

# **cows pigs wars and witches**

**\*\*Cows, Pigs, Wars, and Witches: An Unlikely Intersection of History, Myth, and Culture\*\***

**cows pigs wars and witches**—at first glance, these four words seem to belong to entirely different worlds. Yet, when explored deeply, they reveal surprising connections that span across history, folklore, agriculture, and even literature. From ancient livestock practices to legendary witch trials and the symbolism of animals in warfare, the intersection of cows, pigs, wars, and witches offers a fascinating glimpse into human civilization and its complex relationship with nature and myth.

## **The Role of Cows and Pigs in Human History**

Cows and pigs have been integral to human societies for thousands of years. These domesticated animals are more than just sources of food; they have shaped economies, cultures, and even spiritual beliefs.

### **Domestication and Agricultural Importance**

Cows were among the first large animals to be domesticated, dating back to around 10,000 years ago. Their milk, meat, and hides have been vital resources, while pigs, domesticated slightly later, provided a reliable source of meat due to their adaptability and rapid reproduction. Both animals helped establish settled farming communities and influenced dietary habits worldwide.

### **Cultural Significance of Cows and Pigs**

In many cultures, cows hold a sacred status. Hinduism, for instance, reveres cows as symbols of life and sustenance, leading to their protection and veneration. Conversely, pigs have often been viewed with ambivalence—considered unclean in some religious traditions like Judaism and Islam, yet celebrated in others for their fertility and resilience.

## **The Symbolism of Animals in Wars**

The presence of animals, including cows and pigs, in the context of wars might not be obvious, but they played critical roles both practically and symbolically.

### **Livestock as Strategic Resources**

During wars, livestock was often a crucial resource. Armies relied on cattle to supply food, leather for equipment, and even as beasts of burden. Pigs, being easy to raise and reproduce quickly, served as emergency food supplies.

The loss or capture of livestock could mean the difference between survival and defeat in prolonged conflicts.

## **Animals as War Symbols and Tactics**

Beyond logistics, animals have been used symbolically and tactically in warfare. From war elephants to messenger pigeons, animals carried meaning and function. While cows and pigs were less commonly used in direct combat, their imagery sometimes appeared in heraldry or propaganda, symbolizing strength, stubbornness, or gluttony depending on the cultural context.

## **Witches and Their Connection to Animals**

The word “witches” conjures images of mysticism, folklore, and often dark or misunderstood practices. Animals, including cows and pigs, frequently appear in stories about witches and their supposed powers.

## **Familiar Spirits and Animal Companions**

In European witchcraft lore, witches were believed to have “familiars” – animals that aided them in magical practices. Cats are the most famous example, but pigs and cows sometimes made appearances in local myths. Pigs, given their earthy and somewhat mysterious nature, were occasionally linked to witches as symbols of fertility and transformation.

## **Witch Trials and Rural Communities**

Many witch trials took place in rural areas where livestock farming was common. Accusations could arise from everyday tensions—such as livestock falling ill or failing crops—and were sometimes blamed on alleged witchcraft. Understanding the economic and social dynamics of farming communities helps explain why witches and their supposed animal companions became scapegoats during times of crisis.

## **Exploring Literary and Pop Culture References**

The combination of cows, pigs, wars, and witches has inspired various stories and media, blending myth with reality in memorable ways.

## **Animal Allegories in Literature**

George Orwell’s *Animal Farm* famously uses pigs to symbolize political leaders in the context of societal conflict—essentially, a war of ideologies. Though witches are absent from this narrative, the interplay of animals and war echoes deeper themes of power and corruption.

## **Folklore and Fantasy**

Witches and their animal companions are staples of fantasy genres. Stories often depict witches with the ability to shape-shift into animals or command livestock. Meanwhile, cows and pigs appear as enchanted creatures or symbols within magical realms, further intertwining these elements in cultural storytelling.

## **Practical Insights: Raising Livestock and Understanding Folklore**

For those interested in farming or cultural history, the stories behind cows, pigs, wars, and witches offer both practical and intellectual richness.

### **Tips for Small-Scale Livestock Farming**

- **Cows:** Require significant space and care but provide milk, meat, and labor. Understanding their behavior and health needs is essential for sustainable farming.
- **Pigs:** Easier to raise in varied environments and reproduce quickly, making them ideal for small farms. They also help recycle food scraps and improve soil quality.

