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De Las Idolatrias  
Supersticiones Y  
Costumbres

*Tratado De  
Las Idolatrias  
Supersticion  
es Y  
Costumbres*

The Conquest of  
Mexico is a brilliant  
account of the Spanish  
conquest of Mexico,  
written from a new and

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unfamiliar angle.

Gruzinski analyses the process of colonization that took place in native Indian societies over three centuries, focusing on disruptions to the Indian's memory, changes in their perception of reality, the spread of the European idea of the supernatural and the Spanish colonists' introduction

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of alphabetical script which the Indians had to combine with their own traditional - oral and pictorial - forms of communication.

Gruzinski discusses the Indians' often awkward initiation into writing, their assimilation of Spanish culture, and their subsequent reinterpretation of their own past and recovers

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the changing Indian perceptions of the sacred and their 'absorption' of elements from the Christian tradition. The Conquest of Mexico is a major work of cultural history which reconstructs a crucial episode in the European colonization of the New World. It is also an important contribution to the study

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of the relationship  
between memory,  
orality, images and  
writing in history.

Spiritual Encounters is a  
comparative and  
theoretically informed  
look at the religious  
interactions between  
Native and colonial  
European cultures  
throughout the  
Americas. Religion was  
one of the most

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contentious, dramatic,  
and complex arenas of  
confrontation between  
Natives and Europeans  
during the colonial era.  
This volume fully  
explores the  
significance of colonial  
religious encounters.  
Case studies, organized  
by theme, showcase  
previously unexamined  
sources and offer  
interpretations that shed

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new light on Native-European religious encounters in the New World. One group of studies examines the extent to which Native peoples internalized Christianity and the cultural mechanisms that enabled them to do so. Other chapters assess in detail the often uneasy relationship between Christianity

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and coexisting indigenous religious practices involving sorcery and healing. A third set of essays looks at the broader political and economic forces underlying Native-colonial religious encounters. An introduction and epilogue by the editors provide valuable summaries of the broad



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patterns characterizing  
the religious interactions  
between the West and  
the Other in the colonial  
Americas.

The Conquest of  
Mexico

Idolatrías y  
supersticiones de los  
Indios

The Fifth Sun

Tratado de las idolatrias,  
supersticiones,  
dioses.dioses, ritos,

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hechicerias y otras  
Costumbres

costumbres gentlicas de  
las razas aborigenes de  
Mexico

EL CAMINO DEL  
H•ROE, SO•ADOR DE  
LLUVIA Y GRANIZO

The Mexican folkways  
described in this  
monograph, of scientific  
interest to

anthropologists, will  
fascinate laypeople as  
well. Isabel Kelly

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collected these notes in the 1950s, as a diversion when official field work was not feasible, in the vicinity of Torreón and particularly in the nearby village of El Cuije, in northern Mexico. She recounts folk customs and habits, focusing on beliefs and practices related to health and healing and on notions concerning

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magic. These form, Kelly believes, a core of folk culture which has survived tenaciously in the rural areas and on the outskirts of the cities, among mestizo families of scant education and limited economic resources. These people are well acquainted with simple, matter-of-fact illnesses which result from

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natural causes and which respond to treatment by herbal and other home remedies or by modern medicines. But they also recognize the evil eye and the emotional upset known as "fright." They are thoroughly familiar with the ever-present danger of ailments which are not "natural" and God-sent, but which are

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deliberately inflicted by an enemy, through the artifice of a sorcerer or a spiritualist. Such [instigated] illnesses may take any form, from a cold in the head to a false pregnancy. If a person suspects that poor health results from such malevolence, he or she spurns Western medicine and looks instead to the witch or to

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the spiritualist as the only hope of a cure. El Cuije pays an annual quota from community funds to make available modern health services provided by the government. But community funds are similarly drawn upon to provide "medical" attention for those who repair to the sorcerers. Once a week the village

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truck takes all presumed witchcraft victims to a nearby town, where they receive clinical treatment from professional sorcerers. Kelly sees little that is genuinely indigenous in the beliefs and practices described; many of them demonstrably result from infiltration from the Old World in the years following the



