

People Eating People A Cannibal Anthology

Professor Walens shows that the Kwakiutl visualize the world as a place of mouths and stomachs, of eaters and eaten. His analyses of the social rituals of meals, native ideas of the ethology of predation, a key Kwakiutl myth, and the Hamatsa dance, the most dramatic of their ceremonials, demonstrate the ways in which oral, assimilative metaphors encapsulate Kwakiutl ideas of man's role in the cosmos. Originally published in 1982. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the 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 published by Princeton University Press since its founding in 1905.

New perspectives on the history of famine—and the possibility of a famine-free world Famines are becoming smaller and rarer, but optimism about the possibility of a famine-free future must be tempered by the threat of global warming. That is just one of the arguments that Cormac Ó Gráda, one of the world's leading authorities on the history and economics of famine, develops in this wide-ranging book, which provides crucial new perspectives on key questions raised by famines around the globe between the seventeenth and twenty-first centuries. The book begins with a taboo topic. Ó Gráda argues that cannibalism, while by no means a universal feature of famines and never responsible for more than a tiny proportion of famine deaths, has probably been more common during very severe famines than previously thought. The book goes on to offer new interpretations of two of the twentieth century's most notorious and controversial famines, the Great Bengal Famine and the Chinese Great Leap Forward Famine. Ó Gráda questions the standard view of the Bengal Famine as a perfect example of market failure, arguing instead that the primary cause was the unwillingness of colonial rulers to divert food from their war effort. The book also addresses the role played by traders and speculators during famines more generally, invoking evidence from famines in France, Ireland, Finland, Malawi, Niger, and Somalia since the 1600s, and overturning Adam Smith's claim that government attempts to solve food shortages always cause famines. Thought-provoking and important, this is essential reading for historians, economists, demographers, and anyone else who is interested in the history and possible future of famine.

This innovative book is an open invitation to a rich and copious meal of imagination, senses and desires. It argues that cannibalism is practised by all and sundry. In love or in hate, fear or fascination, purposefulness or indifference, individuals, cultures and societies are actively cannibalising and being cannibalised. The underlying message of: 'Own up to your own cannibalism!' is convincingly argued and richly substantiated. The book brilliantly and controversially puts cannibalism at the heart of the self-assured biomedicine, globalising consumerism and voyeuristic social media. It unveils a vast number of prejudices, blind spots and shameful othering. It calls on the reader to consider a morality and an ethics that are carefully negotiated with required sensibility and sensitivity to the fact that no one and no people have the monopoly of cannibalisation and of creative improvisation in the game of cannibalism. The productive, transformative and (re)inventive understanding of cannibalism argued in the book should bring to the fore one of the most vital aspects of what it means to be human in a dynamic world of myriad interconnections and enchantments. To nourish and cherish such a productive form of cannibalism requires not only a compassionate generosity to let in and accommodate the stranger knocking at the door, but also, and more importantly, a deliberate effort to reach in, identify, contemplate, understand, embrace and become intimate with the stranger within us, individuals and societies alike.

'A truly compelling read with a shocking climax. Well written and incredibly descriptive, the author of this particular work has clearly done homework about the field of gastronomy to produce a wonderful and memorable read.' Publishers Weekly 'I was going to say a brilliant debut novel, but it needs no qualification. A brilliant novel, full stop.' Paula Leyden When a group of food-obsessed academics at Oxford University form a secret dining society, they happily devote themselves to investigating exotic and forgotten culinary treasures. Until a dish is suggested that takes them all by surprise. Professor Arthur Plantagenet has been told he has a serious heart problem and decides that his death should not be in vain. He sets out his bizarre plan in a will, that on his death, tests the loyalty of his closest friends, the remaining members of this exclusive dining society. A dead Japanese diplomat, police arrests and charges of grave robbing. These are just some of the challenges these culinary explorers must overcome in tackling gastronomy's ultimate taboo: cannibalism.