### **Learning from Folklore and History**

Studying the myths and realities around witches and livestock encourages a deeper respect for cultural heritage. It highlights how humans have used stories to explain the mysteries of nature and social dynamics, often projecting fears and hopes onto animals like cows and pigs.

## **The Unexpected Lessons from Cows, Pigs, Wars, and Witches**

When you consider these four elements together, it becomes clear that they represent more than just random words—they are threads woven into the fabric of human existence. Livestock farming shaped economies and diets, wars tested human resilience and resourcefulness, witches embodied societal fears and beliefs, and the animals often symbolized or influenced these phenomena.

Whether you are a history enthusiast, a lover of folklore, or someone curious about agriculture, exploring the connections between cows, pigs, wars, and witches opens doors to understanding how intertwined our stories are with the natural world and the myths we create to make sense of it all.

## **Frequently Asked Questions**

### **What are the main themes explored in 'Cows, Pigs, Wars, and Witches'?**

The book explores themes of economic development, cultural beliefs, and social structures in traditional societies, focusing on how livestock ownership, warfare, and witchcraft influence social dynamics.

### **Who is the author of 'Cows, Pigs, Wars, and Witches' and what is their background?**

Marvin Harris is the author, an anthropologist known for his work in cultural materialism, analyzing societal behaviors through economic and environmental factors.

### **How does livestock ownership impact social status in the societies discussed in the book?**

In the societies studied, owning cows and pigs often determines wealth and social hierarchy, with livestock serving as a form of currency and social capital.

### **What role do wars play in the cultural context of the book?**

Wars are depicted as mechanisms for resource acquisition, social control, and population regulation, deeply intertwined with the economic and ritual life of communities.

### **How is witchcraft interpreted in 'Cows, Pigs, Wars, and Witches'?**

Witchcraft is viewed as a social phenomenon used to explain misfortunes and enforce social norms, often reflecting tensions within communities.

### **Can 'Cows, Pigs, Wars, and Witches' be applied to modern societies?**

While focused on traditional societies, the book's insights into economic and social dynamics can offer perspectives on contemporary issues like resource conflicts and cultural belief systems.

### **What methodology does Marvin Harris use in his analysis?**

Harris employs cultural materialism, emphasizing economic and environmental factors as primary drivers of societal behavior and cultural practices.

## **Are there critiques of the theories presented in 'Cows, Pigs, Wars, and Witches'?**

Yes, some critics argue that Harris's materialist approach oversimplifies complex cultural phenomena and underestimates the role of ideology and individual agency.

## **How does the book explain the coexistence of seemingly contradictory practices like warfare and witchcraft?**

The book suggests that these practices serve complementary social functions, with warfare addressing external conflicts and witchcraft managing internal social cohesion and control.

## **Additional Resources**

Cows Pigs Wars and Witches: An Analytical Exploration of Themes and Cultural Impact

**cows pigs wars and witches**—a phrase that might at first seem disjointed or purely whimsical—actually encapsulates a fascinating intersection of agricultural symbolism, historical conflict, and folkloric mysticism. This eclectic combination, popularized in various cultural artifacts such as literature, video games, and social commentary, invites a deeper investigation into how these elements relate to human society, conflict, and belief systems.

The juxtaposition of cows and pigs, domesticated animals central to human agriculture, with wars and witches, concepts rooted in human conflict and superstition, offers a rich tapestry for analysis. This article delves into the multifaceted implications of cows, pigs, wars, and witches, exploring their symbolic meanings, historical contexts, and contemporary relevance.

## **The Symbolism Behind Cows and Pigs in Human Culture**

Cows and pigs have long been more than just farm animals; they are potent cultural symbols with diverse meanings across societies.

## **Cows: Icons of Sustenance and Spirituality**

In many cultures, cows represent fertility, nourishment, and agricultural prosperity. For example, in Hinduism, cows are revered as sacred beings, symbolizing non-violence and motherly abundance. Economically, cows have been vital for dairy production and labor in farming communities.

From an agricultural standpoint, cows contribute significantly to global food supply chains. According to the Food and Agriculture Organization (FAO), the global cattle population exceeds 1.4 billion, underscoring their importance

in meat and dairy industries worldwide.

## **Pigs: Versatility and Controversy**

Pigs hold a complex place in cultural narratives. On one hand, they are a major source of meat, with pork accounting for about 36% of global meat consumption as of recent reports. On the other, pigs are often viewed negatively in some religious contexts, such as Judaism and Islam, where pork consumption is forbidden.

