

ZULF EVALUATES MY SKILL IN TAKING DOWN TYCOONS WITHOUT MONEY AT 'MEDIUM'

Taking down Tycoons without any money is a great challenge in general and in some senses it is a non-repeatable Ordeal. So first of all I want to use the Classical Mythological analogue of Ordeal of Mythical Feats. A person without much money taking down a Tycoon is Heroic—regardless of the moral charge. The Tycoon being a Good Moral Virtuous Man would change, in this abstract perspective, the nature of the Ordeal.

The Tycoon in our sights is Bill Gates. It is not of course true that I deliberately set out to conquer and take down Tycoons from childhood. In fact, I never thought that taking down Tycoons was particularly fruitful sort of ambition. But by the contingencies of Fate, I was in a position to take down the Tycoon Bill Gates, and I want to ensure that the world is aware that this is a Great Ordeal. One does not get a chance to do this sort of thing often, and I am taking on this Epic Task, just like slaying Medusa or slaying Python or any other Mythical Monster. There is little question that Bill Gates is a Monster and so there is great rationale for considering myself as the Great Epic Hero taking down the Tycoon Bill Gates. I will not go more into this and refer the dear reader to Classical Mythology especially Ancient Greek Mythology to appreciate as well as Joseph Campbell's Monomyth.

A wide range of tools, strategies, intelligent decisions, errors and sacrifice, and deep issues of Character Strengths and Virtues go into an Epic Task or Ordeal. The goal here is to totally wipe out the Tycoon and erase him from Existence and save the Human Race.

Now I like the conceptual idea of skill levels in taking down Tycoons. And I will rank my skill level as "Medium" in the Starcraft II system from Easy, Normal, Medium, etc. Now Medium is not extremely highly skilled but it is better than several levels. One of the keys here is *superior education* and *superior knowledge of History of Civilisation as well as Civilised norms*. There are other skills necessary but I have relied thus far on these two advantages I have over Bill Gates. I also have a keen sense of Republic Politics and a better *Sense of Humour*. But all these added up still my skill level is not as high as it could be and the proof is that Bill Gates has still not been wiped out of Existence yet, which is the *objective* or *goal*.

1. OPEN LETTER OF AUGUST 4 2021 US FINANCE DISCOVERS CANNIBALISM IN META OF BILL GATES

US FINANCE DISCOVERS THAT BILL GATES HAS META CUTTING NON-WHITE MEAT AND COOKING IT

Ladies and Gentlemen,

August 4 2021. US Finance discovers that Bill Gates had meta cutting (my) nonwhite meat and cooking it in my deep interior. He says "Noia and I did this" but in fact I am pretty sure Noia Efrat had nothing to do with it. Bill Gates had been obsessed with considering me 'Quarry' for a while and then used his

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power to produce this sort of concrete CANNIBALISTIC SAVAGE meta using his powers. Zulf recommends that all Civilised People and Institutions abandon Bill Gates completely and totally and wash their hands off Bill Gates in order not to be tainted by these sordid and extremely disgusting interests of Bill Gates. These are not exactly crimes; they represent a nature that is beyond the bounds of HUMAN NATURE altogether.

Thank you, ZULFIKAR MOINUDDIN AHMED

2. THE EFFECTS FOR MY DAILY LIFE

The way Bill Gates' cooking works in my Deep Interior is that he is consuming my Life Energy. This makes my body and mind feel heavy and slow and extremely uncomfortable. What is happening is that my Life Energy is being consumed and my health degenerates physically and Bill Gates has exerted his heavy machinery and power into my Deep Interior to literally cook my flesh.

3. MY OWN FEELINGS ABOUT CANNIBALISM

I am a firm devotee of Natural Rights of all Human Beings including Life, Liberty, and Pursuit of Happiness. These are obviously all violated if people decide that they ought to – by physical means or meta – consume the flesh of other people. I find it disgusting and beyond the pale of Human Nature. However, history had sporadic cases of this Unholy behaviour as you can see below in my quote from Wikipedia.

