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An ethnography of magic-religious, medicinal and recreational tobacco use among nearly 300 native South American societies. Wilbert found that South American Indians use tobacco in many ways and that a close functional relation exists between tobacco and shamanism.

Native Christians reflects on the modes and effects of Christianity among indigenous peoples of the Americas drawing on comparative analysis of ethnographic and historical cases. Christianity in this region has been part of the process of conquest and domination, through the association usually made between civilizing and converting. While Catholic missions have emphasized the 'civilizing' process, teaching the Indians the skills which they were expected to exercise within the context of a new societal model, the Protestants have centered their work on promoting a deep internal change, or 'conversion', based on the recognition of God's existence. Various ethnologists and scholars of indigenous societies have focused their interest on understanding the nature of the transformations produced by the adoption of Christianity. The contributors in this volume take native thought as the starting point, looking at the need to relativize these transformations. Each author examines different ethnographic cases throughout the Americas, both historical and contemporary, enabling the reader to understand the indigenous points of view in the processes of adoption and transformation of new practices, objects, ideas and values.

Unknown Amazon offers a bold new approach towards understanding the antiquity and complexity of tropical forest civilisation in the Amazon Basin. It opens new perspectives on Amazonian Indian societies, both past and present.

Announcing a major literary event: here is the first translation into English of a landmark precursor of Latin American magical realism, which has informed the work of contemporary writers from Garcia Marquez to Salman Rushdie. Macunaima, first published in Portuguese in 1928, and one of the masterworks of Brazilian literature, is a comic folkloric rhapsody (call it a novel if you really want) about the adventures of a popular hero whose fate is intended to define the national character of Brazil.--Amazon.com.

Peace and War by Raymond Aron is one of the greatest books ever written on international relations. Aron's starting point is the state of nature that exists between nations, a condition that differs essentially from the civil state that holds within political communities. Ever keeping this brute fact about the life of nations in mind and ranging widely over political history and many disciplines, Aron develops the essential analytical tools to enable us to think clearly about the stakes and possibilities of international relations. In his first section, "Theory," Aron shows that, while international relations can be mapped, and probabilities discerned, no closed, global "science" of international relations is anything more than a mirage. In the second part, "Sociology," Aron studies the many ways various subpolitical forces influence foreign policy. He emphasizes that no rigorous determinism is at work: politics—and thus the need for prudent statesmanship—are inescapable in international relations. In part three, "History," Aron offers a magisterial survey of the twentieth century. He looks at key developments that have had an impact on foreign policy and the emergence of what he calls "universal history," which brings far-flung peoples into regular contact for the first time. In a final section, "Praxeology," Aron articulates a normative theory of international relations that rejects both the bleak vision of the Machiavellians, who hold that any means are legitimate, and the naivete of the idealists, who think foreign policy can be overcome. This new edition of Peace and War includes an informative introduction by Daniel J. Mahoney and Brian C. Anderson, situating Aron's thought in a new post-Cold War context, and evaluating his contribution to the study of politics and international relations.

An exploration of the extreme weapons we see in the animal world—teeth, horns and claws—draws parallels to the way humans develop and employ our own weapons.

Examines the indigenous people discovered in Brazil in 1884, drawing from written and oral history, ethnography, and archaeology.

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