Economically, pig farming is a high-efficiency meat production system. Pigs' rapid growth rates and ability to consume diverse feedstocks make them crucial in meeting the protein demands of growing populations.

## **Wars: Conflict and Transformation**

Wars have shaped human history profoundly, influencing political boundaries, social structures, and cultural identities. The mention of "wars" alongside cows and pigs may initially seem incongruous, but it highlights how agricultural resources and livestock have often been central to conflict.

## **Livestock and Resource Conflicts**

Throughout history, disputes over grazing land, water sources, and livestock ownership have led to violent confrontations. For example, in pastoral regions of Africa and Central Asia, conflicts between herding communities often revolve around cattle and pig farming territories.

Wars have also disrupted agricultural production, leading to famine, displacement, and economic instability. The interplay between livestock management and warfare is evident in historical accounts where armies targeted livestock to weaken opponents.

## **Psychological and Societal Impacts of War**

War's influence extends beyond immediate combat. The devastation affects rural communities dependent on cows and pigs, disrupting traditional farming practices. The loss of livestock can devastate livelihoods, triggering long-term socioeconomic consequences.

Moreover, the trauma of war often permeates cultural expressions, including folklore and myth, where animals like cows and pigs might symbolize resilience or loss.

## **Witches: Folklore, Fear, and Social Control**

The concept of witches introduces an intriguing dimension to this discourse, linking superstition, gender dynamics, and societal anxieties.

## Historical Witch Hunts and Their Societal Contexts

Witch hunts, particularly in early modern Europe and colonial America, were often fueled by fear of the unknown, social tensions, and scapegoating. Accusations frequently targeted women who were healers, midwives, or simply non-conformists.

Interestingly, livestock sometimes featured in these narratives, with animals like black cats or even pigs alleged to be familiars or enchanted creatures associated with witches. The symbolic association between witches and animals underscores the blurred lines between human and animal realms in folk beliefs.

## Modern Interpretations and Cultural Representations

In contemporary culture, witches have been reinterpreted as symbols of empowerment, resistance, and alternative spirituality. This shift contrasts with historical depictions and aligns with broader societal changes regarding gender and power structures.

The portrayal of witches alongside cows and pigs in media—such as in fantasy literature and video games—often explores themes of nature, magic, and the tension between civilization and the wild.

## The Interconnection of Cows, Pigs, Wars, and Witches in Popular Media

One of the most notable modern references to these four elements is the indie video game "Cows, Pigs, Wars and Witches," which uses satire and allegory to comment on social conflict, resource management, and superstition.

## Game Mechanics Reflecting Real-world Themes

The game combines strategy and role-playing elements, where players manage livestock, navigate conflicts, and interact with mystical forces. This blend mirrors real-world complexities—balancing economic needs, managing disputes, and grappling with cultural beliefs.

Such media representations serve as a microcosm, illustrating how cows and pigs are not just commodities but also cultural signifiers, while wars and witches symbolize human struggles over power, survival, and meaning.

## Educational and Analytical Value

Beyond entertainment, these thematic integrations encourage players and audiences to reflect on historical patterns, ethical considerations in agriculture, and the persistence of superstition in modern societies.

They also highlight how storytelling can bridge disparate concepts—linking

tangible realities like farming with intangible fears and conflicts.

## Conclusion: The Enduring Relevance of Cows, Pigs, Wars, and Witches

The phrase "cows pigs wars and witches" captures a confluence of themes that resonate across history, culture, and contemporary discourse. Cows and pigs embody human dependence on animals for sustenance and economic stability, while wars represent the enduring presence of conflict over resources and power. Witches symbolize the social dynamics of fear, control, and transformation.

Together, these elements reveal insights into human civilization's complexities—how we interact with the natural world, confront conflict, and negotiate belief systems. Whether examined through historical records, cultural studies, or modern media, the interplay of cows, pigs, wars, and witches offers a rich field for ongoing exploration and understanding.

## Cows Pigs Wars And Witches

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**cows pigs wars and witches: Cows, Pigs, Wars & Witches** Marvin Harris, 1974 This book challenges those who argue that we can change the world by changing the way people think. The author shows that no matter how bizarre a people's behavior may seem, it always stems from concrete social and economic conditions. It is by isolating and identifying these conditions that we will be able to understand and cope with some of our own apparently senseless life styles. In a devastating attack on the shamans of the counterculture, the author states the case for a return to objective consciousness and a rational set of political commitments.