Marcos verantwortet die Produktion einer Schlachtereier. Er kontrolliert die eingehenden Stücke, kümmert sich um den korrekten Schlachtvorgang, überprüft die Qualität, setzt die gesetzlichen Vorgaben um, verhandelt mit den Zulieferern ... Alles Routine, Tagesgeschäft, Normalität. Bis auf den Umstand, dass in der Welt, in der Marcos lebt, Menschen als Vieh zum Fleischverzehr gezüchtet werden. Dieser Roman hält uns Fleischfressern kompromisslos den Spiegel vor. Er stellt Fragen in den Raum - nach Moral, Empathie, den bestehenden Verhältnissen. Und er verschafft, was nur die Literatur verschafft: neue Einsichten, neue Gefühle, nachdem alle Argumente längst ausgetauscht sind.

Accompanied by DVD with title: "Satan crucified: a crusade of the Catholic Church in western Uganda, a video by Armin Linke and Heike Behrend.

Cannibalism is one of the last great taboos and it is now beginning to emerge as far more widespread than was previously thought. This book examines evidence ranging from protein analysis to studies of human bones that suggests that people-eating is a pervasive human signature, running through our species since the dawn of time.

What transformed moral citizens into guillotine cannibals during the French Revolution and the Great Reign of Terror? The answer, argues Eli Sagan, is the exact same force which has killed millions of people in the twentieth century--ideological terror. Citizens and Cannibals offers readers the most comprehensive and incisive explanation of the gruesome Terror, its causes, and its consequences for the modern world.

Anthropophagy - humans eating their fellow-humans - creates a curious blend of revulsion and fascination in the 'civilised' Western world. When the perpetrator is a murderer - most commonly a sadistic serial killer - the crime not only shocks but it causes bewilderment. With this 2015 update of her comprehensive 1993 study of cannibalistic killers, Moira Martingale expands her original research about the making of such monsters. Cannibal Killers tracked the phenomenon from five hundred years ago with the notorious Sawney Bean to those whose names became a

byword for horror as the twentieth century waned, such as Jeffrey Dahmer. In this updated version, we see that in the twenty-first century cannibals who thirst for human flesh and blood are still around, and alarmingly, they have moved online.

In *Converging on Cannibals*, Jared Staller demonstrates that one of the most terrifying discourses used during the era of transatlantic slaving—cannibalism—was coproduced by Europeans and Africans. When these people from vastly different cultures first came into contact, they shared a fear of potential cannibals. Some Africans and European slavers allowed these rumors of themselves as man-eaters to stand unchallenged. Using the visual and verbal idioms of cannibalism, people like the Imbangala of Angola rose to power in a brutal world by embodying terror itself. Beginning in the Kongo in the 1500s, Staller weaves a nuanced narrative of people who chose to live and behave as “jaga,” alleged cannibals and terrorists who lived by raiding and enslaving others, culminating in the violent political machinations of Queen Njinga as she took on the mantle of “Jaga” to establish her power. Ultimately, Staller tells the story of Africans who confronted worlds unknown as cannibals, how they used the concept to order the world around them, and how they were themselves brought to order by a world of commercial slaving that was equally cannibalistic in the human lives it consumed.

The African continent is home to a fascinating and strong tradition of myth, due in part to the long history of human habitation in Africa; the diversity of its geography, flora, and fauna; and the variety of its cultural beliefs. *African Mythology A to Z* is a readable reference to the deities, places, events, animals, beliefs, and other subjects that appear in the myths of various African peoples. For the first time, this edition features full-color photographs and illustrations. Coverage includes:

Examines the figure of the cannibal as it relates to cultural identity in a wide range of literary and cultural texts.

In *Taming Cannibals*, Patrick Brantlinger unravels contradictions embedded in the racist and imperialist ideology of the British Empire. For many Victorians, the idea of taming cannibals or civilizing savages was oxymoronic: civilization was a goal that the nonwhite peoples of the world could not attain or, at best, could only approximate, yet the “civilizing mission” was viewed as the ultimate justification for imperialism. Similarly, the supposedly unshakeable certainty of Anglo-Saxon racial superiority was routinely undercut by widespread fears about racial degeneration through contact with “lesser” races or concerns that Anglo-Saxons might be superseded by something superior—an even “fitter” or “higher” race or species. Brantlinger traces the development of those fears through close readings of a wide range of texts—including *Robinson Crusoe* by Daniel Defoe, *Fiji and the Fijians* by Thomas Williams, *Daily Life and Origin of the Tasmanians* by James Bonwick, *The Descent of Man* by Charles Darwin, *Heart of Darkness* by Joseph Conrad, *Culture and Anarchy* by Matthew Arnold, *She* by H. Rider Haggard, and *The War of the Worlds* by H. G. Wells. Throughout the wide-ranging, capacious, and rich *Taming Cannibals*, Brantlinger combines the study of literature with sociopolitical history and postcolonial theory in novel ways.