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Spanish Conquest. She considers spiritualistic curing—important in northern Mexico and many other parts of Latin America—in some detail, but the specific outlines of its history in northern Mexico still awaited clarification at the time of her research. The ancient Aztecs dwelt at the center of a dazzling and complex

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cosmos. From this position they were acutely receptive to the demands of their gods. The Fifth Sun represents a dramatic overview of the Aztec conception of the universe and the gods who populated it—Quetzalcoatl, the Plumed Serpent; Tezcatlipoca, the Smoking Mirror; and Huitzilopochtli, the

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Southern Hummingbird.  
Burr Cartwright

Brundage explores the myths behind these and others in the Aztec pantheon in a way that illuminates both the human and the divine in Aztec life. The cult of human sacrifice is a pervasive theme in this study. It is a concept that permeated Aztec mythology and was the

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Costumbres  
central preoccupation of  
the aggressive Aztec

state. Another

particularly interesting  
belief explored here is  
the "mask pool,"

whereby gods could  
exchange regalia and,  
thus, identities. This

vivid and eminently  
readable study also

covers the use of  
hallucinogens;

cannibalism; the

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calendars of ancient  
Mexico; tlachtli, the life-  
and-death ball game; the  
flower wars; divine  
transfiguration; and the  
evolution of the war god  
of the Mexica. A  
splendid introduction to  
Aztec religion, *The  
Fifth Sun* also contains  
insights for specialists in  
ethnohistory,  
mythology, and religion.  
Literatures

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The Codex

Chimalpopoca

Infamous Desire

A Syncretic, Expressive,  
and Symbolic Analysis  
of the Cult of the Dead

The Church in Colonial  
Latin America

**The Church in  
Colonial Latin  
America is a  
collection of  
essays that**

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Costumbres

**include classic  
articles and  
pieces based on  
more modern  
research.**

**Containing  
essays that  
explore the  
Catholic  
Church's active  
social and  
political**

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Costumbres

**influence, this  
volume provides  
the background  
necessary for  
students to grasp  
the importance of  
the Catholic  
Church in Latin  
America. This  
text also  
presents a  
comprehensive,**



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**analytic, and  
descriptive  
history of the  
Church and its  
development  
during the  
colonial period.  
From the  
evangelization of  
the New World by  
Spanish  
missionaries to**

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**the active  
influence of the  
Catholic Church  
on Latin  
American culture,  
this book offers a  
complete picture  
of the Church in  
colonial Latin  
America. The  
Church in  
Colonial Latin**

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**America is ideal  
for courses in the  
colonial period in  
Latin American  
history, as well  
as courses in  
religion, church  
history, and  
missionary  
history.**

**Here, at last, is  
the massively**

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**updated and  
augmented  
second edition of  
this landmark  
encyclopedia. It  
contains  
approximately  
1000 entries  
dealing in depth  
with the history  
of the scientific,  
technological**

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**and medical  
accomplishment  
s of cultures  
outside of the  
United States  
and Europe. The  
entries consist of  
fully updated  
articles together  
with hundreds of  
entirely new  
topics. This**

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**unique reference  
work includes  
intercultural  
articles on broad  
topics such as  
mathematics and  
astronomy as  
well as  
thoughtful  
philosophical  
articles on  
concepts and**

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**ideas related to the study of non-Western Science, such as rationality, objectivity, and method. You'll also find material on religion and science, East and West, and magic and science.**

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**An  
Epistemological  
Study of  
Anthropomorphic  
Supernaturalism  
in Rural Tlaxcala  
Folk Practices in  
North Mexico  
Interactions  
Between  
Christianity and  
Native Religions**

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**in Colonial  
America  
Spiritual  
Encounters  
History and  
Mythology of the  
Aztecs**

*What did it mean to be a  
man in colonial Latin  
America? More  
specifically, what did  
indigenous and Iberian  
groups think of men who*

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*had sexual relations with other men? Providing comprehensive analyses of how male homosexualities were represented in areas under Portuguese and Spanish control, Infamous Desire is the first book-length attempt to answer such questions. In a study that will be indispensable for anyone studying sexuality and*

