

## Columbus And Other Cannibals The Wetiko Disease Of Exploitation Imperialism And Terrorism

The Best Transportation System in the World focuses on the centrality of government in organizing the nation's transportation industries. As the authors show, over the course of the twentieth century, transportation in the United States was as much a product of hard-fought politics, lobbying, and litigation as it was a naturally evolving system of engineering and available technology. For example, in the mid-1950s, President Eisenhower, concerned about a railroad industry in decline, asked Congress to grant railroad executives authority to modify prices and service even as he introduced the legislation that provided for the national highway system. And as early as the 1960s, presidents across the political spectrum, including Johnson, Nixon, Ford, and Carter, sought broad deregulation of the transportation industry in order to prime the economic pump or, in the 1970s, reverse stagflation. At every turn, the authors contend, political considerations served to shape the businesses and infrastructure that Americans use to travel.

A comparative history of cross-cultural encounters and the critical role of cannibalism in the early modern period. Cannibalism, for medieval and early modern Europeans, was synonymous with savagery. Humans who ate other humans, they believed, were little better than animals. The European colonizers who encountered Native Americans described them as cannibals as a matter of course, and they wrote extensively about the lurid cannibal rituals they claim to have witnessed. In this definitive analysis, Kelly L. Watson argues that the persistent rumors of cannibalism surrounding Native Americans served a specific and practical purpose for European settlers. These colonizers had to forge new identities for themselves in the Americas and find ways to not only subdue but also co-exist with native peoples. They established hierarchical categories of European superiority and Indian inferiority upon which imperial power in the Americas was predicated. In her close read of letters, travel accounts, artistic renderings, and other descriptions of cannibals and cannibalism, Watson focuses on how gender, race, and imperial power intersect within the figure of the cannibal. Watson reads cannibalism as a part of a dominant European binary in which civilization is rendered as male and savagery is seen as female, and she argues that as Europeans came to dominate the New World, they continually rewrote the cannibal narrative to allow for a story in which the savage, effeminate, cannibalistic natives were overwhelmed by the force of virile European masculinity. Original and historically grounded, *Insatiable Appetites* uses the discourse of cannibalism to uncover the ways in which difference is understood in the West.

This book investigates the voyages of America's Native peoples to the European continent before Columbus's 1492 arrival in the "New World," revealing surprising Native American involvements in maritime trade and exploration. Jack D. Forbes explores the seagoing expertise of early Americans, theories of ancient migrations, the evidence for human origins in the Americas, and other early visitors coming from Europe to America, including the Norse. The provocative, extensively documented, and heartfelt conclusions of *The American Discovery of Europe* present an open challenge to received historical wisdom. Frank Lestringant is one of the foremost authorities on European encounters with the New World. This book is a fascinating account of the existence of New World cannibalism and the images it conjured up for Europeans from the Renaissance to the nineteenth century. Drawing on previously unavailable sources, Lestringant describes how European voyagers, divines and missionaries encountered the cannibalistic cultures and represented them in their journals and writings. Mapping the origins and evolution of the word 'cannibal', Lestringant describes the symbolic uses of cannibalism by authors, political theorists and theologians. In a wide-ranging discussion he surveys the myth and the reality of the cannibal, and explores the deployment of the image in European literature and legend. Lestringant argues that sixteenth-century travellers and writers turned the figure of the man-eating savage of the Americas into a positive figure, a hero who devoured his defeated enemy in accordance with custom and not in order to satisfy some cruel instinct. Two centuries later the philosophers of the Enlightenment used the figure of the cannibal in their fight against the colonialists and Catholics. But the positive image of the cannibal suffered a reversal at the end of the eighteenth century, becoming a hateful figure and arousing the primitivist dreams of Sade and Flaubert. Written in a lively and accessible style, this engaging book will be welcomed by students and researchers in a wide range of disciplines - early modern history, European literature, anthropology and religious studies - as well as anyone interested in the history of cannibalism.