During the spring of 1933, Stalin's police rounded up nearly one hundred thousand people as part of the Soviet regime's “cleansing” of Moscow and Leningrad and deported them to Siberia. Many of the victims were sent to labor camps, but ten thousand of them were dumped in a remote wasteland and left to fend for themselves. *Cannibal Island* reveals the shocking, grisly truth about their fate. These people were abandoned on the island of Nazino without food or shelter. Left there to starve and to die, they eventually began to eat each other. Nicolas Werth, a French historian of the Soviet era, reconstructs their gruesome final days using rare archival material from deep inside the Stalinist vaults. Werth skillfully weaves this episode into a broader story about the Soviet frenzy in the 1930s to purge society of all those deemed to be unfit. For Stalin, these undesirables included criminals, opponents of forced collectivization, vagabonds, gypsies, even entire groups in Soviet society such as the “kulaks” and their families. Werth sets his story within the broader social and political context of the period, giving us for the first time a full picture of how Stalin's system of “special villages” worked, how hundreds of thousands of Soviet citizens were moved about the country in wholesale mass transportations, and how this savage bureaucratic machinery functioned on the local, regional, and state levels. *Cannibal Island* challenges us to confront unpleasant facts not only about Stalin's punitive social controls and his failed Soviet utopia, but about every generation's capacity for brutality—including our own.

The extraordinary story of Captain Cook's encounters with the Polynesian Islanders is retold here in bold, vivid style, capturing the complex (and sometimes sexual) relationships between the explorers and the Islanders as well as the unresolved issues that led to Cook's violent death on the shores of Hawaii. (History)

The proposed work is a study of survival and criminal cannibalism across the world from pre-Christian times to the present day. This is the ninth and final volume in a series of books on human cannibalism world-wide. The work includes source material ranging from recent scientific publications and journalism to the older narratives of explorers, historians, anthropologists, and psychologists. An approach of comparative analysis is adopted in which many historical and recent sources are presented for comparison. The work is not intended to be strictly academic because primary, secondary, and popular sources are used, but it is intended to be thorough, accessible, and incorporates many interesting human stories. Recent historical and archaeological information is provided to further assist substantiation or refutation of accounts of human cannibalism. This is where it is hoped that the proposed work will differ from, and improve upon what has gone before. By virtue of the ethno-historical record, most information about cannibalism has come from the early modern and modern periods. The challenge has been to find a way of discussing a cultural practice that is odious to Western sensitivities, while paradoxically exerting a lurid attraction over the popular imagination. The work is founded upon scientific controversy over the actual existence or true extent of cannibalism among humans, which really began with publication of ‘The Man-Eating Myth’ by anthropologist Williams Arens in 1979. Over subsequent years archaeological discoveries have appeared to at least partly refute Arens' claims that stories of man-eating in the ethno-historical record are largely nonsense or fantasy. Debate on the subject among anthropologists has not ended, and incidents of cannibalism continue to occur in some of the world's most intractable trouble-spots. The work predominantly covers famine and hunger caused by natural forces and human agencies such as warfare and misadventure. Also presented are disturbing accounts of criminal cannibalism perpetrated by some of the most notorious psychopathic killers ever known. As with previous volumes of this series the approach used compares and contrasts evidence to assess the veracity of reports of cannibalism. Written and verbal historical accounts (with many quotations) are combined and compared with modern anthropological and archaeological data where these are available. Wherever possible primary sources have been used. Sensationalism has been avoided and no judgments are cast upon populations and people reported to have been man-eaters by necessity. The psychological profiles of human killer-cannibals are investigated as far as possible to determine how and why they developed their criminal and cannibal behaviours.

