder that materiality matters, that we learn history from cairns and arboglyphs as well as paper documents, and that the land itself both remembers and erases our traces.

Gulliford's book is a rich collection of engaging narratives. Each chapter covers an era of sheep ranching in the region, and the new challenges herders faced in the unfolding development of the West are compellingly linked with the personal lives of the people who felt the full impact of those changes. Most of the book focuses on the late nineteenth and early twentieth centuries, highlighting the brutality of the cattle-sheep wars, the impact of two world wars on wool and mutton markets, the influence of sheep ranchers on public lands management, and the ways in which Americans' changing perceptions of the land, when "natural resources became recreational resources," (p. 221) impacted the sheep and their herders who had used it for generations.

The reader may want deeper exploration of the influence of Navajo herders on these sheepscapes. There is also surprisingly little information about Colorado's Native history, and the text includes an uncritical description of the Meeker "Massacre" of 1879 when briefly discussing the Ute nation's presence. Through his accounts of the work of Aldo Leopold, Gulliford offers a nuanced narrative of changing perspectives on ecological balance and the role of predators in the West, yet he calls for the removal and slaughter of wild horses without acknowledging the animal's long and complicated history in North America, simply labeling them "feral."

These issues aside, the book is a valuable collection of narratives too often overlooked in Colorado's history. Gulliford's at times whimsical prose weaves together political, cultural, agricultural, and environmental history to capture the history already fading from the bark of Colorado's aspen trees.

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A History of Occupational Health and Safety: From 1905 to the Present. The Wilbur S. Shepperson Series in Nevada History. By Michelle Follette Turk. (Reno: University of Nevada Press, 2018. ix + 356 pp. Illustrations, notes, bibliography, index. \$44.95.)

The American West embodies many things as a region. From the persistent American cultural, racial, and rigid stereotypes of the late 1800s "Frontier West" and battles over natural resources in the early 1900s to a nuclear proving ground in the Cold War or contested political ground in the 1980s, this is a region of collisions—cultural, political, technological, and

environmental. Only recently have scholars such as Leisl Carr Childers (*The Size of the Risk: Histories of Multiple Use in the Great Basin*, 2015) and Sarah A. Fox (*Downwind: A People's History of the Nuclear West*, 2014), expanded this historical scope to include risk, safety, and hazard in the West.

Michelle Follette Turk argues that histories of occupational hazards and workplace safety in western cities, such as Las Vegas, Nevada, must be included since social, technological, economic, and ecological forces form an “industrial hazard regime” that defines much of the region (p. 7). *A History of Occupational Health and Safety* explores just this kind of occupational health regime in Nevada throughout the twentieth century. Early progressive calls for health and safety in workplaces coincided with outbreaks of communicable diseases such as the 1918 H1N1 flu pandemic that hit Nevada as many other western communities hard. Industries such as railroads (Chapter 1), manufacturing, hydrology, and construction all identified workplace safety as paramount. Increases in stricter procedures, safety legislation, and safety-first campaigns addressed disease, hazards, and accidents, which contributed a workplace health environment, benefiting workers in certain ways, while also expanding industrial power in others. Subsequent chapters explore how occupational health was made and remade in Nevada industries throughout World War II, the Cold War, and beyond. Key case studies on “The Dam” (Chapter 2), “The Plant” (Chapter 3), “The Test Site (Chapter 4),” and “The Strip,” (Chapter 5) illustrate how corporate and labor interests intertwined with public health scientists and policymakers to make the greater Las Vegas area a key place to better understand the larger contours of western city workplaces—its politics, policies, and, especially its peoples.

A History of Occupational Health and Safety is a significant addition to the scholarship of hazards and health in the American West. Turk offers an engaging interdisciplinary study that is useful to academic and practitioner readers alike. And, for Turk, this occupational safety past can offer a guide for a healthier workplace future: “Americans need to undergo a permanent shift in social conscience, consistently placing greater value in kindness and concern for the health and safety of our workers. Only then can we end the gamble with human lives in our workplaces” (p. 315).

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Slavery in the North: Forgetting History and Recovering Memory. By Marc Howard Ross. (Philadelphia: University of Pennsylvania Press, 2018. x + 304 pp. Illustrations, table, notes, bibliography, index. \$39.95; £31.00.)

“Slavery has a greater presence in American life now than at any time since the Civil War ended,” historian Ira Berlin wrote in 2004, as the public engaged with new scholarship, exhibitions, and commemorations (p. 236). The question that engrossed political psychologist Marc Howard Ross was why, in particular, the collective memory of slavery north of the Mason Dixon line had disappeared so completely since the nineteenth century.

Ross, an expert on racial and ethnic conflict, became interested in this question through his involvement with Philadelphia’s Avenging the Ancestors Coalition. In 2002, this group began pressing the National Park Service to memorialize the nine enslaved people who had worked for President George Washington in Philadelphia during the 1790s. Indeed, Ross features as his primary