- Explores how wetiko covertly operates both out in the world and within our minds and how it underlies every form of self-destruction, both individual and collective
- Reveals how wetiko's power lies in our blindness to it and examines how people across the ages have symbolized wetiko to help see it and heal it
- Examines the concept of wetiko as it appears in the teachings of the Kabbalah, Hawaiian Kahuna shamanism, mystical Christianity, and the work of C. G. Jung

In its Native American meaning, wetiko is an evil cannibalistic spirit that can take over people's minds, leading to selfishness, insatiable greed, and consumption as an end in itself, destructively turning our intrinsic creative genius against our own humanity. Revealing the presence of wetiko in our modern world behind every form of destruction our species is carrying out, both individual and collective, Paul Levy shows how this mind-virus is so embedded in our psyches that it is almost undetectable--and it is our blindness to it that gives wetiko its power. Yet, as Levy reveals in striking detail, by recognizing this highly contagious mind parasite, by seeing wetiko, we can break free from its hold and realize the vast creative powers of the human mind. Levy explores how artists, philosophers, and spiritual traditions across the ages have been creatively symbolizing this deadly pathogen of the psyche so as to help us see it and heal it. He examines the concept of wetiko as it appears in the teachings of the Kabbalah, Hawaiian Kahuna shamanism, Buddhism, and mystical Christianity and through esoteric concepts like egregores, demons, counterfeiting spirits, and psychic vampires. He reveals how visionary thinkers such as C. G. Jung, Sri Aurobindo, Philip K. Dick, Colin Wilson, Nicolas Berdyaev, and Rene Girard each point to wetiko in their own unique and creative way. He explores how the projection of the shadow self--scapegoating--is the underlying psychological mechanism fueling wetiko and examines wetiko in the context of the Covid-19 pandemic, showing that we can reframe the pandemic so as to receive the lessons and opportunities embedded in it. Revealing how the power of imagination can cure the wetiko mind-virus, Levy underscores how important it is for each of us to bring forth the creative spirit within us, which helps shed the light of consciousness on wetiko, taking away its power over us while simultaneously empowering ourselves.

"If you must read a book on Columbus," declared the Los Angeles Times in its review of *The Heirs of Columbus*, "this is the one." Gerald Vizenor's novel reclaims the story of Christopher Columbus on behalf of Native Americans by declaring the explorer himself to be a descendent of early Mayans and follows the adventures of his modern-day, mixedblood heirs as they create a fantastic tribal nation. The genetic heirs of Christopher Columbus meet annually at the Stone Tavern at the headwaters of the Mississippi to remember their "stories in the blood" and plan their tribal nation. They are inspired by the late-night talk radio discourses of Stone Columbus, a trickster healer who became rich as the captain of the sovereign bingo barge Santa Maria Casino, anchored in the international waters of the Lake of the Woods. The heirs' plan to reclaim their heritage enrages the government and inspires the tribal nations in a comic tale of mythic proportions. Vizenor is a mixedblood Chippewa who writes fiction in the trickster mode of Native American tradition, using humor to challenge received ideas and subvert the status quo. In *The Heirs of Columbus* he "reveals not only how Indians have staved off the tidal wave of assimilation," noted the San Francisco Chronicle, "but also how, through humor and persistence, they sometimes reverse the direction of cultural appropriation and, in the process, transform the alien values imposed on them." "Vizenor understands the wilder, irrational, half-mad parts of the Discoverer's soul as few people ever have," noted Kirkpatrick Sale in the Nation; "Columbus is appropriated here in an entirely new way, made to be an Indian in service to his Indian descendents." And the Voice Literary Supplement said "Even more rousing than Vizenor's deconstruction of Columbus, though, is his alternative vision of an

American identity."

Rethinking Columbus: the next 500 years, edited by Bill Bigelow and Bob Peterson is a resource guide for teachers and community activists which includes 90 essays, poems, short stories, interviews, historical vignettes, and lesson plans that re-evaluate the legacy of Columbus.

In Algonquian folklore, the wetiko is a cannibal monster or spirit that possesses a person, rendering them monstrous. In *The Wetiko Legal Principles*, Hadley Friedland explores how the concept of a wetiko can be used to address the unspeakable happenings that endanger the lives of many Indigenous children. Friedland critically analyses Cree and Anishinabek stories and oral histories alongside current academic and legal literature to find solutions to the frightening rates of intimate violence and child victimization in Indigenous communities. She applies common-law legal analysis to these Indigenous stories and creates a framework for analysing stories in terms of the legal principles that they contain. The author reveals similarities in thinking and theorizing around the dynamics of wetikos and offenders in cases of child sexual victimization. Friedland's respectful, strength-based, trauma-informed approach builds on the work of John Borrows and is the first to argue for a legal category derived from Indigenous legal traditions. *The Wetiko Legal Principles* provides much needed direction for effectively applying Indigenous legal principles to contemporary social issues.