**cows pigs wars and witches: Cows, Pigs, Wars and Witches** Marvin Harris, 1977

**cows pigs wars and witches: Cows, Pigs, Wars, and Witches** Marvin Harris, 2011-07-13 One of America's leading anthropologists offers solutions to the perplexing question of why people behave the way they do. Why do Hindus worship cows? Why do Jews and Moslems refuse to eat pork? Why did so many people in post-medieval Europe believe in witches? Marvin Harris answers these and other perplexing questions about human behavior, showing that no matter how bizarre a people's behavior may seem, it always stems from identifiable and intelligible sources.

**cows pigs wars and witches: Handbook of Sociological Theory** Jonathan H. Turner, 2006-05-17 Sociology is experiencing what can only be described as hyperdifferentiation of theories - there are now many approaches competing for attention in the intellectual arena . From this perspective, we should see a weeding out of theories to a small number, but this is not likely to occur because each of the many theoretical perspectives has a resource base of adherents. As a result, theories in sociology do not compete head on with each other as much as they coexist. This seminal reference work was brought together with an eye to capturing the diversity of theoretical

activity in sociology - specifically the forefront of theory. Contributors describe what they themselves are doing right now rather than what others have done in the past. The goal of this volume is to allow prominent theorists working in a variety of traditions - who wouldn't usually come together - to review their work. The chapters in this volume represent a mix of theoretical orientations and strategies, but these theories are diverse and represent the prominent theoretical discussions in sociology today. Some areas included are: Section I: Theoretical Methodologies and Strategies Section II: The Cultural Turn in Sociological Theorizing Section III: Theorizing Interaction Processes Section IV: Theorizing from the Systemic and Macrolevel Section V: New Directions in Evolutionary Theorizing Section VI: Theorizing on Power, Conflict, and Change Section VII: Theorizing from Assumptions of Rationality This handbook will be of interest to those wanting a broad spectrum and overview of late 20th - early 21st century sociological theory.

**cows pigs wars and witches: *Perspectives on Purity and Purification in the Bible*** Baruch J. Schwartz, 2008-06-01 This book is a collection of essays on purification and atonement in the Hebrew Bible that provides new insights into the discussion of these ideas by looking at the values of sociological and anthropological approaches to the topics. The collection also examines multivalence and polyvalence in ritual and asks to what extent it is possible to speak of the function or meaning of ritual, even within the highly systematic priestly texts.

**cows pigs wars and witches: *We think What We Eat*** Seth Daniel Kunin, 2004-10-05 In *We Think What We Eat*, Seth Kunin presents both an appreciation and critique of Professor Mary Douglas' classical work on Israelite food rules. He places her arguments into the context of related anthropological approaches and suggests a new interpretation of the food rules system based on a rigorous application of structuralist theory. Kunin then goes on to extend this analysis to other areas of Israelite culture. Through detailed analysis of texts from Genesis, Exodus and Judges, he demonstrates that the same structural pattern found in the first section in respect of ritual is also characteristic of the mythological material. This section of the book also takes up the issue of structural transformation. It examines the processes found as the myths move from the Israelite context to that of the rabbis, the authors of the New Testament and of the Book of Mormon. The arguments presented demonstrate that as the myths move from culture to culture diachronically and geographically while the same mythological elements are retained they are restructured and organized based on the structural needs of the new cultural context. Kunin is also interested in issues of structuralist theory. Thus, he addresses issues related to the processes of structural transformation - suggesting processes that lead to changes in structural emphasis and those relating to more significant transformations. This is volume 412 in the *Journal for the Study of the Old Testament Supplement* series.

**cows pigs wars and witches: *The Environmental Consequences of War*** Jay E. Austin, Carl E. Bruch, 2000-10-26 The environmental devastation caused by military conflict has been witnessed in the wake of the Vietnam War, the Gulf War and the Kosovo conflict. This book brings together leading international lawyers, military officers, scientists and economists to examine the legal, political, economic and scientific implications of wartime damage to the natural environment and public health. The book considers issues raised by the application of humanitarian norms and legal rules designed to protect the environment, and the destructive nature of war. Contributors offer an analysis and critique of the existing law of war framework, lessons from peacetime environmental law, means of scientific assessment and economic valuation of ecological and public health damage, and proposals for future legal and institutional developments. This book provides a contemporary forum for interdisciplinary analysis of armed conflict and the environment, and explores ways to prevent and redress wartime environmental damage.

