

either one of them while she was working among the Mundugumor people in that area. If they did exist at one time, they were not real phenomena by the 1930s when she conducted her research. In short, in New Guinea cannibalism and headhunting exist in a space somewhere between myth and reality.

In her book *Divine Hunger*, Peggy Sanday showed that cannibalism can be motivated by hunger and privation, but that does not mean that every episode of hunger results in cannibalism. People in a number of different cultures have experienced hunger, but cannibalism did not become a cultural norm among them. Some skeptics like William Arens have cast doubt upon the very existence of cannibalism at all as a cultural phenomenon. However, we have enough documentation to say that Arens was wrong when he claimed that cannibalism was a figment of the imagination of western explorers, missionaries, and the representatives of the colonial powers, one which served as a pillar of intellectual support for western colonial expansion.

The book does not formulate any new theory explaining the existence of cannibalism. It is ethnographically oriented and presents details of several New Guinea customs and rituals connected with cannibalism and headhunting. The author draws primarily from the ethnographic literature, but he documents man-eating and headhunting with specific evidence such as trophy heads and other objects containing human remains.

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