him. What part did gender play in early twentieth-century understandings of *latinidad* in New York, for instance? Conceptualizing Ellis’s “codeshifting” is made more difficult without a consideration of gender identities in transnational contexts and particularly so in an era noted for its emphasis on strenuous manhood.

In addition, while Jacoby is to be applauded for weaving together disparate historical events and trends as he follows Ellis’s remarkable life, the narrative itself may leave some readers unsatisfied. Jacoby periodically maroons Ellis and sails off into pages of detailed historical context that, while significant, are inevitably less compelling. Here is where the book’s impressive work to establish multiple, overlapping contexts and illuminate so many important topics may work against it. Ellis is such a fascinating figure that readers might get bogged down in the history when they want *his story* instead. Jacoby is not alone in facing this challenge; balancing story and context is tricky for all historians, and particularly so in the genre of microhistory.

In comparison to the overwhelming achievement that The Strange Career of William Ellis represents, however, these criticisms are relatively minor. Indeed, this volume is so useful and versatile that it will find audiences not only in public history, but also in African American history, borderlands history, US-Mexico relations, narrative history, the Gilded Age and Progressive Era, and race, ethnicity, and migration studies, among others. And, as Jacoby rightly points out, the fact that these fields of interest are often separated by borders themselves underscores the need for a book like this.

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Cattle ranchers and their struggle against environmentalists and the federal government have been in the news lately. Cliven Bundy made headlines in 2014 for instigating an armed standoff with Bureau of Land Management agents in southern Nevada because the bureau tried to remove cattle grazing illegally on the public domain. Bundy won. Cliven’s sons, Ammon and Ryan Bundy, extended the campaign in 2016 when they occupied the Malheur Wildlife Refuge on behalf of the ranchers of eastern Oregon. Federal agents arrested the Bundys and in the process shot their neighbor, rancher LaVoy Finnicum, but federal juries found the younger Bundys not guilty.1 Anthropologist Jack Stauder’s *The Blue and the Green* has nothing to do with the Bundys. It also has everything to do with them.

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The Blue and the Green is a deep analysis of land use (cattle ranching) and land management (conservation) on an obscure, remote southwestern landscape over the past 150 years. Stauder makes evidence from the 1880s speak directly to controversies of the 2010s. "The Blue" is a place—the watershed of the Blue River high within the Gila National Forest—as well as a community of ranchers that inhabit and use it for their livelihoods. "The Green" is a concept—conservation—as well as the United States Forest Service, the federal bureaucracy that embodies and enforces it. Stauder calls his method "cultural ecology," which is a thorough empirical study of a landscape that includes both its social and natural histories. Stauder manages to translate the "mystique of the Blue" that transfixed the first white pioneer settlers to a contemporary audience often hostile to cattle grazing on public lands. Readers will never forget the Blue, and they will never be able to think of its remarkable ecology distinct from its sensational human history.

Stauder set out to examine the environmental and social controversies surrounding the Forest Service's reduction of livestock grazing within national forests since the mid-1990s, but he found a story on the Blue much longer, more dramatic, and much more complex than any environmentalist would have imagined. Stauder uses the Blue as "an interesting example of broader processes at work," but several things make the Blue and its history unique (xv). The frontier and pioneer experience as well as the ecological crises of overgrazing on the open range were both delayed by several decades relative to elsewhere in the American West, which gives Stauder access to greater documentary evidence and personal recollections about these processes. The Blue has seemed to astound every visitor since, including Aldo Leopold, who pioneered his famous "land ethic" idea there. This concept later became the cornerstone of modern environmentalism (beware, ironies abound). Finally, the ranch women of the Blue have had an enduring love of and concern for their community's history. They produced a collection of oral histories in 1987 and maintained ample personal archival collections. Stauder bases his work on this wealth of materials and his own extensive interviews. The ultimate result is that Stauder gives such fresh detail to the "same old story" of ranchers and regulators that it challenges fundamental assumptions of that narrative and makes the story of the Blue a thing in itself.

The Blue and the Green is replete with long block quotes, but this method does not detract from the analysis. The work reads like an exhibit that Stauder has curated with just enough context to make the work accessible to a broad audience. Public historians and lay people interested in cowboy history and the American West may find particular interest in the last two chapters, in which Stauder steps back from his academic subject matter and allows the ranch families to tell their own personal stories of life on the Blue. The author aims to present the viewpoints (artifacts) of all interested parties—including ranchers, Forest Service personnel, and environmentalists—in their own words, and I found myself combing each extended quotation to confirm or challenge Stauder's conclusions. Stauder puts particular emphasis on allowing the ranchers to speak for themselves: "To do so is
important, because their voice is not frequently heard, either in the media or in academia” (xii). This is not exactly true right now, but these particular ranchers (ones that fight the federal government with legal and scientific analysis rather than guns) are rarely heard. More importantly, ranchers’ voices are almost never positioned alongside bureaucratic and environmentalist voices in such a way that all parties speak directly to each other. Stauder admits deep sympathy for the community of ranchers he worked so closely with to research the book, but public historians will be impressed with the fair showing that all voices get in this work. If urban environmentalists and the United States Forest Service come off poorly, it is because they did a piss-poor job out on the Blue.

Stauder has a wicked tongue at times, and he lays out a subtle, but devastating, critique of state-managed conservation on public lands in the American West. However, this is not to say that readers ought to become anti-environmentalists. Rather, I believe Stauder has captured how things can look very different at different scales—spatial and temporal. The Forest Service and environmental groups were working with scientific models and a narrative of ecological degradation by livestock that made sense for the American West, writ large, but fit poorly with the specific circumstances on the Blue. Also, by looking back to the earliest livestock grazing in the area, Stauder shows how living ranchers got blamed for ecological transformations that occurred one hundred years earlier and are likely irreversible. The federal government ultimately ravaged the Blue ranching community without effecting a positive ecological change in return.

The Blue and the Green is mandatory reading for anyone engaged in land use, management, and conservation issues on rangelands in the American West (and probably anywhere else, too). There is nothing in here that will forgive the Bundys their violent, anti-statist antics, but there is plenty to say that condemning such people is not the end of the conversation.

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Nothing Ever Dies: Vietnam and the Memory of War by Viet Thanh Nguyen.
Cambridge, MA: Harvard University Press, 2016. 374 pp.; illustrations, notes, bibliography, index; clothbound, $27.95; paperbound, $17.95.

How can anyone support war when they have witnessed it firsthand, listened to survivors’ stories, or even read about its “human costs”? This thought echoed in my mind as I read Viet Thanh Nguyen’s impressive monograph, Nothing Ever Dies: Vietnam and the Memory of War. Thirteen years in the making (356), the volume draws from the author’s field research in Vietnam, Cambodia, and Laos. Nguyen analyzes a wide variety of cultural forms, including museum exhibits, monuments, cemeteries, films, fiction, memoirs, and art (photography and paintings), and the book includes an extensive and border-crossing literature survey (the bibliography is an excellent guide to the subjects covered). Nguyen offers intriguing insights into