

But the Sheep Creek raid in April 1909, resulted in the deaths of three herders. Ranchers and sheep men had established a deadline dividing their ranges in 1897. Sheepmen Joe Allemand and Joe Emge in April 1909 challenged that arbitrary line by moving their herds onto Spring Creek, near Ten Sleep, Wyoming.

Seven local ranchers chose to raid the two camps resulting in the deaths of Emge, Allemand, and a herder, Lazier. Angry public reaction called for prosecution and punishment of the perpetrators. This time, sheriff Felix Alston and county attorney Percy Metz, had good support as they began the investigation. The money from the Wyoming Wool Growers Association, and the help of range detective Joe LeFors, were pivotal to the prosecution, directed by E. E. Enterline and fellow attorney Will Metz, father of the young prosecuting attorney.

But the cattlemen were not giving up easily. They put most of the attorneys in the Basin on retainer, and even bought up several newspapers to present their version of the case. It was at this point that sheriff Alston asked for the militia, a request granted by the governor, to be stationed in Basin City, in spite of the objection of mayor Collins. The grand jury indicted all seven men. Davis notes that several Mormon men were on that jury also.

Herbert Brink was tried first. Two of the men charged turned state's evidence, making the prosecution's case even stronger. The remaining five were all found guilty of murder or arson or manslaughter. Still, the cattlemen "honored" them as they left Basin City for prison.

Davis gives a good review of what happened to the people affected over the years. In his informative summary account, Davis notes: "Under modern law, Jim Gorman (1903) would have been convicted of manslaughter." And, as Judge Parmalee told the 1909 grand jury: "No body of men, however wise or well intentioned, may safely be entrusted to pronounce upon or to redress public wrongs or private grievances outside the forms of the law" (210-11). Davis concludes: "Judge Lynch should never have rendered a decision" (211).

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A Navajo Legacy: The Life and Teachings of John Holiday. By John Holiday and

Robert S. McPherson. (Norman: University of Oklahoma Press, 2005. xxii + 394 pp.

Cloth, \$29.95.)

WITHOUT A DOUBT, Robert McPherson is one of the most prolific and conscientious writers on the Navajo people in this generation, and an advocate of their life ways, history, and place in American society. He is consummately careful not to breach the right of literary sovereignty native peoples everywhere are exerting over their own culture and heritage. In this latest work one perceives certain humility about his approach to such things, and one enters into the dialogue

on that same premise. As co-author/editor, he is gracious in his acknowledgement of those who helped him bring the work to print: Baxter Benally, who did the extended interviews with John Holiday in his native tongue, ever striving to bring out the most salient and connective stories and teachings, and Mary Holiday, a clan relative of John's, who took on the colossal work of translation. Paramount, of course, is first-named co-author, John Holiday.

John Holiday is a tribal elder, medicine man and spiritual leader who is very much aware of the conundrum facing Navajo youth in these times: drugs and alcohol, seemly, flamboyant, non-traditional dress and hair styles, and sexual promiscuity, among other things. He would teach them as he was taught, to develop a clean mind and body, to learn only the good in language, songs, and prayers, and to then dwell on it and live accordingly. He sees traditional Navajo lifestyle as the best way for these things to be taught. In fact, a large portion of Holiday's narrative presents his life, imbedded in traditional living, ceremony, and observance, as a great backdrop to a stage on which Navajo life continues to be played out over time by successive generations, but in a new-age setting. He wants his legacy to stand as a constant testimony and reminder of how things once were for his people, and how, he feels, they yet can be.

Holiday and McPherson provide fifty-five pages of notes to help make the story more logical for the reader who lives outside Navajo reality; these are some of the most cogent endnotes possible in such a work; absolutely wonderful explanation is herein presented. They have skillfully placed throughout the book fifty-two mostly historical photographs from noted collections from around the region. It is amazing just how many of these photos portray Navajo life in times past as if they were a snapshot taken by John as he lived his own life. The truth is, of course, that the photos are random, but speak of traditional Navajo life ways over time, and could be plugged into many Navajo lives as easily as they fit into Holiday's. These are a superb selection, a visual narrative wherein are reified the very worldview and teachings Holiday hopes to pass on in his narrative. There is even a map, to ground that reader who needs to know north, east, south, and west to the events as told in a story, to be affixed, as it were, in space as well as in time.

Like Walter Dyk's *Son of Old Man Hat*, Leslie Marmon Silko's *Ceremony*, and McPherson's earlier work, *The Journey of Navajo Oshley, A Navajo Legacy, The Life and Teachings of John Holiday* is destined to become a classic in Native American studies. It is the voice of John Holiday discussing, outright, certain rituals and ceremonies that he sees as particularly powerful, hoping that he might be able to use the modern, written word to reach some of those of his people lost to the fast-paced, dominant lifestyle that surrounds and captivates them. This is all presented separate from his descriptive life history, steeped in tradition and Navajo belief. Anyone who can imagine, and especially those who have traveled Navajo lands of the four-corners area, will, as they read this life history, have a vision in their mind of those events, will virtually feel the warmth of the sun in its seasons, smell the sage and smoke and canvas and animals laced into John's stories, and hear the

flinty sound of mule and horses' hooves passing over shale slopes and echoing along canyon walls as large as the *Navajo Legacy* will be significant.

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Earning My Degree: Memoirs of an American University President. By David

Pierpont Gardner. (Berkeley and Los Angeles: University of California Press, 2005. xx + 432 pp. Cloth, \$49.95.)

BY THE END OF DAVID GARDNER'S first year as president of the University of Utah, master portraitist Alvin Gittins' painting of the forty year-old leader hung on the west wall of the broad Park Building corridor leading to the president's office. Possessing an uncommon ability to capture the essence of his subjects, Gittins' presented an alert and resolute figure adorned with academic regalia, including his official medallion. The background appears as a marble slab with the words "David P. Gardner" chiseled in stone. One-third of a century and nineteen years in two major university presidencies later, Gittins' image rings true.

David Gardner will be remembered as one of the last century's most articulate, knowledgeable, and effective university presidents. A reputation for being too aggressive about pursuing his own interests, however, has dogged him throughout his career. Gardner's *Memoirs* vouchsafe this judgment, rendered independently by his friends and enemies in both California and Utah. A memoir, in full usage, is not only a form of autobiography but also sometimes "a reminder." In this case, we are reminded of Gardner's many laudable achievements and made privy to his means of attaining them. But, we are also given his perspectives on the long chain of controversies surrounding his income, housing, benefits, and perquisites.

Following two chapters on his youth and education, Gardner devotes a third one to his presidency of the University of Utah and a fourth to his leadership, during the final phase of his University of Utah years, of the durable national critique of public education that the Reagan Administration titled and released as "A Nation at Risk." Chapters 5 through 8 concentrate on Gardner's leadership of the University of California's nine-campus system from 1983 to 1992. In chapter 9 he offers a broader perspective on his presidential experiences in Utah and California. The final chapter describes his personal life over the years, including the death of Libby, his wife of thirty-two years, and his abrupt and stormy departure from the University of California presidency. An epilogue deals with Gardner's personal renewal, marriage to Sheila Rodgers, and foundation leadership over the last dozen years.

Earning My Degree inspires a range of responses. Gardner provides a clear and candid account of the demands on a modern university president. He also emphasizes the issues that buffet academic leaders and, on a more personal level, articu-