By exploring cannibalism in the work of Herman Melville, Sanborn argues that Melville produced a postcolonial perspective even as nations were building colonial empires.

Rooted in the creative success of over 30 years of supermarket tabloid publishing, the *Weekly World News* has been the world's only reliable news source since 1979. The online hub www.weeklyworldnews.com is a leading entertainment news site.

A guide to the religions of the world and to the concepts, movements, people, and events that have shaped them. It includes features such as: entries on religious movements and concepts, historical and legendary figures, divinities, religious sites and ceremonies; images that show sacred places, vestments, rituals, objects, and texts; and more.

Oliver and Celia Navel have suffered through a whole summer exploring with their father's nemesis Sir Edmund, and are ready to begin a new school year glued to the TV. But when their mother vanishes (again) in search of the Lost City of Gold: El Dorado, the twins must trek from the ruins of ancient temples through the shadowy forests of the Amazon. This time, they'll need all their reality TV survival skills

to brave raging river rapids, furious fire ants, and a most unusual jungle feast. Worst of all, if they can't outsmart the bad guys, they're going to miss all their favorite television shows!

Why does Western culture remain fascinated with and saturated by cannibalism? Moving from the idea of the dangerous Other, Priscilla L. Walton's *Our Cannibals, Ourselves* shows us how modern-day cannibalism has been recaptured as in the vampire story, resurrected into the human blood stream, and mutated into the theory of germs through AIDS, Ebola, and the like. At the same time, it has expanded to encompass the workings of entire economic systems (such as in "consumer cannibalism"). *Our Cannibals, Ourselves* is an interdisciplinary study of cannibalism in contemporary culture. It demonstrates how what we take for today's ordinary culture is imaginatively and historically rooted in very powerful processes of the encounter between our own and different, often "threatening," cultures from around the world. Walton shows that the taboo on cannibalism is heavily reinforced only partly out of fear of cannibals themselves; instead, cannibalism is evoked in order to use fear for other purposes, including the sale of fear entertainment. Ranging from literature to popular journalism, film, television, and discourses on disease, *Our Cannibals, Ourselves* provides an all-encompassing, insightful meditation on what happens to popular culture when it goes global.

Drawing on historical evidence and recent criminal cases, Marriner's chilling catalogue of human flesh-eaters takes us to the frontiers of real-life horror...

Mourning the death of loved ones and recovering from their loss are universal human experiences, yet the grieving process is as different between cultures as it is among individuals. As late as the 1960s, the Wari' Indians of the western Amazonian rainforest ate the roasted flesh of their dead as an expression of compassion for the deceased and for his or her close relatives. By removing and transforming the corpse, which embodied ties between the living and the dead and was a focus of grief for the family of the deceased, Wari' death rites helped the bereaved kin accept their loss and go on with their lives.

Drawing on the recollections of Wari' elders who participated in consuming the dead, this book presents one of the richest, most authoritative ethnographic accounts of funerary cannibalism ever recorded. Beth Conklin explores Wari' conceptions of person, body, and spirit, as well as indigenous understandings of memory and emotion, to explain why the Wari' felt that corpses must be destroyed and why they preferred cannibalism over cremation. Her findings challenge many commonly held beliefs about cannibalism and show why, in Wari' terms, it was considered the most honorable and compassionate way of treating the dead.

When the author started writing this book, it was to be about living amongst the cannibals of the Kukukuku people of Papua New Guinea. Nevertheless, the longer he worked in that country, he began to realize that there were many types of cannibals there. For instance, there were those people who ate other people, then there were people who dug up their dead and ate them, then there were people who only ate the brains of their leaders and so on. Many of these people would be horrified by the practices of other types of cannibals and many of them had different reasons for doing what they did. As the story emerged, the author then realized that other people around the world, practised cannibalism in a symbolic way, or their actions might be described as all consuming or cannibalistic. In all, as a result of his research, he came up with 11 different types of cannibals, and that throughout his life; he had actually encountered and suffered from these types of cannibals. His twelve years of living amongst the people of Papua New Guinea; his university qualifications, including a BA Hon., Dip. Ed., MA., and a PhD, plus 20 years in university teaching and research, make him more than adequately qualified to write this book.