For four hundred years--from the first Spanish assaults against the Arawak people of Hispaniola in the 1490s to the U.S. Army's massacre of Sioux Indians at Wounded Knee in the 1890s--the indigenous inhabitants of North and South America endured an unending firestorm of violence. During that time the native population of the Western Hemisphere declined by as many as 100 million people. Indeed, as historian David E. Stannard argues in this stunning new book, the European and white American destruction of the native peoples of the Americas was the most massive act of genocide in the history of the world. Stannard begins with a portrait of the enormous richness and diversity of life in the Americas prior to Columbus's fateful voyage in 1492. He then follows the path of genocide from the Indies to Mexico and Central and South America, then north to Florida, Virginia, and New England, and finally out across the Great Plains and Southwest to California and the North Pacific Coast. Stannard reveals that wherever Europeans or white Americans went, the native people were caught between imported plagues and barbarous atrocities, typically resulting in the annihilation of 95 percent of their populations. What kind of people, he asks, do such horrendous things to others? His highly provocative answer: Christians. Digging deeply into ancient European and Christian attitudes toward sex, race, and war, he finds the cultural ground well prepared by the end of the Middle Ages for the centuries-long genocide campaign that Europeans and their descendants launched--and in places continue to wage--against the New World's original inhabitants. Advancing a thesis that is sure to create much controversy, Stannard contends that the perpetrators of the American Holocaust drew on the same ideological wellspring as did the later architects of the Nazi Holocaust. It is an ideology that remains dangerously alive today, he adds, and one that in recent years has surfaced in American justifications for large-scale military intervention in Southeast Asia and the Middle East. At once sweeping in scope and meticulously detailed, *American Holocaust* is a work of impassioned scholarship that is certain to ignite intense historical and moral debate.

Colliding with and confronting *The Tempest* and postcolonial identity, the poems in Safiya Sinclair's *Cannibal* explore Jamaican childhood and history, race relations in America, womanhood, otherness, and exile. She evokes a home no longer accessible and a body at times uninhabitable, often mirrored by a hybrid Eve/Caliban figure. Blooming with intense lyricism and fertile imagery, these full-blooded poems are elegant, mythic, and intricately woven. Here the female body is a dark landscape; the female body is cannibal. Sinclair shocks and delights her readers with her willingness to disorient and provoke, creating a multitextured collage of beautiful and explosive poems.

This book was written as an introduction to the evolution of Native American peoples in California and Nevada with emphasis on the historical and cultural experiences which have contributed to present day conditions of native communities. It also provides an introduction to the basic concept of Indian studies curricula.

He knew nothing of celestial navigation or of the existence of the Pacific Ocean. He was a self-promoting and ambitious entrepreneur. His maps were a hybrid of fantasy and delusion. When he did make land, he enslaved the populace he found, encouraged genocide, and polluted relations between peoples. He ended his career in near lunacy. But Columbus had one asset that made all the difference, an inborn sense of the sea, of wind and weather, and of selecting the optimal course to get from A to B. Laurence Bergreen's energetic and bracing book gives the whole Columbus and most importantly, the whole of his career, not just the highlight of 1492. Columbus undertook three more voyages between 1494 and 1504, each designed to demonstrate that he could sail to China within a matter of weeks and convert those he found there to Christianity. By their conclusion, Columbus was broken in body and spirit, a hero undone by the tragic flaw of pride. If the first voyage illustrates the rewards of exploration, this book shows how the subsequent voyages illustrate the costs - political, moral, and economic.

This volume brings together examples of the best research to address the complexity of the Caribbean past.

The available material in English discussing Latin American anarchism tends to be fragmentary, country-specific, or focused on single individuals. This new translation of Ángel Cappelletti's wide-ranging, country-by-country historical overview of anarchism's social and political achievements in fourteen Latin American nations is the first book-length regional history ever published in English. With a foreword by the translator. Ángel J. Cappelletti (1927–1995) was an Argentinian philosopher who taught at Simon Bolivar University in Venezuela. He is the author of over forty works primarily investigating philosophy and anarchism. Gabriel Palmer-Fernandez is Distinguished Professor of Philosophy and Religious Studies at Youngstown State University.

An assessment of the character and motivations of Christopher Columbus reveals the passionate religious beliefs that motivated his famous voyages, and claims how he sought

gold to finance a new crusade to restore Jerusalem to Christian control.