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*gender in colonial Latin America, an esteemed group of contributors view sodomy through the lens of desire and power, relating male homosexual behavior to broader gender systems that defined masculinity and femininity.*

*The cult of the dead, centered on Todos Santos, the All Saints Day-All Souls Day*

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*celebration, is one of the most important aspects of Mesoamerican Indian and mestizo religion.*

*Focusing on rural Tlaxcala, in Mexico, Hugo Nutini presents a thorough description and analysis of the cult in its syncretic, structural, and expressive dimensions and describes its development from the original confrontation of*

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*pre-Hispanic polytheism  
and Spanish Catholicism,  
through colonial times,  
until the disintegration of  
the system of folk  
religions that is even now  
occurring. The discussion  
of the expressive  
component of the cult of  
the dead is a crucial  
contribution of the study.  
Professor Nutini shows  
that symbolism can be an  
adjunct to expressive*

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*studies, but not an end in itself. In addition, he postulates a theory that may serve as a model for studies of the combination and reconciliation of religious beliefs in other contexts. Emphasizing folk theology, teleology, and eschatology, rather than the mechanical and administrative components more*

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*frequently studied in works on Mesoamerican Indian and mestizo religions, he concludes that the local system is monolatrous, rather than monotheistic. Originally published in 1988. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the*

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*distinguished backlist of  
Princeton University*

*Press. These editions  
preserve the original texts  
of these important books  
while presenting them in  
durable paperback and  
hardcover editions. The  
goal of the Princeton  
Legacy Library is to  
vastly increase access to  
the rich scholarly  
heritage found in the  
thousands of books*



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*published by Princeton  
University Press since its  
founding in 1905.*

*Aztec Gods, Aztec World  
Tratado de las idolatrias,  
supersticiones, dioses,  
ritos, hechicerias y otras  
costumbres gentlicas de  
las razas aborigines de  
Mexico*

*Bloodsucking Witchcraft  
Todos Santos in Rural  
Tlaxcala*

*Notas, comentarios y un*

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*Supersticiones Y  
Costumbres*  
*estudio de Francisco del  
Paso y Troncoso. [2. ed.,  
ampliada con  
importantes suplementos  
e indices].*

Jacinto de la Serna describe, entre otras, las costumbres de las indigenas aztecas durante el embarazo. Segun comenta, no debian mirar los eclipses del Sol y la Luna, pues la criatura

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podria tener labios leporinos. Tampoco podian contemplar ejecuciones, pues los ninos nacerian con una horrible soga de carne anudada a la garganta. Este tratado ademas ha sido extensamente citado por los expertos en sustancias psicotropicas. Serna se ocupa de las

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Supersticiones Y  
Costumbres

diferentes sustancias que ingieren los indigenas en sus rituales y su texto se convirtio en una referencia en los estudios sobre el tema. Atrapados entre la abominacion y la antropologia cultural, por momentos poseidos por una curiosidad insaciable,

Serna y Hernando

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Ruiz de Alarcon  
(tambien publicado  
por Linkgua)  
constituyen los  
autores de referencia  
en la tratadistica del  
siglo XVI dedicada a  
los rituales de los  
habitante originarios  
de Mexico."

One of the great  
documents of colonial  
Mexico, the Codex  
Chimalpopoca

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chronicles the rise of Aztec civilization and preserves the mythology on which it was based. Its two complementary texts, Annals of Cuauhtitlan and Legend of the Suns, record the pre-Cortésian history of the Valley of Mexico together with firsthand versions of that region's myths. Of

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particular interest are the stories of the hero-god Quetzalcoatl, for which the

Chimalpopoca is the premier source. John Bierhorst's work is the first major scholarship on the Codex

Chimalpopoca in more than forty years. His is the first edition in English and the first in any language to

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include the complete text of the Legend of the Suns. The precise, readable translation not only contributes to the study of Aztec history and literature but also makes the codex an indispensable reference for Aztec cultural topics, including land tenure, statecraft, the role of



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women, the tribute  
system, warfare, and  
human sacrifice.