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In the 1723 *Journal of a Voyage up the Gambia*, an English narrator describes the native translators vital to the expedition's success as being "Black as Coal." Such a description of dark skin color was not unusual for eighteenth-century Britons--but neither was the statement that followed: "here, thro' Custom, (being Christians) they account themselves White Men." *The Complexion of Race* asks how such categories would have been possible, when and how such statements came to seem illogical, and how our understanding of the eighteenth century has been distorted by the imposition of nineteenth and twentieth century notions of race on an earlier period. Wheeler traces the emergence of skin color as a predominant marker of identity in British thought and juxtaposes the Enlightenment's scientific speculation on the biology of race with accounts in travel literature, fiction, and other documents that remain grounded in different models of human variety. As a consequence of a burgeoning empire in the second half of the eighteenth century, English writers were increasingly preoccupied with differentiating the British nation from its imperial outposts by naming traits that set off the rulers from the ruled; although race was one of these traits, it was by no means the distinguishing one. In the fiction of the time, non-European characters could still be "redeemed" by baptism or conversion and the British nation could embrace its mixed-race progeny. In Wheeler's eighteenth century we see the coexistence of two systems of racialization and to detect a moment when an older order, based on the division between Christian and heathen, gives way to a new one based on the assertion of difference between black and white.

Kinder fragen klar, offen und ehrlich nach dem Tod. Und genauso muss man ihnen auch antworten. Das ist zumindest die Überzeugung von Caitlin Doughty. Die berühmteste Bestatterin der Welt beantwortet in ihrem Buch ganz ungeschminkt Fragen von Kindern, die Erwachsene nicht zu stellen wagen. Aber auch sie dürfen dieses kurzweilige, profunde Buch über den Tod lesen - zur Not auch heimlich. Jeden Tag erhält Caitlin Doughty Dutzende von Fragen über den Tod, und die besten kommen von Kindern. Sieht man ein weißes Licht, wenn man stirbt? Kann mein Körper noch sprechen, wenn ich tot bin? Was passiert mit einem toten Astronauten im Weltraum? In ihrem unnachahmlich lockeren, immer respektvollen Ton beantwortet die Bestatterin 34 kluge Fragen ihrer jüngsten Fans und bietet so nicht nur Kindern einen Blick hinter den schwarzen Vorhang aus Tabus und Verdrücktheiten. Sie erklärt, was passiert, wenn man stirbt, wie die geliebten Haustiere mit der Leiche ihres Menschen umgehen und was mit unseren gestorbenen Liebsten passiert, wenn man sie aufbahrt, verbrennt, beerdigt oder im Weltraum verliert. Ein hilfreicher Türöffner für alle, die mit Kindern (oder mit sich selbst) ganz unverkrampft über den Tod reden wollen.

Features over four hundred entries that explore such topics as the core beliefs of various tribes, creation accounts, and recurrent themes throughout North American native cultures. The beliefs of many Native American peoples emphasize a close relationship between people and the natural world, including geographical features such as mountains and lakes, and animals such as whales and bison. Therefore, many of the myths of these peoples are stories of strange occurrences where animals or forces of nature and people interact. These stories are full of vitality and have captured the attention of young people, in many cases, for centuries. *Native American Mythology A to Z* presents detailed coverage of the deities, legendary heroes and heroines, important animals, objects, and places that make up the mythic lore of the many peoples of North America from northern Mexico into the Arctic Circle. A comprehensive reference written for young people and illustrated throughout, this volume brings to life many Native American myths, traditions, and beliefs. Offering an in depth look at various aspects of Native American myths that are often left unexplained in other books on the subject, this book is a valuable tool for anyone interested in learning more about various Native American cultures. Coverage includes creation accounts from many Native American cultures; influences on and development of Native American mythology; the effects of geographic region, environment, and climate on myths; core beliefs of numerous tribes; recurrent themes in myths throughout the continent. The beliefs of many Native American peoples emphasize a close relationship between

people and the natural world.