Society is broken. We can design our way to a better one. In our interconnected world, self-interest and social-interest are rapidly becoming indistinguishable. If current negative trajectories remain, including growing climate destabilization, biodiversity loss, and economic inequality, an impending future of ecological collapse and societal destabilization will make "personal success" virtually meaningless. Yet our broken social system incentivizes behavior that will only make our problems worse. If true human rights progress is to be achieved today, it is time we dig deeper—rethinking the very foundation of our social system. In this engaging, important work, Peter Joseph, founder of the world's largest grassroots social movement—The Zeitgeist Movement—draws from economics, history, philosophy, and modern public-health research to present a bold case for rethinking activism in the 21st century. Arguing against the long-standing narrative of universal scarcity and other pervasive myths that defend the current state of affairs, The New Human Rights Movement illuminates the structural causes of poverty, social oppression, and the ongoing degradation of public health, and ultimately presents the case for an updated economic approach. Joseph explores the potential of this grand shift and how we can design our way to a world where the human family has become truly sustainable. The New Human Rights Movement reveals the critical importance of a unified activism working to overcome the inherent injustice of our system. This book warns against what is in store if we continue to ignore the flaws of our socioeconomic approach, while also revealing the bright and expansive future possible if we succeed. Will you join the movement?

Red Blood is the first novel by Native American author Jack Forbes whose incredibly prolific writing career includes more than fifteen titles. The novel traces a young Native American man's journey through life, and consequent coming of age, as he travels all over North America seeking insights into his values, relationships, spirituality and culture.

Good Luck Life is the first book to explain the meanings of Chinese rituals and to offer advice on when and how to plan for Chinese holidays and special occasions such as Chinese weddings, the Red Egg and Ginger party to welcome a new baby, significant birthdays, and the inevitable funeral. Packed with practical information, Good Luck Life contains an abundance of facts, legends, foods, old-village recipes, and quick planning guides for Chinese New Year, Clear Brightness, Dragon Boat, Mid-Autumn, and many other festivals. Written with warmth and wit, Good Luck Life is beautifully designed as an easily accessible cultural guide that includes an explanation of the Lunar Calendar, tips on Chinese table etiquette for dining with confidence, and dos and don'ts from wise Auntie Lao, who recounts ancient Chinese beliefs and superstitions. This is your map for celebrating a good luck life.

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1917 edition. Excerpt: ... (6) Columns for Discount on Purchases and Discount on Notes on the same side of the Cash Book; (c) Columns for Discount on Sales and Cash Sales on the debit side of the Cash Book; (d) Departmental columns in the Sales Book and in the Purchase Book. Controlling Accounts.--The addition of special columns in books of original entry makes possible the keeping of Controlling Accounts. The most common examples of such accounts are Accounts Receivable account and Accounts Payable account. These summary accounts, respectively, displace individual customers' and creditors' accounts in the Ledger. The customers' accounts are then segregated in another book called the Sales Ledger or Customers' Ledger, while the creditors' accounts are kept in the Purchase or Creditors' Ledger. The original Ledger, now much reduced in size, is called the General Ledger. The Trial Balance now refers to the accounts in the General Ledger. It is evident that the task of taking a Trial Balance is greatly simplified because so many fewer accounts are involved. A Schedule of Accounts Receivable is then prepared, consisting of the balances found in the Sales Ledger, and its total must agree with the balance of the Accounts Receivable account shown in the Trial Balance. A similar Schedule of Accounts Payable, made up of all the balances in the Purchase Ledger, is prepared, and it must agree with the balance of the Accounts Payable account of the General Ledger." The Balance Sheet.--In the more elementary part of the text, the student learned how to prepare a Statement of Assets and Liabilities for the purpose of disclosing the net capital of an enterprise. In the present chapter he was shown how to prepare a similar statement, the Balance Sheet. For all practical...

"Surprising. Impressive. Cannibalism restores my faith in humanity." —Sy Montgomery, The New York Times Book Review For centuries scientists have written off cannibalism as a bizarre phenomenon with little biological significance. Its presence in nature was dismissed as a desperate response to starvation or other life-threatening circumstances, and few spent time studying it. A taboo subject in our culture, the behavior was portrayed mostly through horror movies or tabloids sensationalizing the crimes of real-life flesh-eaters. But the true nature of cannibalism--the role it plays in evolution as well as human history--is even more intriguing (and more normal) than the misconceptions we've come to accept as fact. In *Cannibalism: A Perfectly Natural History*, zoologist Bill Schutt sets the record straight, debunking common myths and investigating our new understanding of cannibalism's role in biology, anthropology, and history in the most fascinating account yet written on this complex topic. Schutt takes readers from Arizona's Chiricahua Mountains, where he wades through ponds full of tadpoles devouring their siblings, to the Sierra Nevadas, where he joins researchers who are shedding new light on what happened to the Donner Party--the most infamous episode of cannibalism in American history. He even meets with an expert on the preparation and consumption of human placenta (and, yes, it goes well with Chianti). Bringing together the latest cutting-edge science, Schutt answers questions such as why some amphibians consume their mother's skin; why certain insects bite the heads off their partners after sex; why, up until the end of the twentieth century, Europeans regularly ate human body parts as medical curatives; and how cannibalism might be linked to the extinction of the Neanderthals. He takes us into the future as well, investigating whether, as climate change causes famine, disease, and overcrowding, we may see more outbreaks of cannibalism in many more species--including our own. *Cannibalism* places a perfectly natural occurrence into a vital new

context and invites us to explore why it both enthralls and repels us.

