

## Cannibalism And The Colonial World

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Cannibalism and the Colonial World offers a flavour of the current state of thinking on the fear and fascination which surrounds the issue of people eating other people. Despite recent research suggesting that cannibalism is more widespread than we might have imagined, this collection argues that cannibalism is by and large a western myth, a way of dealing with and justifying the colonisation of areas of the globe defined as "savage".

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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, ...

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@inproceedings{Barker1998CannibalismAT, author={F. Barker and P. Hulme and M. Iversen}, year={1998} } 1. Introduction: The cannibal scene Peter Hulme 2. Rethinking anthropophagy William Arens 3. Cannibal feasts in nineteenth-century Fiji: seamen's yarns ...

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There is a fascinating introduction by editor Peter Hulme in which he debunks the classic hoax of Caribbean cannibalism. During Columbus's second voyage to the New World in 1493, a contact party ransacked a recently deserted village in Guadeloupe, acquiring 4 or 5 human leg and arm bones, several parrots and other curiosities.

**Cannibalism and the Colonial World | Cultural Survival**

In Cannibalism and the Colonial World, an international team of specialists from a variety of disciplines discusses the historical and cultural significance of Western fascination with the topic of cannibalism.

**Cannibalism and the Colonial World - FRANCIS DUNCAN BARKER -**

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.

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An earlier account was sent to the Colonial Office in July 1876 that mentioned Onesavi's plea of "not guilty." Because he was a noted "cannibal and by his own avowal ate nearly the whole body of Josia one of the attacking party killed at Koro Yatunia," he was sentenced to death.

**Cannibalism and Colonialism: Charting Colonies and -**

form cannibalism has actually existed in the past, discourses reifying it have been notoriously diagnostic, particularly during the colonial era. As is discussed below, since the word "cannibal" emerged from colonial conquest in South America, wherever claims of ritualistic cannibalism have tended to proliferate, so too has colonialism and conquest.

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