

C U L T U R A L M A R G I N S

CANNIBALISM
AND THE
COLONIAL WORLD



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Cannibalism And The Colonial World

Ulrich Pallua



Cannibalism And The Colonial World:

Cannibalism and the Colonial World Francis Barker, Peter Hulme, Margaret Iversen, 1998-08-06 In *Cannibalism and the Colonial World* published in 1998 an international team of specialists from a variety of disciplines anthropology literature art history discusses the historical and cultural significance of western fascination with the topic of cannibalism Addressing the image as it appears in a series of texts popular culture film literature travel writing and anthropology the essays range from classical times to contemporary critical discourse *Cannibalism and the Colonial World* examines western fascination with the figure of the cannibal and how this has impacted on the representation of the non western world This group of literary and anthropological scholars analyses the way cannibalism continues to exist as a term within colonial discourse and places the discussion of cannibalism in the context of postcolonial and cultural studies *Cannibalism and the Colonial World* Francis Barker, Peter Hulme, Margaret Iversen, 1998 *Eating Their Words* Kristen Guest, 2001-09-06 Examines the figure of the cannibal as it relates to cultural identity in a wide range of literary and cultural texts *Our Cannibals, Ourselves* Priscilla L. Walton, 2010-10-01 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 **The Extraordinary and the Everyday in Early Modern England** A. McShane, G. Walker, 2010-05-28 A fascinating collection of essays by renowned and emerging scholars exploring how everyday matters from farting to friendship reveal extraordinary aspects of early modern life while seemingly exceptional acts and beliefs such as those of ghosts prophecies and cannibalism illuminate something of the routine experience of ordinary people *Diasporic Identities and Empire* David Brooks, Anastasia Louridas, 2014-01-03 *Diasporic Identities and Empire Cultural Contentions and Literary Landscapes* explores traditional theories on hybridity generated in consideration of multicultural infusions and at times profusions of colonial migrations Arguments on defining Englishness and the insinuations of a fixed centre for the marginalised are now considered on a global scale as postmodernity defies imperial homogeneity Although postcolonial studies have largely been Anglocentric and Western in focus

developments elsewhere have opened up theoretical applications on cultural shifters such as that of the diaspora The Arabian world the Caribbean North and Latin America Australia and more recently countries such as Ireland and Scotland have emerged as regions confronted with comparable power struggles Mass migration exile refugee reshuffling and diasporic repositioning provide neo hermeneutics on the predicament of the global which is undergoing major geopolitical and cultural transformation This volume addresses how writing from the peripheries is developing a new worldview through diasporic modes of thought By moving beyond the facile search for an imperial centre these contributions provide an understanding of the rupture in identity since there is a feeling of being held back from a place or state we wish to reach Brooks This volume is a unique collaboration by academic scholars from four different continents and a vast number of regions critically converging on the contemporaneous debate that problematizes the diasporic identity [This Horrid Practice](#) Paul Moon,2008-08-04

Though stronger evidence of this horrid practice prevailing among the inhabitants of this coast will scarcely be required we have still stronger to give Captain James Cook This Horrid Practice uncovers an unexplored taboo of New Zealand history the widespread practice of cannibalism in pre European Maori society Until now many historians have tried to avoid it and many Maori have considered it a subject best kept quiet about in public Paul Moon brings together an impressive array of sources from a variety of disciplines to produce this frequently contentious but always stimulating exploration of how and why Maori ate other human beings and why the practice shuddered to a halt just a few decades after the arrival of Europeans in New Zealand The book includes a comprehensive survey of cannibalism practices among traditional Maori carefully assessing the evidence and concluding it was widespread Other chapters look at how explorers and missionaries saw the practice the role of missionaries and Christianity in its end and in the final chapter why there has been so much denial on the subject and why some academics still deny that it ever happened This Horrid Practice promises to be one of the leading works of New Zealand history published in 2008 It is a highly original work that every New Zealand history enthusiast will want to own and read

Cannibal Talk Gananath Obeyesekere,2005-06-06 In this radical reexamination of the notion of cannibalism Gananath Obeyesekere offers a fascinating and convincing argument that cannibalism is mostly cannibal talk a discourse on the Other engaged in by both indigenous peoples and colonial intruders that results in sometimes funny and sometimes deadly cultural misunderstandings Turning his keen intelligence to Polynesian societies in the early periods of European contact and colonization Obeyesekere deconstructs Western eyewitness accounts carefully examining their origins and treating them as a species of fiction writing and seamen s yarns Cannibalism is less a social or cultural fact than a mythic representation of European writing that reflects much more the realities of European societies and their fascination with the practice of cannibalism he argues And while very limited forms of cannibalism might have occurred in Polynesian societies they were largely in connection with human sacrifice and carried out by a select community in well defined sacramental rituals *Cannibal Talk* considers how the colonial intrusion produced a complex self fulfilling prophecy whereby the fantasy of

cannibalism became a reality as natives on occasion began to eat both Europeans and their own enemies in acts of conspicuous anthropophagy Book Reviews, Anthropology & History Ivan A. Brady, 2002 Book review of *Cannibalism and the colonial world* edited by Francis Barker Peter Hulme Margaret Iversen Cambridge Cambridge University Press 1998