No gamble in history has been more momentous than the landfall of Columbus's ship the Santa Maria in the Americas in 1492 - an event that paved the way for the conquest of a 'New World'. The accounts collected here provide a vivid narrative of his voyages throughout the Caribbean and finally to the mainland of Central America, although he still believed he had reached Asia. Columbus himself is revealed as a fascinating and contradictory figure, fluctuating from awed enthusiasm to paranoia and eccentric geographical speculation. Prey to petty quarrels with his officers, his pious desire to bring Christian civilization to 'savages' matched by his rapacity for gold, Columbus was nonetheless an explorer and seaman of staggering vision and achievement.

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.

This volume will revise the way we look at the modern populations of Latin America and North America by providing a totally new view of the history of Native American and African American peoples throughout the hemisphere. *Africans and Native Americans* explores key issues relating to the evolution of racial terminology and European colonialists' perceptions of color, analyzing the development of color classification systems and the specific evolution of key terms such as black, mulatto, and mestizo, which no longer carry their original meanings. Jack Forbes presents strong evidence that Native American and African contacts began in Europe, Africa, and the Caribbean and that Native Americans may have crossed the Atlantic long before Columbus.

Celebrated American Indian thinker Jack D. Forbes's *Columbus and Other Cannibals* was one of the founding texts of the anticivilization movement when it was first published in 1978. His history of terrorism, genocide, and ecocide told from a Native American point of view has inspired America's most influential activists for decades. Frighteningly, his radical critique of the modern "civilized" lifestyle is more relevant now than ever before. Identifying the Western compulsion to consume the earth as a sickness, Forbes writes: "Brutality knows no boundaries. Greed knows no limits. Perversion knows no borders. . . . These characteristics all push towards an extreme, always moving forward once the initial infection sets in. . . . This is the disease of the consuming of other creatures' lives and possessions. I call it cannibalism." This updated edition includes a new chapter by the author.

"Translations of the earliest accounts, from the fifteenth and sixteenth centuries, of the native peoples of the Americas, including Columbus's descriptions of his first voyage. Documents the emergence of a primal anthropology and how Spanish ethnological classifications were integral to colonial discovery, occupation, and conquest"--Provided by publisher.

A timely revival of the underground classic that fostered the anti-civilization movement.

Long before the founding of the Jamestown, Virginia, colony and its Starving Time of 1609-1610--one of the most famous cannibalism narratives in North American colonial history--cannibalism, and accusations of cannibalism, played an important role in the history of food, hunger, and moral outrage. Why did colonial invaders go out of their way to accuse women of cannibalism? What challenges did Spaniards face in trying to explain Eucharist rites to Native peoples? What roles did preconceived notions about non-Europeans play in inflating accounts of cannibalism in Christopher Columbus's reports as they moved through Italian merchant circles? Asking questions such as these and exploring what it meant to accuse someone of eating people as well as how cannibalism rumors facilitated slavery and the rise of empires, *To Feast on Us as Their Prey* posits that it is impossible to separate histories of cannibalism from the role food and hunger have played in the colonization efforts that shaped our modern world.

A noted historian and navigator relates the story of the accomplished seaman who sailed west to the New World

There is a contagious psychospiritual disease of the soul, a parasite of the mind, that is currently being acted out en masse on the world stage via a collective psychosis of titanic proportions. This mind-virus—which Native Americans have called "wetiko"—covertly operates through the unconscious blind spots in the human psyche, rendering people oblivious to their own madness and compelling them to act against their own best interests. Drawing on insights from Jungian psychology, shamanism, alchemy, spiritual wisdom traditions, and personal experience, author Paul Levy shows us that hidden within the venom of wetiko is its own antidote, which once recognized can help us wake up and bring sanity back to our society.

Seventeen short stories on life as an Indian in today's America. In *An Incident in a Tour Among the Natives*, an Indian writer is coveted by a white woman seeking a sexual experience with a savage, while in *A City Indian Goes to School*, an Indian teenager succeeds in overcoming alcoholism.

In this 1998 book, an international team from a variety of disciplines discusses the historical and cultural significance of cannibalism.

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