Come feast on a buffet of fiction. In these pages you'll find superheroes, fantasy, steampunk, corporate whistle-blowing, and a grandma passing down her 'secret family recipe.' Learn how to survive a famine. Haggle your way to better meat prices. 'People Eating People' will satisfy any reader's most ravenous fiction hunger.

In the purest form a cannibal can be defined as a person who consumes the body of another. However, this simple definition does not fully illustrate the stigmas associated with this word. Since the creation of this word, European explorers have made gains by referring to people of other cultures as "cannibals." The contemporary usage has evolved and the potential for a neutral description of man-eating was lost when a European explorer described it as "cannibalism" for the first time. When accusations of cannibalism are read from historical documents such as travel narratives or ship logs, the limitations of the European author's world view are shared. Thus, the original man-eating experience was transformed into a new context. European explorers were faced a variety of anxieties including dangers associated with travel, pressures from financial sponsors, and a dependency on natural resources. Projection and displacement of these anxieties onto the indigenous people could have been coping mechanisms that created the cannibal context. By shifting the subject of inquiry from those being accused to those who have made the accusation of cannibalism, it becomes clear that the explorers were in fact projecting and displacement their own fears of man-eating onto others.

Explores how the practice of cannibalism serves the myth-making endeavors of all cultures, even those where cannibalism was not present.

"A tour de force: meticulously argued, nuanced, and wideranging in its interpretations. In the hands of a master, the prodigious scholarship and large intellectual appetite make for a very convincing, comprehensive work."--George Marcus, coeditor of *Writing Culture* "The sheer scope of *Cannibal Talk* is remarkable, and its contribution to the anthropology of colonialism outstanding. Obeyesekere's research, original thinking, and applied reading are unrivalled on the discourses of cannibalism and their implications."--Paul Lyons, University of Hawai'i

A provocative analysis of the theories of Marx, Foucault, and Derrida

The Cannibal Within offers an evolutionary account of the propensity of human beings, in extreme circumstances to eat other human beings, despite the strong Western taboo against such practices. What sets this volume apart from the large body of literature on cannibalism, both popular and anthropological, is the underlying premise: cannibalism as an alternative to starvation is tacitly condoned by the same biological morality that would condemn cannibalism of other sorts in non-threatening situations. Deep as the taboos may be, the survival instinct runs even deeper. The title of the book reflects the author's belief that cannibalism is not a pathology that erupts in psychotic individuals, but is a universal adaptive strategy that is evolutionarily sound.

The cannibal is within all of us, and cannibals are within all cultures, should the circumstances demand cannibalism's appearance and usage. Petrinovich's work is rich in historical detail, and rises to a level of theoretical sophistication in addressing a subject too often dealt with in sensationalist terms. The major instances in which survival cannibalism has occurred convinced the author that there is a consistent pattern and a uniform regularity of order in which different kinds of individuals are consumed. In considering who eats whom, when, and under what circumstances, this regularity appears, and it is consistent with what would be expected on the basis of evolutionary or Darwinian theory. In short, he concludes that starvation cannibalism is not a manifestation of the chaotic, psychotic behavior of individuals who are driven to madness, but reveals underlying characteristics of evolved human beings. Lewis Petrinovich is professor emeritus in the Department of Psychology of the University of California, Riverside and is currently a resident of Berkeley, California.

A timely examination of the ways in which sixteenth-century understandings of the world were framed by classical theory.

Sixteen philosophers come at Hannibal the way he comes at his victims—from unexpected angles and with plenty of surprises thrown in. Hannibal is a revolting monster, and yet a monster with whom we identify because of his intelligence, artistry, and personal magnetism. The chapters in this book pose many questions—and offer intriguing answers—about the enigma of Hannibal Lecter. What does the relationship between Hannibal and those who know him—particularly FBI investigator Will Graham—tell us about the nature of friendship and Hannibal's capacity for friendship? Does Hannibal confer benefits on society by eliminating people who don't live up to his high aesthetic standards? Can upsetting experiences in early childhood turn you into a serial killer? Why are we enthralled by someone who exercises god-like control over situations and people? Does it make any difference morally that a killer eats his victims? Can a murder be a work of art? Several chapters look at the mind of this accomplished killer, psychiatrist, and gourmet cook. Is he a sociopath or a psychopath, or are these the same: Is he lacking in empathy? Apparently not, since he has a quick understanding of what other people think and feel. Maybe what he lacks is a conscience.

