

From Fiji To The Cannibal Islands

'Endicott was shipwrecked while on a trading voyage, and was rescued by the whaler Braganza. Includes a brief mention of whaling' -- Supplier's catalogue.

First published in 1986, *White Women in Fiji 1835–1930: The Ruin of Empire?* challenges assumptions and assertions about the role of European women in multiracial colonial societies. Author Claudia Knapman uses a combination of interviews, newspaper, and other sources to picture the lives of European women in Fiji between the 1830s and 1930s. She offers a new and challenging interpretation of the nature and interrelationship between racism and sexism in colonial societies. As Knapman points out, gender has been used to argue that racial disharmony came with the presence of foreign women. White women in Fiji's colonial society were stereotyped as discordant forces in the domestic sphere whereas Knapman shows that their domestic work was crucial to the maintenance of white society and that women were no different from men in contact situations and rather than an antagonistic element, they were crucial to establishing interracial relations.

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Excerpt from *The Cannibal Islands, or Fiji and Its People AT the present day*, when interest is generally aroused in regard to the South Sea Islands, an account of the Fijians will be opportune. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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. 1907 edition. Excerpt: ... chapter V The Song of the Road--Fijian Fun--Night on the Wainikoro--The Noble Savage Fails--The Village Plate--The Lot of the Kaisi--Sharks Again--A Swim for it Northward of Viti Levu ("Great Fiji"), where I had been travelling, lies Vanua Levu ("Great Land"), the second largest island of the group. It is over one hundred miles long, and thirty miles across. On the map, it looked interesting and easy; so I took a steamer up to Lambasa, the principal port, intending to see something of the island. Six weeks afterwards, I came back, having travelled about a hundred and eighty miles in the interior; spent the best part of a month, in different slices of time, waiting for steamers; and learned, once for all, what being "off the road" really meant. Viti Levu was' a mere summer's day picnic compared to Vanua Levu. Stanley (I cannot get rid of the comparison) would have liked Vanua Levu. He would have enjoyed the total absence of bridges, the fine profusion of swamps and gullies, the days when the men had to keep their knives always ready to hack a path through choking lianas, the mornings when it rained horribly, and one had to go on, and get soaked; the evenings when one had to put up in a house without any doors, each open doorway serving as a sort of opera-box for a score or two of greatly excited and interested natives, looking on eagerly at the performance inside. He would have liked to eat ancient biscuits soaked through with rain, and thoughtfully wrapped up by one of the men in a spare sulu, only half soiled--he would have enjoyed rough-washed clothes, cleaned by himself in a river with a scrap of toilet soap--the acquirement of a permanently scarlet nose would not have grieved him as it grieved me, and I am quite sure that he...

The author discusses his two-year stay on a remote South Pacific island, a place where he anticipated a romantic paradise but instead experienced humorous misadventures and a host of environmental challenges.

The island nation of Fiji has some of the best beach scenes and activities for visitors. Lying to the east of Australia and the north of New Zealand, this island offers a variety of culture, opportunities, and traditions. It is one of the first places to celebrate the New Year every January, and its history stretches back millennia. This book explores Fiji's many aspects. Readers learn about its language, lifestyles, and religious beliefs and practices, as well as its varied history, helping readers understand its place in contemporary society.

Tales from Cannibal Isle is more than an account of historical and present-day life in the mythical paradise of Fiji. It is a quest into the deepest roots of human culture in an attempt to find out what it is that persuades us to acts of love and compassion, and, by contrast, to hatred and fear. The island nation of Fiji, with its cannibalistic past, its sporadic multicultural and interracial harmony, and its series of military coups turned out to be the perfect place for the quest. It has had enough brutality and gentility to instruct a planet. In spite of its serious subject matter, this book is adventurous and fun. Inspired by the search for the Holy Grail and lured by the artist Paul Gauguin in his search of the savage dream, the writer takes us on a journey into the heart of Polynesia and the mind of anthropology. At times humorous, at times disturbing, the account is intimate and revealing. And in a way more fundamental and compelling than the writer could have known at the outset, it is a story about life – and death.

Excerpt from *Hunted Through Fiji: Or Twixt Convict and Cannibal That was all*. The black boy had done no wrong, injured no one; but these men, these brutes rather, whose coarse faces, with one exception, indicated truly enough their yet coarser natures, were tired, and desired a little recreation, and found it in cruelly torturing a helpless Shivering child. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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."