When I was a little boy in Bengal, I had many Bengali story books of scary Rakkhushahs that kidnapped and cooked all sorts of people. I had thought these were just stories for children. I had outgrown those quite quickly and gravitated towards science fiction and more serious literature of Dostoevsky and Kafka. It seems that I was too hasty in my decision as a child.

4. HISTORY OF CANNIBALISM

From Wikipedia.

Early history Cannibalism is mentioned many times in early history and literature. Herodotus in "The Histories" (450s to the 420s BCE[63]) claimed, that after eleven days' voyage up the Borysthenes (Dnieper in Europe) a desolated land extended for a long way, and later the country of the man-eaters (other than Scythians) was located, and beyond it again a desolated area extended where no men lived.[64]

The tomb of ancient Egyptian king Unas contained a hymn in praise to the king portraying him as a cannibal.[65]

The Stoic philosopher Chrysippus wrote in his treatise On Justice that cannibalism was ethically acceptable.[66]

Polybius records that Hannibal Monomachus once suggested to Hannibal Barca that he teach his army to adopt cannibalism in order to be properly supplied in his travel to Italy, although Barca and his officers could not bring themselves to practice it. In the same war, Gaius Terentius Varro once claimed to the citizens of Capua that Barca's Gaul and Spanish mercenaries fed on human flesh, though this claim seemed to be acknowledged as false.[67]

Cassius Dio recorded cannibalism practiced by the bucoli, Egyptian tribes led by Isidorus against Rome. They sacrificed and devoured two Roman officers in ritualistic fashion, swearing an oath over their entrails.[68]

According to Appian, during the Roman Siege of Numantia in the 2nd century BCE, the population of Numantia was reduced to cannibalism and suicide.[69]

Cannibalism was reported by Josephus during the siege of Jerusalem by Rome in 70 CE.[70]

Jerome, in his letter *Against Jovinianus*, discusses how people come to their present condition as a result of their heritage, and he then lists several examples of peoples and their customs. In the list, he mentions that he has heard that Attacotti eat human flesh and that Massagetæ and Derbices (a people on the borders of India) kill and eat old people.[71]

Painting of a bearded man and four children huddled on a stone floor with two large angels overhead. Ugolino and his sons in their cell, as painted by William Blake. According to Dante, the prisoners were slowly starved to death and before dying Ugolino's children begged him to eat their bodies. Reports of cannibalism were recorded during the First Crusade, as Crusaders were alleged to have fed on the bodies of their dead opponents following the Siege of Ma'arra. Amin Maalouf also alleges further cannibalism incidents on the march to Jerusalem, and to the efforts made to delete mention of these from Western history.[72] During Europe's Great Famine of 1315–17, there were many reports of cannibalism among the starving populations. In North Africa, as in Europe, there are references to cannibalism as a last resort in times of famine.[73]

The Moroccan Muslim explorer ibn Battuta reported that one African king advised him that nearby people were cannibals (although this may have been a prank played on ibn Battuta by the king to fluster his guest). Ibn Battuta reported that Arabs and Christians were safe, as their flesh was "unripe" and would cause the eater to fall ill.[74]

Cannibalism in Lithuania during Russian invasion in 1571, German plate For a brief time in Europe, an unusual form of cannibalism occurred when thousands of Egyptian mummies preserved in bitumen were ground up and sold as medicine.[75] The practice developed into a wide-scale business which flourished until the late 16th century. This "fad" ended because the mummies were revealed actually to be recently killed slaves. Two centuries ago, mummies were still believed to have medicinal properties against bleeding, and were sold as pharmaceuticals in powdered form (see human mummy confection and mummia).[76]

In China during the Tang dynasty, cannibalism was supposedly resorted to by rebel forces early in the period (who were said to raid neighboring areas for victims to eat), as well as both soldiers and civilians besieged during the rebellion of An Lushan. Eating an enemy's heart and liver was also claimed to be a feature of both official punishments and private vengeance.[77] References to cannibalizing the enemy have also been seen in poetry written in the Song dynasty (for example, in Man Jiang Hong), although the cannibalizing is perhaps poetic symbolism, expressing hatred towards the enemy.