**cows pigs wars and witches: "Mother Cow"** Marvin Harris, 1989

**cows pigs wars and witches: *The Culture Struggle*** Michael Parenti, 2011-01-04 One of America's most astute and engaging political analysts, Michael Parenti shows us that culture is a changing process and the product of a dynamic interplay between a wide range of social and political interests. Drawing from cultures around the world, Parenti shows that beliefs and practices

are readily subjected to political manipulation, and that many parts of culture are being commodified, separated from their group or communal origins, to be packaged and sold to those who can pay for them. Folk culture is giving way to a corporate market culture. Art, science, medicine, and psychiatry can be used as instruments of cultural control, and even marriage, the foundation of society, has been misused by heterosexuals across the centuries. Using vivid examples and riveting arguments throughout, ranging from the everyday to the esoteric, and penned with eloquence and irony, *The Culture Struggle* presents a collection of snapshots of our time.

**cows pigs wars and witches:** *Discussion Notes on Marvin Harris's Cows, Pigs, Wars and Witches* Joan Snedden, 1977

**cows pigs wars and witches:** Geschichte Israels und Judas im Altertum Ernst Axel Knauf, Hermann Michael Niemann, 2021-01-18 Geschichte ist nicht re-konstruierbar. Konstruieren muss man bekanntlich die Geschichte immer... Der Unterschied ist nur, ob man gut oder schlecht konstruiert. (J. Wellhausen, 1886). Dieses Buch konstruiert mit Daten, mit rationalen und kontrollierbaren Methoden. Die Autoren verbinden Jahrzehnte ihrer archäologischen Feldarbeit in Israel mit Erfahrung universitärer Lehrtätigkeit zur biblischen Exegese und der Geschichte Israels vom 13.Jh. v.Chr. bis 135 n.Chr. Ihre Schwerpunkte liegen auf geographischem Kontext, sozialen und ökonomischen Verhältnissen, Darbietung zeitgenössischer Inschriftlichen und ikonographischen Funde und biblischer Texte. Sie konstruieren den Hintergrund der Groß-Erzählung, die vor allem Angehörige der Tempel in Jerusalem und auf dem Garizim in persischer Zeit mit der Thora als religiöser Lebensbasis und kollektiver Erinnerung erarbeiteten, ergänzt durch prophetische, geschichtstheologische und weisheitliche Texte der Bibel. So bietet das Buch neueste Ergebnisse der Archäologie, der Analyse (außer-)biblischer Texte und eine Konstruktion der Geschichte Israels und Judas als Grundlagen biblischer Exegese und Theologie.

**cows pigs wars and witches: Hexenjagd** Brian P. Levack, 2009 Die Geschichte der Hexenverfolgungen von den Anfängen im frühen Mittelalter bis zum Ende im 18. Jahrhundert. Das Buch nennt die Gründe für die Hexenjagden, fragt, welche Voraussetzungen gegeben sein mußten, um zu den Verfolgten oder zu den Verfolgern zu zählen.

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**cows pigs wars and witches: Wiederkehr des „Volksgeistes“?** Roland Eckert, 2013-03-09

**cows pigs wars and witches:** *Witches* Erica Jong, 2017-08-29 The New York Times–bestselling author of *Fear of Flying* celebrates witches in a gorgeously illustrated brew of witchcraft lore, potions, secrets, and myth. With a mix of genuine fascination, passionate enthusiasm, and keen feminist insight, Erica Jong wades through a bog of myths, misinformation, historical hysteria, and contemporary Halloween costumes to offer a generous exploration and celebration of witches. From their origins as descendants of ancient goddesses to contemporary practitioners of the craft, the

evolution of the concept of “witch” has been as changeable as the centuries themselves. From evil crone to sexual seductress, they are the embodiment of both light and dark, fertility and death, divinity and paganism, baleful curses and healing cures. They have been scapegoated as the object of men’s worst fears and embraced as heroines of female empowerment. As muses, they have influenced popular culture from Shakespeare and Yeats to Anne Sexton and Ken Russell. With reverence and a hint of mischief, Jong reveals witches’ rites, rituals, and magical recipes, including authentic spells and incantations. “A steaming cauldron of beautifully illustrated prose, poetry, love potions and flying lotions” (Glamour) from the renowned author of Fanny, Witches is “nothing less than a complete transformation of our concept of witches . . . accomplishe[d] with panache in this sumptuously and provocatively illustrated book (Publishers Weekly). This ebook features an illustrated biography of Erica Jong, including rare photos and never-before-seen documents from the author’s personal collection.