A new approach to understanding the phenomenon of ritual cannibalism through a detailed examination of selected tribal societies demonstrates that the practice is closely linked to people's orientation to the world, and helps distinguish "cultural self."

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Excerpt from *From Fiji to the Cannibal Islands* Morning, Lemba-Lemba; My Followers on the Mbili-mbili; Getting Ready; The Sitting Dance Begins; The Cutter; "Three Sisters" Mountain, Vanua Levu; The Distant Hills; The Village Plate; Unpeopled Country; The Boatless Wainikoro; The Wild Pineapples; Makarita in Festival Dress; Makarita in Sunday Dress; Sunday Morning in Nanduri; The Sugar-cane Dance; In the Prince's House - Fijian Bed; A Dakua Tree; The Wood-cutter; "Bad Lot"; The "Tevoro"; Vanilla; Drying Vanilla; On a Cocoa-nut Plantation; Entering the Stock-yards; Havana Harbour, Efate; An Armed Cruiser; On the open Road; Near Undine Bay, Efate; Settler on Efate; Coffee in Flower; Coffee-dying; The Refuge Island of Wala - Natives coming Home to sleep; The Avenue of Idols; Chief' Collection of Boar Tusks and Jaws; Malekula Warrior; Dancing and Singing; The Woman's Dance; The Idol Dancers. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works."

Excerpt from *Loloma or Two Years in Cannibal-Land; A Story of Old Fiji* In the construction of this tale I have made use of the interesting manuscript here referred to, though of course a very large portion of it was not suited to my purposes. For the rest I have relied upon my own acquaintance with the scenery of the country, and my own recollections of the manners and customs of its people, which I had opportunities of observing during my residence among them. Some portions of the first half of this book have appeared in the *Australasian* in the form of short stories. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Full of colorful details and engrossing stories, *Pursuing Respect in the Cannibal Isles* shows that the aspirations of individual Americans to be recognized as people worthy of others' respect was a driving force in the global extension of United States influence shortly after the nation's founding. Nancy Shoemaker contends that what she calls extraterritorial Americans constituted the vanguard of a vast, early US global expansion. Using as her site of historical investigation nineteenth-century Fiji, the "cannibal isles" of American popular culture, she uncovers stories of Americans looking for opportunities to rise in social status and enhance their sense of self. Prior to British colonization in 1874, extraterritorial Americans had, she argues, as much impact on Fiji as did the British. While the American economy invested in the extraction of sandalwood and sea slugs as resources to sell in China, individuals who went to Fiji had more complicated, personal objectives. *Pursuing Respect in the Cannibal Isles* considers these motivations through the lives of the three Americans who left the deepest imprint on Fiji: a runaway whaler who settled in the islands, a sea captain's wife, and a merchant. Shoemaker's book shows how ordinary Americans living or working overseas found unusual venues where they could show themselves worthy of others' respect—others' approval, admiration, or deference.

From Fiji to the Cannibal IslandsFrom Fiji to the Cannibal IslandsFrom Fiji to the Cannibal IslandsFrom Fiji to the Cannibal IslandsTheclassics.Us

From the bestselling author of *The Sex Lives of Cannibals*, the laugh-out-loud true story of his years on the islands of Vanuatu and Fiji, among cannibals, volcanoes . . . and the world's best narcotics. With *The Sex Lives of Cannibals*, Maarten Troost established himself as one of the most engaging and original travel writers around. *Getting Stoned with Savages* again reveals his wry wit and infectious joy of discovery in a side-splittingly funny account of life in the farthest reaches of the world. After two grueling years on the island of Tarawa, battling feral dogs, machete-wielding neighbors, and a lack of beer on a daily basis, Maarten Troost was in no hurry to return to the South Pacific. But as time went on, he realized he felt remarkably out of place among the trappings of twenty-first-century America. When he found himself holding down a job—one that might possibly lead to a career—he knew it was time for he and his wife, Sylvia, to repack their bags and set off for parts unknown. *Getting Stoned with Savages* tells the hilarious story of Troost's time on Vanuatu—a rugged cluster of islands where the natives gorge themselves on kava and are still known to "eat the man." Falling into one amusing misadventure after another, Troost struggles against typhoons, earthquakes, and giant centipedes and soon finds himself swept up in the laid-back, clothing-optional lifestyle of the islanders. When Sylvia gets pregnant, they decamp for slightly-more-civilized Fiji, a fallen paradise where the local chiefs can be found watching rugby in the house next door. And as they contend with new parenthood in a country rife with prostitutes and government coups, their son begins to take quite naturally to island living—in complete contrast to his dad.