Charges of cannibalism were levied against the Qizilbash of the Safavid Ismail.[78]

A scene depicting the Aztec god Mictlantecuhтли and ritualistic cannibalism in prehispanic Mesoamerica. Codex Magliabechiano folio 73r There is universal agreement that some Mesoamerican people practiced human sacrifice, but there is a lack of scholarly consensus as to whether cannibalism in pre-Columbian America was widespread. At one extreme, anthropologist Marvin Harris, author of *Cannibals and Kings*, has suggested that the flesh of the victims was a part of an aristocratic diet as a reward, since the Aztec diet was lacking in proteins. While most historians of the pre-Columbian era believe that there was ritual cannibalism related to human sacrifices, they do not support Harris's thesis that human flesh was ever a significant portion of the Aztec diet.[79][80][81] Others have hypothesized that cannibalism was part of a blood revenge in war.[82]

Early modern and colonial era See also: List of incidents of cannibalism § 16th–19th centuries Question book-new.svg This section relies too much on references to primary sources. Please improve this section by adding secondary or tertiary sources. (July 2014) (Learn how and when to remove this template message)

The first known depiction of cannibalism in the New World. German, ca. 1505, *People of the Islands Recently Discovered....* Woodcut by Johann Froschauer for an edition of Amerigo Vespucci's *Mundus Novus*

Dutch painter Albert Eckhout. Tapuia woman holding a severed human hand and showing a human leg in her basket. Brazil, 1641 European explorers and colonizers brought home many stories of cannibalism practiced by the native peoples they encountered, but there is now archeological and written evidence for English settlers' cannibalism in 1609 in the Jamestown Colony under famine conditions.[83]

In Spain's overseas expansion to the New World, the practice of cannibalism was reported by Christopher Columbus in the Caribbean islands, and the Caribs were greatly feared because of their supposed practice of it. Queen Isabel of Castile had forbidden the Spaniards to enslave the indigenous, but if they were "guilty" of cannibalism, they could be enslaved.[84] The accusation of cannibalism became a pretext for attacks on indigenous groups and justification for the Spanish conquest.[85] In Yucatán, shipwrecked Spaniard Jerónimo de Aguilar, who later became a translator for Hernán Cortés, reported to have witnessed fellow Spaniards sacrificed and eaten, but escaped from captivity where he was being fattened for sacrifice himself.[86] In the Florentine Codex (1576) compiled by Franciscan Bernardino de Sahagún from information provided by indigenous eyewitnesses has questionable evidence of Mexica (Aztec) cannibalism. Franciscan friar Diego de Landa reported on Yucatán instances.[87]

In early Brazil, there is reportage of cannibalism among the Tupinamba.[88] It is recorded about the natives of the captaincy of Sergipe in Brazil: "They eat human flesh when they can get it, and if a woman miscarries devour the abortive immediately. If she goes her time out, she herself cuts the navel-string with a shell, which she boils along with the secundine [i.e. placenta], and eats them both." [89] (see human placentophagy). In modern Brazil, a black comedy film, *How Tasty Was My Little Frenchman*, mostly in the Tupi language, portrays a Frenchman captured by the indigenous and his demise.

The 1913 *Handbook of Indians of Canada* (reprinting 1907 material from the Bureau of American Ethnology), claims that North American natives practicing

cannibalism included "... the Montagnais, and some of the tribes of Maine; the Algonkin, Armouchiquois, Iroquois, and Micmac; farther west the Assiniboine, Cree, Foxes, Chippewa, Miami, Ottawa, Kickapoo, Illinois, Sioux, and Winnebago; in the south the people who built the mounds in Florida, and the Tonkawa, Attacapa, Karankawa, Caddo, and Comanche; in the northwest and west, portions of the continent, the Thlingchadinneh and other Athapascan tribes, the Tlingit, Heiltsuk, Kwakiutl, Tsimshian, Nootka, Siksika, some of the Californian tribes, and the Ute. There is also a tradition of the practice among the Hopi, and mentions of the custom among other tribes of New Mexico and Arizona. The Mohawk, and the Attacapa, Tonkawa, and other Texas tribes were known to their neighbours as 'man-eaters.'" [90] The forms of cannibalism described included both resorting to human flesh during famines and ritual cannibalism, the latter usually consisting of eating a small portion of an enemy warrior. From another source, according to Hans Egede, when the Inuit killed a woman accused of witchcraft, they ate a portion of her heart. [91]