**cows pigs wars and witches: New Perspectives on Witchcraft, Magic, and Demonology: Witchcraft, healing, and popular diseases** Brian P. Levack, 2001 First Published in 2002. Routledge is an imprint of Taylor & Francis, an informa company.

**cows pigs wars and witches: The Witches of Fife** Stuart MacDonald, 2014-08-01 Along the coast of Fife, in villages like Culross and Pittenweem, history records that some women were executed as witches. Nevertheless, the reality of what happened the night that Janet Cornfoot was lynched at Pittenweem is hard to grasp as one sits by the harbour watching the fishing boats unload their catch and the pleasure boats rising with the tide. How could people do this to an old woman? Why was no-one ever brought to justice? And why would anyone defend such a lynching? The task of the historian is to try to make events in the past come alive and seem less strange. The details of the witch-hunt are fascinating. Some of the anecdotes are strange. The modern reader finds it hard to imagine illness being blamed on the malevolence of a beggar woman denied charity, or the economic failure of a sea voyage being attributed to the village hag, not bad weather. Witch-hunting was related to ideas, values, attitudes and political events. It was a complicated process, involving religious and civil authorities, village tensions and the fears of the elite. The witch-hunt in Scotland also took place at a time when one of the main agendas was the creation of a righteous or godly society. As a result, religious authorities had control over aspects of people's lives which seem as strange to us today as beliefs about magic or witchcraft. It was not accidental that the witch-hunt in Scotland, and specifically in Fife, should have happened at this time. This book tells the story of what occurred over a period of a century and a half, and offers some explanation as to why it occurred.

**cows pigs wars and witches: The Evolutionary History of Witch-hunting** Steije Hofhuis, 2024-12-06 Why did early modern Europeans hunt for witches? Were these persecutions a shrewd tool to oppress women or the poor, or were they just a way of making money? Or were witch-hunters primarily driven by a genuine belief in witchcraft? The witches’ sabbath, the diabolical pact, and the nightly flight were elements in the early modern concept of witchcraft that seem to have been intelligently designed to trigger persistent witch persecutions. But in contrast to what many past historical scholars presumed, witch-hunts were not based on intelligent design. So how to explain them? This book proposes a new model: Darwinian cultural evolution. It contends that witch-hunting’s apparent design emerged from a hidden evolutionary process in which cultural variants which accidentally unleashed larger persecutions were cumulatively preserved. Witch-hunting did not so much evolve to serve human interests but to ensure its own ‘selfish’ reproduction. Historians have often compared witch persecutions to the outbreaks of contagious disease, but only as a figure of speech. But shouldn’t we take the similarities more seriously? This book argues that witch-hunting was a cultural ‘virus’ that spread at the expense of its human hosts, and thus bridges the gap between qualitative history and the burgeoning field of Darwinian cultural evolution.

**cows pigs wars and witches: Menschen und Tiere weltweit. Einblicke in besondere Beziehungen** Birgitta Huse, Irmgard Hellmann de Manrique, Ursula Bertels, 2011 „Menschen und

Tiere weltweit – Einblicke in besondere Beziehungen – wohl den meisten von uns fällt sofort eine eigene besondere Beziehung zu einem Tier ein. Wie aber sieht es damit in anderen Kulturen aus? Welche Rolle spielen Kamele im Leben von Beduinen in Ägypten? Warum werden auf Malta Vögel gejagt? Wer oder was ist eine Hybridhenne? Welche Bedeutung haben Krokodile in Geschichten in Sierra Leone? Was machen Kinder in Ghana mit Tieren? Wie sehen Vorstellungen zu tierischen Doppelgängern in Mexiko aus? Wo gibt es den „neuen Bison“? Was wäre „der Indianer“ ohne Feder? Wie können Kühe in Indien heilig sein? In diesem Buch werden anhand vieler Beispiele unterschiedliche Beziehungen zwischen Menschen und Tieren weltweit vorgestellt. Die Beiträge, die überwiegend von Ethnologinnen und Ethnologen verfasst wurden, bieten viele Ansatzpunkte (kulturelle, ökonomische, ökologische, politische) für die Beschäftigung mit Tieren. Im Sinne des Interkulturellen Lernens regt der Band zur bewussten Auseinandersetzung mit der Beziehung Mensch und Tier an.

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