san's grasp of the processes of consciousness, represented in deftly controlled images and symbols of archetypal significance, is evident. Moreover, he has created a poem which exists artistically by itself, separate from its message, which speaks to the highest spiritual center of the reader, and reminds him/her of the great inner adventure of consciousness.

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If You Take My Sheep, The Evolution and Conflicts of Navajo Pastoralism, 1630-1868. By Lynn R. Bailey. Pasadena, California: Westernlore Publications, 1980. 293 pp. $12.00

Lynn Bailey has been a student of the Navajos since the early 1960s. Previously his attention has been focused mainly on the years 1846–1870, the period of greatest conflict between the Navajos and the Anglo invaders of their territory. In this latest study he has turned to synthesis of recent archeological and historical scholarship, using the theme of evolving Navajo pastoralism as the means of integrating this material. The presentation of this material in a compact, one volume study is a distinct service to all students of the Navajo, one unfortunately marred by an atrocious lack of editorial assistance and supervision.

The major events in Bailey's narrative will be familiar to students of the Southwest, but he has made a major contribution to our understanding of this material by skillfully supplementing it with material taken from archeological and historical investigations which were performed in preparation for the Navajo claims case against the federal government. In particular, he has utilized the works of Lee Correll, David Brugge, Albert H. Schroeder, and Florence Hawley Ellis which are not available in most libraries. He has also used the published but rarely consulted monographs of the Museum of New Mexico on the prehistory of the Navajos which resulted from the construction of the Navajo Dam. Continuing a style which he adopted years ago, Bailey has eschewed footnotes but the major sources are indicated in the text and the bibliography appended to the

book is, as he states in the preface, "as complete as any on the subject." I would go even farther and say that it is the most complete bibliography on Navajo history available.

When they were first encountered by the Spanish, the Navajos were an agricultural and hunter-gatherer people. Their initial settlements were along the San Juan river in northwestern New Mexico. The adoption of sheep which occured at approximately the same time as the Pueblo revolt and the migration of the Pueblos into the Navajo country has often been attributed to the Pueblo influence, but Bailey argues that some Navajos had already made the transition to a pastoral life before the Pueblo revolt and the Spanish reconquest of New Mexico. His description of the changes in Navajo social organization and customs after the adoption of sheep is well done, as is his account of the expansion of the Navajos south and west of their original homeland in the 18th and 19th centuries. This expansion brought the Navajos into contact with Spanish sheepmen and led to the series of conflicts which characterized Spanish-Navajo history from the 1740s onward.

Bailey devotes an entire chapter to the effects of the pastoral way of life upon Navajo social and political organization. Probably the most important contribution of his chapter is the argument, based mainly on documents collected for the Navajo claims case, that prior to the 1820s the Navajos had a tribal-wide political organization known as the naach'id. Part of his argument is that the growth of Navajo herds was a factor in the dissolution of this tribal political organization and the growing fractionalization of the Navajos into *ricos* and *ladrones*. The rise of the *ladrones*, coupled with the increasing vulnerability of the Navajos as sheepherding increased, led to the demoralizing series of armed conflicts with Mexicans and Americans in the 19th century which eventually ended in the deportation of a sizeable portion of the tribe to the Bosque Redondo in the 1860s. While Bailey's account of these wars is generally reliable, he perpetuates the unsubstantiated story that Kit Carson destroyed the Navajo crops by fire.

This otherwise skillful account of Navajo history ends abruptly in the year 1868 when the Navajos were released from captivity at Bosque Redondo and were permitted to return to their homeland. Although Bailey gives no reason for ending the book at this point, just on the eve of the great expansion of Navajo pastoralism, his failure to continue the story probably lies in

the paucity of historical investigation of the period 1869–1920. This is the period in Navajo history which I call "the great void," a period which historians have shied away from and which ethnohistorians have treated only peripherally. It remains a challenge to scholarship.

Apart from the disappointment of the abrupt ending of the book, which may have been beyond the author's control, there is the further disappointment of innumerable typographical errors, missing words, and mispellings. In a day of declining standards in book production it is perhaps futile to recall that things were not always so. But twenty-five errors in fifty pages? This seems excessive and is surely bound to induce frustration in readers.

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Mother Earth, Father Sky, and Economic Development: Navajo Resources and Their Use. By Philip Reno. Albuquerque: University of New Mexico Press, 1981. 200 pp. $12.95 paper.

The Navajo Nation, occupying Northeastern Arizona, Northwestern New Mexico, and part of Southern Utah, is the largest and most populous of U.S. Indian Reservations. It is also, perhaps paradoxically, a place of poverty amid potential affluence, an area rich in natural resources, but poor in monetary return. For decades, no-one asked "who benefits and who pays" concerning Navajo resources and the Dineh, who once walked in the beauty of their land, suffered in silence and invisibility. Then came the "energy crisis," and the issue of Indian resources rapidly emerged into prominence. Native Americans and those who worked with them began to ask about their resources, about how they had been exploited in the past, and how they might be managed in the future.

Navajo Tribal Chairman Peter McDonald became leader of the Council of Energy Resource Tribes in the mid-1970s. But the problem of Navajo resource management had begun long before the 1973 oil embargo brought Native Americans to the attention of other Americans, and the problem extended beyond energy