As with most lurid tales of native cannibalism, these stories are treated with a great deal of scrutiny, as accusations of cannibalism were often used as justifications for the subjugation or destruction of "savages". [citation needed] However, there were several well-documented cultures that engaged in regular eating of the dead, such as New Zealand's Māori. The very first encounter between Europeans and Māori may have involved cannibalism of a Dutch sailor. [92] In June 1772, the French explorer Marion du Fresne and 26 members of his crew were killed and eaten in the Bay of Islands. [93] In an 1809 incident known as the Boyd massacre, about 66 passengers and crew of the Boyd were killed and eaten by Māori on the Whangaroa peninsula, Northland. Cannibalism was already a regular practice in Māori wars. [94] In another instance, on July 11, 1821, warriors from the Ngapuhi tribe killed 2,000 enemies and remained on the battlefield "eating the vanquished until they were driven off by the smell of decaying bodies". [95] Māori warriors fighting the New Zealand government in Titokowaru's War in New Zealand's North Island in 1868–69 revived ancient rites of cannibalism as part of the radical Hauhau movement of the Pai Marire religion. [96]

Other islands in the Pacific were home to cultures that allowed cannibalism to some degree. In parts of Melanesia, cannibalism was still practiced in the early 20th century, for a variety of reasons—including retaliation, to insult an enemy people, or to absorb the dead person's qualities. [97] One tribal chief, Ratu Udre Udre in Rakiraki, Fiji, is said to have consumed 872 people and to have made a pile of stones to record his achievement. [98] [99] Fiji was nicknamed the "Cannibal Isles" by European sailors, who avoided disembarking there. The dense population of Marquesas Islands, Polynesia, was concentrated in the narrow valleys, and consisted of warring tribes, who sometimes practiced cannibalism on their enemies. Human flesh was called "long pig". [100] [101] W. D. Rubinstein wrote:

It was considered a great triumph among the Marquesans to eat the body of a dead man. They treated their captives with great cruelty. They broke their legs to prevent them from attempting to escape before being eaten, but kept them alive so that they could brood over their impending fate. ... With this tribe, as with many others, the bodies of women were in great demand. [4]

A late 19th-century map depicting the extent of human cannibalism. This period of time was also rife with instances of explorers and seafarers resorting to cannibalism for survival.

The survivors of the sinking of the French ship *Méduse* in 1816 resorted to cannibalism after four days adrift on a raft, and their plight was made famous by Théodore Géricault's painting *Raft of the Medusa*. After a whale sank the *Essex* of Nantucket on 20 November 1820 (an important source event for Herman Melville's *Moby-Dick*), the survivors, in three small boats, resorted, by common consent, to cannibalism in order for some to survive.[102] Sir John Franklin's lost polar expedition is another example of cannibalism out of desperation.[103] On land, the Donner Party found itself stranded by snow in the Donner Pass, a high mountain pass in California, without adequate supplies during the Mexican–American War, leading to several instances of cannibalism.[104] One notorious cannibal was mountain man Boone Helm, who was known as "The Kentucky Cannibal" for eating several of his fellow travelers, from 1850 until his eventual hanging in 1864. The case of *R. v. Dudley and Stephens* (1884) 14 QBD 273 (QB) is an English case which dealt with four crew members of an English yacht, the *Mignonette*, who were cast away in a storm some 2,600 kilometres (1,600 mi) from the Cape of Good Hope. After several days, one of the crew, a seventeen-year-old cabin boy, fell unconscious due to a combination of the famine and drinking seawater. The others (one possibly objecting) decided then to kill him and eat him. They were picked up four days later. Two of the three survivors were found guilty of murder. A significant outcome of this case was that necessity in English criminal law was determined to be no defence against a charge of murder.[105]