Cannibal Old Me Mary K. Bercaw Edwards, 2009 At the age of twenty one Herman Melville signed on the whaleship *Acushnet* as a common seaman and sailed from Massachusetts to the South Pacific Upon reaching Nuku Hiva in the Marquesas Islands he deserted and spent a month ashore on this reputed cannibal island He departed as crew of another whaleship but was put ashore in the heavily missionized Tahitian islands after participating in a bloodless mutiny Eventually making his way to Hawaii he joined the crew of the American frigate *United States* and finally reached Boston in October 1844 after four years at sea By the time he sat down to write his first book Melville had been recounting tales of these experiences orally for four years The spoken elements of the overlapping discourses involving sailors cannibals and missionaries are essential to his first six books Mary K Bercaw Edwards investigates the interplay between spoken sources and written narratives She closely examines how Melville altered original stories and she questions his truthfulness about his experiences Bercaw Edwards also explores the synergistic blend of the oral and written worlds of seafaring and the South Pacific and provides an analysis of Melville s development as a writer It is a study of the aesthetic ethical linguistic and cultural implications of Melville s borrowing *Cannibal Old Me* is an excellent contribution to Melville scholarship challenging long held assumptions regarding his early works Scholars as well as students will welcome it as an indispensable addition to the study of nineteenth century literature and maritime history **Journal of Commonwealth and Postcolonial Studies**

, 2001 Eurocentrism, Racism, Colonialism in the Victorian and Edwardian Age Ulrich Pallua, 2006 **Journal of Dramatic Theory and Criticism**, 2002 *Spoiling the Cannibals' Fun?* Wojciech Kalaga, Tadeusz Rachwał, 2005 *Spoiling the Cannibals Fun* is not a volume about Captain Cook unless one thinks the story of his having been eaten in the Polynesian tropics is not so much about the nourishing of the barbarians with a white man s flesh as one which raises a number of questions relating to broadly understood cultural encounters in which some sort of cannibalisation is always at stake For example an encounter with the other is inevitably also an encounter of what Penelope Deutscher sees as the cannibal or eating subject who is always already the other in us an encounter which questions the integrity of the subject s boundaries This volume takes up such various metaphorical senses of cannibalism and cannibalisation and explores the ways they function within diverse domains and niches of culture and elsewhere Amerikastudien, 1974 **The Novels of Daniel**

Defoe Daniel Defoe, 2008 *Extreme Foreignness* Richard John Ascarate, 2005 **Interdisciplinary Journal for Germanic Linguistics and Semiotic Analysis**, 2004 **International Bibliography of Book Reviews of Scholarly Literature Chiefly in the Fields of Arts and Humanities and the Social Sciences**, 2000 **Inszenierte Welten** Susanna Burghartz, 2004 *Über drei Generationen hinweg haben Theodor de Bry seine Söhne Johann Theodor und Johann*

Israel und deren Schwiegersohn Matthäus Merian in Frankfurt zwei der bedeutendsten Reisesammlungen der Frühen Neuzeit heraus gegeben Die West Indischen Reisen berichteten von der Entdeckung und Eroberung Amerikas während die Ost Indischen Reisen den Aufstieg Hollands zur Handelsmacht in Asien um 1600 mitverfolgten Beide Serien erschienen deutsch und lateinisch waren für ein europäisches Publikum bestimmt und reich mit Kupferstichen illustriert Mit ihrem global angelegten Verlagsprojekt entfalteten die de Bry eine Bilderwelt die von den Wundern und Schrecken der neu entdeckten Welten ebenso geprägt wurde wie von den stereotypen Vorstellungen und bildnerischen Traditionen der Europaer in Bezug auf das Andere und Fremde So entstand ein Bildarchiv das bis heute aktiv genutzt wird und unsere Vorstellung von der frühen Kolonialgeschichte noch immer beeinflusst Durch ihre Textauswahl und ihr Bebilderungsprogramm konnten die de Bry unterschiedliche Interessen bedienen Das Bedürfnis nach Neuigkeiten und Fremdartigem auf einem zunehmend europäisch orientierten Druckmarkt die Inszenierung und Repräsentation kolonialer Konkurrenzen zwischen den etablierten Kolonialmächten Spanien und Portugal und den kolonialpolitischen Neulingen England und den Niederlanden oder die protestantische Verurteilung einer moralisch verworfenen gottlosen Neuen Welt

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