Tratado de las  
idolatrías,  
supersticiones,  
dioses, ritos,  
hechicerías y otras  
costumbres gentílicas  
de las razas  
aborígenes de México  
Tratado de las  
idolatrias,  
supersticiones,

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dioses, ritos,  
hechicherias y otras  
costumbres gentlicas  
de las razas  
aborigenes de Mexico  
Tratado de las  
idolatrias,  
supersticiones,  
dioses... [etc.]. 2  
Codex Chimalpopoca

Tratado de las  
idolatrias,  
supersticiones, dioses,

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ritos, hechicerías y  
otras costumbres  
gentílicas de las razas  
aborígenes de  
Mexico Tratado de las  
idolatrías,  
supersticiones, dioses,  
ritos, hechicerías y  
otras costumbres  
gentílicas de las razas  
aborígenes de  
México Tratado de las  
idolatrias,  
supersticiones, dioses...

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[etc.]. 2Tratado de las  
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supersticiones,  
hechicerías, y otras  
costumbres de las razas  
aborígenes de  
MéxicoLinkgua  
Ediciones SI

The Treatise of  
Hernando Ruiz de  
Alarcón is one of the  
most important  
surviving documents of  
early colonial Mexico. It

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## Supersticiones Y Costumbres

was written in 1629 as an aid to Roman Catholic churchmen in their efforts to root out the vestiges of pre-Columbian Aztec religious beliefs and practices. For the student of Aztec religion and culture is a valuable source of information. Hernando Ruiz de Alarcón was born in Taxco,

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Guerrero, Mexico, in the latter part of the sixteenth century. He attended the University of Mexico and later took holy orders. Sometime after he was assigned to the parish of Atenango, he began writing the Treatise for his fellow priests and church superiors to use as a guide in suppressing native "heresy." With

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## Supersticiones Y Costumbres

great care and attention to detail Ruiz de Alarcón collected and recorded Aztec religious practices and incantations that had survived a century of Spanish domination (sometimes in his zeal extracting information from his informants through force and guile). He wrote down the incantations in

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## Supersticiones Y Costumbres

Nahuatl and translated them into Spanish for his readers. He recorded rites for such everyday activities as woodcutting, traveling, hunting, fishing, farming, harvesting, fortune telling, lovemaking, and the curing of many diseases, from toothache to scorpion stings.

Although Ruiz de



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Alarcón was scornful of native medical practices, we know now that in many aspects of medicine the Aztec curers were far ahead of their European counterparts.

Tratado de las supersticiones y costumbres gentílicas

Tratado de las idolatrías,

supersticiones, dioses,

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Supersticiones Y  
Costumbres  
ritos, hechicerías y  
otras costumbres

gentílicas de las razas  
aborígenes de México

El resplandor

intelectual de las  
imágenes

estudios de emblemática  
y literatura novohispana

Tratado de las  
idolatrias,

supersticiones, dioses,  
ritos, hechicerías y  
otras costumbres

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Supersticiones Y  
Costumbres

gentilicas de las razas  
aborigenes de México

**Alrededor del  
volcán**

**Popocatépetl,  
los tiempetros,  
cuidadores del  
temporal o  
graníceros  
incursionan  
cada noche al  
mundo onírico**

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**para  
comunicarse  
con el volcán  
manteniéndolo  
contento,  
propiciando la  
lluvia y  
apaciguando el  
granizo que  
daña sus  
cosechas. Para  
los**

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Supersticiones Y  
Costumbres

**graniceros, la  
comunicación  
con el volcán  
es de vital  
importancia,  
sosteniendo  
una relación  
casi personal  
con él,  
considerándolo  
un ser vivo  
consciente con**

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Supersticiones Y  
Costumbres

**el cual  
comulgan día a  
día. A través  
de las  
narraciones de  
los sueños de  
Don Epifanio,  
el lector se  
adentrará en  
el  
inconsciente  
colectivo que**

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Costumbres

**permea el  
universo de  
los  
graniceros, en  
donde se  
manifiestan  
simbolismos  
sincréticos a  
través de sus  
sueños  
arquetípicos  
que ayudan a**

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**comprender  
mejor la  
fusión  
espiritual que  
aun se aprecia  
en México.**