JC and Susan Shelby, fresh from their adventure aboard the ill-fated Russian cruise ship, MS Alexander Nevsky (*Dead in the Water*), are fated to have their leisurely stop over on their way back to Honolulu in the idyllic Fiji Islands interrupted when a fellow vacationer from New York is ostensibly captured by a band of cannibals. Mr. Throttlebottom, CEO of Murkies chain of cheap clothing stores, the victim, and his wife, Emma are traveling with their aide, Crassley Fenwick to Hong Kong to make a deal on some manufacturing for the chain. Events take a peculiar turn with local revolution in the air to divert the local police when an unexpected death occurs deep in the Sugar cane fields. Mr. Soni, the Indo-Fijian manager of the Star Fish Beach Resort, would give anything to have these troublesome people on their way but storms

in the area prevent travel in or out. Timi and his Uncle Vat, local Fijians, render invaluable aide in helping Susan and JC collar the culprits. The story takes place against the background of the vigorous sugar cane industry that occupies the city of Lautoka and the northern shores of Viti Levu, the largest of the Fiji s 400 plus islands.

"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

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

The *Cannibal Islands - or, Fiji and its People* is an unchanged, high-quality reprint of the original edition of 1863. Hansebooks is editor of the literature on different topic areas such as research and science, travel and expeditions, cooking and nutrition, medicine, and other genres. As a publisher we focus on the preservation of historical literature. Many works of historical writers and scientists are available today as antiques only. Hansebooks newly publishes these books and contributes to the preservation of literature which has become rare and historical knowledge for the future.

Describes travel experiences in Vanuatu and Fiji, which include coping with Mother Nature--typhoons, earthquakes, volcanoes--and observing the relaxed lifestyle of the islanders and their attitudes toward new parenthood.

Objects of fear and fascination, cannibals have long signified an elemental "otherness," an existence outside the bounds of normalcy. In the American imagination, the figure of the cannibal has evolved tellingly over time, as Jeff Berglund shows in this study encompassing a strikingly eclectic collection of cultural, literary, and cinematic texts. *Cannibal Fictions* brings together two discrete periods in U.S. history: the years between the Civil War and World War I, the high-water mark in America's imperial presence, and the post-Vietnam era, when the nation was beginning to seriously question its own global agenda. Berglund shows how P. T. Barnum, in a traveling exhibit featuring so-called "Fiji cannibals," served up an alien "other" for popular consumption, while Edgar Rice Burroughs in his *Tarzan of the Apes* series tapped into similar anxieties about the eruption of foreign elements into a homogeneous culture. Turning to the last decades of the twentieth century, Berglund considers how treatments of cannibalism variously perpetuated or subverted racist, sexist, and homophobic ideologies rooted in earlier times. Fannie Flagg's novel *Fried Green Tomatoes* invokes cannibalism to new effect, offering an explicit critique of racial, gender, and sexual politics (an element to a large extent suppressed in the movie adaptation). Recurring motifs in contemporary Native American writing suggest how Western expansion has, cannibalistically, laid the seeds of its own destruction. And James Dobson's recent efforts to link the pro-life agenda to allegations of cannibalism in China testify still further to the currency and pervasiveness of this powerful trope. By highlighting practices that preclude the many from becoming one, these representations of cannibalism, Berglund argues, call into question the comforting national narrative of *e pluribus unum*.

It's 1852 and cousins Patrick and Beth sail to Fiji on the HMS *Calliope* under the command of Captain James E. Home. They arrive at the islands to find that the Christian Fijians are at war with the non-Christian Fijians. Missionary James Calvert is trying to make peace and suggests that the captain allow peace negotiations on board the British vessel. Patrick and Beth learn about sacrificial living when they observe Calvert's determination to live on Fiji despite the dangers and impoverished conditions and that he is willing to risk his life to live as Jesus would.

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