Cannibalism and the Common Law is an enthralling classic of legal history. It tells the tragic story of the yacht *Mignonette*, which foundered on its way from England to Australia in 1884. The killing and eating of one of the crew, Richard Parker, led to the leading case in the defence of necessity, *R. v. Dudley and Stephens*. It resulted in their being convicted and sentenced to death, a sentence subsequently commuted. In this tour de force Brian Simpson sets the legal proceedings in their broadest historical context, providing a detailed account of the events and characters involved and of life at sea in the time of sail. *Cannibalism and the Common Law* is a demonstration that legal history can be written in human terms and can be compulsive reading. This brilliant and fascinating book, a marvelous example of careful historical detection, and first-class legal history, written by a master.

Divided into four thematic sections, *What's Eating You?* explores the deeper significance of food on screen—the ways in which they reflect (or challenge) our deepest fears about consuming and being consumed. Among the questions it asks are: How do these films mock our taboos and unsettle our notions about the human condition? How do they critique our increasing focus on consumption? In what ways do they hold a mirror to our taken-for-granted about food and humanity, asking if what we eat truly matters? Horror narratives routinely grasp those questions and spin them into nightmares. Monstrous "others" dine on forbidden fare; the tables of consumption are turned, and the consumer becomes the consumed. Overindulgence, as *Le Grande Bouffe* (1973) and *Street Trash* (1987) warn, can kill us, and occasionally, as films like *The Stuff* (1985) and *Poultrygeist* (2006) illustrate, our food fights back. From *Blood Feast* (1963) to *Sweeney Todd* (2007), motion pictures have reminded us that it is an "eat or be eaten" world.

Mummies, Cannibals and Vampires charts in vivid detail the largely forgotten history of European corpse medicine, which saw kings, ladies, gentlemen, priests and scientists prescribe, swallow or wear human blood, flesh, bone, fat, brains and skin in an attempt to heal themselves of epilepsy, bruising, wounds, sores, plague, cancer, gout and depression. In this comprehensive and accessible text, Richard Sugg shows that, far from being a medieval therapy, corpse medicine was at its height during the social and scientific revolutions of early-modern Britain, surviving well into the eighteenth century and,

amongst the poor, lingering stubbornly on into the time of Queen Victoria. Ranging from the execution scaffolds of Germany and Scandinavia, through the courts and laboratories of Italy, France and Britain, to the battlefields of Holland and Ireland, and on to the tribal man-eating of the Americas, Mummies, Cannibals and Vampires argues that the real cannibals were in fact the Europeans. Picking our way through the bloodstained shadows of this remarkable secret history, we encounter medicine cut from bodies living and dead, sacks of human fat harvested after a gun battle, gloves made of human skin, and the first mummy to appear on the London stage. Lit by the uncanny glow of a lamp filled with human blood, this second edition includes new material on exo-cannibalism, skull medicine, the blood-drinking of Scandinavian executions, Victorian corpse-stroking, and the magical powers of candles made from human fat. In our quest to understand the strange paradox of routine Christian cannibalism we move from the Catholic vampirism of the Eucharist, through the routine filth and discomfort of early modern bodies, and in to the potent, numinous source of corpse medicine's ultimate power: the human soul itself. Now accompanied by a companion website with supplementary articles, interviews with the author, related images, summaries of key topics, and a glossary, the second edition of Mummies, Cannibals and Vampires is an essential read for anyone interested in the history of medicine, early modern history, and the darker, hidden past of European Christendom.

Based on literary sources, travelers' observations, and missionary accounts, as well as on French and English colonial archives and administrative correspondence, Cannibal Encounters offers a vivid portrait of a troubled chapter in the history of European-Amerindian relations.

Translation: even Prius-loving environmentalists can't claim that they're saving the Earth, not until they lace up their walking shoes."--Jacket.

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