**In this  
companion  
volume to  
History and  
Mythology of  
the Aztecs,**

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**John Bierhorst  
provides  
specialists  
with a  
transcription  
of the Nahuatl  
text, keyed to  
the  
translation,  
and a  
linguistic  
apparatus to**

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**help elucidate  
it. The  
Glossary  
offers  
definitions  
for all  
unusual usages  
in the codex,  
as well as  
careful  
treatment of  
many of the**

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**commonest (and  
most**

**semantically  
flexible)**

**verbs,**

**adverbs, and**

**particles.**

**Detailed**

**discussions of**

**selected**

**features**

**appears in the**

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Costumbres

**Grammatical  
Notes, which  
complete the  
work.**

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Idolatrías, Su  
persticiones,  
Ritos,  
Hechicerías y  
otras  
costumbres  
gentílicas de**

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Supersticiones Y  
Costumbres

**Las razas  
aborígenes de  
México**

**Treatise on  
the Heathen  
Superstitions  
that Today  
Live Among the  
Indians Native  
to this New  
Spain, 1629  
Tratado de las**

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**idolatrias, su  
persticiones,  
dioses, ritos,  
hechicerias y  
otras**

**costumbres**

**gentilicas de  
las razas**

**aborigenes de  
Mexico**

**Westernization  
of Indian**

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**Societies from  
the 16th to  
the 18th  
Century  
Supplement to  
the Handbook  
of Middle  
American  
Indians,  
Volume 3**

In the rural  
areas of south-

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central  
Mexico, there  
are believed  
to be witches  
who transform  
themselves  
into animals  
in order to  
suck the blood  
from the necks  
of sleeping  
infants. This



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book analyzes beliefs held by the great majority of the population of rural Tlaxcala a generation ago and chronicles its drastic transformation since then.

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"The most comprehensive statement on this centrally important ethnographic phenomenon in the last forty years. It bears ready comparison with the two

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great  
classics, Evan  
s-Pritchard's  
Witchcraft  
Among the  
Azande and  
Clyde  
Kluckhohn's  
Navaho Witchcr  
aft."—Henry H.  
Selby  
El Tratado de

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las  
Costumbres.

supersticiones  
y costumbres  
gentílicas que  
hoy viven  
entre los  
indios  
naturales de  
esta Nueva  
España  
contiene los  
apuntes de un

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Supersticiones Y  
viaje  
Costumbres

impresionante  
por el norte  
de México en  
el siglo XVI,  
en el que  
Hernando Ruiz  
de Alarcón se  
acerca a las  
costumbres  
nativas. Para  
escribir su

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Costumbres  
libro, Alarcón  
recorrió el  
golfo de  
California y  
alcanzó el río  
Colorado. Tuvo  
contacto con  
los aborígenes  
de la zona y  
compiló  
abundante  
información

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sobre sus  
prácticas y  
costumbres  
guerreras,  
religiosas e  
incluso  
sexuales que  
aparecieron en  
el Tratado,  
publicado en  
1629. Edición  
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Francisco del  
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costumbres Jacinto de la Serna describe, entre otras, las costumbres de las indígenas aztecas durante el embarazo. Según comenta, no debían mirar los eclipses del Sol y la Luna, pues la criatura podría tener labios

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leporinos. Tampoco podían contemplar ejecuciones, pues los niños nacerían con una horrible soga de carne anudada a la garganta. Este tratado además ha sido extensamente citado por los expertos en sustancias

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psicotrópicas. Serna  
se ocupa de las  
diferentes  
sustancias que  
ingieren los  
indígenas en sus  
rituales y su texto  
se convirtió en una  
referencia en los  
estudios sobre el  
tema. Atrapados  
entre la  
abominación y la

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antropología  
cultural, por  
momentos poseídos  
por una curiosidad  
insaciable, Serna y  
Hernando Ruiz de  
Alarcón (también  
publicado por  
Linkgua)  
constituyen los  
autores de  
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tratadística del siglo

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Collection of Works  
by Various  
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Comentarios Y Un  
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Y Troncoso.  
(Segunda Edición  
Ampliada.).  
the text in Nahuatl,  
with a glossary and  
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Mexico