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applying calculated levels of violence in addition to diplomatic negotiations. Some scholars may take exception to Calhoun's interpretation of Wilson because it challenges the current consensus, but that is the essential strength of this work.

Power and Principle is the most comprehensive treatment of Wilson's seven foreign military interventions and the different philosophical rationales that underlay each of them. While each of the interventions has been treated in greater depth elsewhere, Calhoun provides the first integrated analysis of them all. Calhoun describes the multiplicity of Wilsonian objectives - preserving order, promoting democracy, upholding international law, and the repulsion of aggression - which survived the Wilson era to form the basis of modern American liberal internationalism.

Power and Principle is a considerable contribution to the corpus of Wilsonian scholarship and should provide the basis for continued reconsideration of the President and his diplomacy. In addition, Calhoun describes a persistent pattern in twentieth-century American foreign relations - the application of force to aid in the resolution of complex situations overseas. Thus Calhoun's work serves as a cautionary warning that contemporary decision-makers would do well to ponder, because the requirements and contradictions of power and principle still need to be resolved.

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S.L. Cline and Miguel León-Portilla, eds. The Testaments of Culhuacan. Los Angeles: UCLA Latin American Center Publications, 1984. 281 pp.

The Testaments of Culhuacan is a collection of sixteenth-century Indian wills, written in Nahuatl text using the Roman alphabet, with an accompanying English translation. Its publication is a valuable contribution to the social history of native Latin American peoples,

since this collection of testaments is highly representative of the Indians of Central Mexico's internal world during the sixteenth century.

The editors, S.L. Cline and Miguel León-Portilla, are well-known historians of Colonial Latin America who have accomplished much innovative work on the Indians of Central Mexico. Their work has been based on a variety of Indian notarial records written during the sixteenth through eighteenth centuries in Nahuatl, Central Mexico's dominant Indian Language.

Their newest collection of Nahua testaments will be welcomed by those students and scholars interested in the development and transformation of Indian culture of Central Mexico. For most wills, the editors provide a brief explanation accompanying the translated text, after which the reader is on his own, interpreting and analyzing patterns of everyday life in Culhuacan. Culhuacan, a colonial Nahua town, was a famous prehispanic center, inhabited by the Toltecs who were subordinated by the Mexicas or Aztecs who later established themselves in Tenochtitlan (Mexico City). Most Indians of Central Mexico were Nahua speakers, and these different Indian groups shared many cultural characteristics. Therefore, the collection of these 65 Indian wills is highly representative of the entire Nahua society.

Nahua testaments are among other Indian notarial records used by recent colonial historians. These types of sources complement the previous work of historians such as Charles Gibson's Aztecs Under Spanish Rule (1964) in two important ways: first, 1960's historiography did not use Indian documents, but mostly Spanish ones. The product was not entirely biased or wrong, but merely incomplete, for there were many aspects of Indian life that could not possibly have been understood without the use of Indian documents, and thus without the knowledge of Nahuatl. In this way the use of Nahua documents by historians such as Cline and León-Portilla, provides a better view of the internal structure of Indian society and of how Indians viewed themselves.

The second way in which previous historiography is complemented is in that whereas in Gibson's Aztecs we had the view of the Indian community as a whole, we can now look into the lives of individual Indians, and families, for

testaments provide a window into the lives of individual Indians occupying all strata of society. By enumerating their possessions and property, Indian testators shed light on patterns of landholding, and by bequeathing possessions to heirs, they give indications of Indian inheritance patterns.

Many innovative studies in these areas have resulted from the use of wills, and potentiality for research is still unlimited. For example, internal relations between family members is a topic that has been little studied as well as aspects of role differentiation within the family. Wills can prove to be an important contribution to these little studied areas of Central Mexican Indian history.

Students of Nahua history of the Central Valley of Mexico can greatly benefit with The Testaments of Culhuacan for this collection is highly representative of what we can call the second stage of Indian/Spanish interaction, 1550-1650. These wills were dictated between 1579 to 1599 by many Indian men and women of Culhuacan. In them we can see the historical trend characteristic of this period: Indian adoption and adaptation of Spanish ways, which can most clearly be seen in linguistic changes occurring in the Nahuatl language.

Indians were borrowing religious, material, legal, and other Spanish words which indicates a trend of adoption of Spanish ways. However, an opposite trend was occurring as well. Indians were adapting Spanish words and accommodating them into their own cognitive schemes. This is indicated in their phonological substitutions, as well as in the ease in which they borrowed words fitting in many instances their previous notions.

The Testaments of Culhuacan provide us with yet another source by which we can refute those still widely held notions that Spaniards destroyed Mexican Indian culture in one blow. From the testaments of Culhuacan, voices from the past tell us that Indian traditional ways, and sets of beliefs, customs, and rituals were, at least during this stage (1550-1650), still very much alive and thriving.

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