

Southwest were a polemic. Then, America's colonial heritage was narrowly defined as the history of the 13 colonies and of white, Anglo-Saxon, Protestant males. Espinosa offered a powerful corrective, pointing out that the Spaniards colonized New Mexico and Arizona almost a quarter century before the Pilgrims landed in New England. America's Hispanics had a rich and vibrant cultural tradition of seventeenth-century Spanish provenance. When New Mexicans in the 1930s sang ballads, they sang of "How Victoriously El Cid Returns from the Battles of Valencia," of the 1072 siege of Zamora, of the struggles between the Christians and the Moors, and of honor and religious sentiment. In every literary genre—ballads, lyric poems, proverbs, folktales, religious and secular drama—Spain's medieval heritage anachronistically lived on.

The polemic Aurelio Espinosa waged against ignorance in this manuscript was also aimed at racists in the Southwest who viewed all Hispanics as "dirty Mexicans." If Espinosa overstated his case, presenting Hispanic culture as a static vestige of Castilian medievalism, thereby differentiating it from Mexican immigrant culture, it was as part of the politics of his discourse. No contemporary scholar would agree with his assertion, "The [Pueblo] Indians absorbed much of the culture of their Spanish neighbors but gave little in return" (p. 177), or with his implicit premise that little syncretism or cultural innovation occurred among Hispanics over three centuries. Despite these flaws, the book is a rich folkloric collection; an indispensable starting point for any student of Spain's legacy in the American Southwest.

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*Historia de la energía en Colombia, 1537–1930.* By RENÉ DE LA PEDRAJA TOMÁN. Bogotá: El Áncora Editores, 1985. Graphs. Tables. Notes. Index. Pp. 231. Paper.

Useful as an introductory survey of a relatively untouched field, this history of energy production and consumption in Colombia is stimulating in its originality, frustrating in its brevity, and provocative in its interpretation. The author's sources include both an interesting collection of published materials and an array of public and private archival sources heretofore utilized only peripherally. In addition, the book is surprisingly readable, given the nature of its subject. Unfortunately, it stops at 1930, with the promise that a future volume will bring the study down to the present.

Acknowledging that some authorities assess the complexity of a society or the level of its development on the basis of its energy consumption, the work distinguishes three broad stages of energy usage in Colombian history: the wood era (1500–1806), the transitional era—steam, bagasse, kerosene or other oils, charcoal, etc. (1806–90), and the modern era—electricity, coal, and petroleum (1890–

present). There are sections of the book devoted to each of the major fuels in Colombian history, any one of which could be the basis of a book-length study in itself.

De la Pedraja Tomán may draw criticism from some for his strong nationalistic stance. One of his arguments is that events since 1890 prove that Colombians, motivated by a sense of public service and supported by the government, can and should control the development of their own natural resources. The work is clearly critical of those who seem to have delivered the exploitation of the nation's resources to foreigners, either because they lacked faith in Colombia's ability to control the technology necessary for development or because they were more interested in their own short-term personal gain. The author asserts that companies financed and run by Colombians have been more beneficial to the nation than those dominated by non-Colombians. This is an appealing thesis, but one that is not conclusively demonstrated by this volume which, we must remember, does not cover the post-1930 period. It does, however, whet the appetite for those chapters which will carry the story down to the present day, and thereby (one assumes) make the case much more convincingly.

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#### BACKGROUND

*Cultura y religión de la América prehispánica.* By MANUEL BALLESTEROS GAIBROIS et al. Madrid, Biblioteca de Autores Cristianos, 1985, vol. 403. Pp. xviii, 346. Illustrations. Notes. Bibliography. Cloth.

Valoración especial merece el enfoque con que el profesor Manuel Ballesteros Gaibrois y sus cuatro colaboradores se acercan al tema enunciado en el título de este libro. Incluida esta obra en la Biblioteca de Autores Cristianos, que publica la Editorial Católica en Madrid, está claro que en ella interesan sobre todo las religiones indígenas. De hecho este volumen pertenece a una serie monográfica, dentro de la citada biblioteca: la que versa sobre las religiones no cristianas.

El enfoque adoptado por los autores da lugar a diversas perspectivas, concediendo de hecho mayor atención a las religiones de Mesoamérica. El fenómeno religioso de los pueblos andinos es tratado en forma mucho más limitada. En esto hay un cierto desequilibrio en la obra.

Las perspectivas en el acercamiento son básicamente tres. La primera se dirige a lo que puede tenerse como objeto preliminar: la trayectoria de los estudios referentes a las culturas indígenas de América. Con bastante precisión se des-