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Feral

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Cover
The Breed
Photographed by
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LETTER FROM THE EDITOR



Nora Kobrenik Photographed by Nora Kobrenik |
Nocturnal Animal | February 2023

Do you ever want to give in to your most basic animal instincts? Claw at the dirt, roll around in the grass, swim naked in the sea, howl at the moon, lay perfectly still and silent in the snow and feel it bury you alive? I do. Something happens to me after dark when I'm away from people. I almost revert to my childhood when I would be alone for hours in my own world. As a child I've always had an incredibly active imagination, perhaps it had something to do with being an only child and not needing anybody else to be entertained. A feral child sitting at the bottom of the sea imagining mermaids in the dark waters around me. Laying in a field in silence listening to mice scrambling about. Setting that same field on fire just to see it burn. Climbing trees like a leopard, eating only things I picked from trees and bushes. There has been no fear. I felt invincible, all mighty and all-powerful. Alone I was in control, I could mark my territory, I could throw myself in the deep water or dance in the rain. I didn't need anybody for anything.

As an adult I cherish my alone time more than almost anything else, in a room full of people I can silently retreat inside myself and my world. I can build narratives and lives, tell stories and recall moments and memories. I can watch recollections like movies projected behind my eyelids. As a child I found freedom in the country and nature, and as an adult I find it in the metropolitan cities. After dark when the city sleeps I prowls like a hungry animal, looking for something to sink my teeth into. Wanting to climb and crawl and howl and be.

This book is a dedication to all those feral children that grew up the way I did. Away from television screens and gadgets and technology who risked everything for a few moments of adrenaline and immortality. Those who howled and bit and clawed and told tall tales but always returned back to civilization when we had our fill. This is for us.

Welcome to the issue.

NORA KOBRENIK
EDITOR-IN-CHIEF AND FOUNDER



ANVILORA

PHILIPPE AUDIBERT

PARIS





NGELO  LAMBROU







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A close-up photograph of a hand dripping water into a pool of water. The water is dark blue and has many ripples. The hand is wearing a light-colored, long-sleeved shirt. The background is dark and blurry.

INTO THE GLOOM...

Photographed by Natalie Ina



















Models: Asya and Daria

















ASYA MOLOCHKOVA'S
3 ONIGHTS OF DAY





















THE HILLS HAVE EYES PHOTOGRAPHY BY STEF ASTEFANO
TIANA BROOKS TALKS CANNIBAL TRIBES OF THE WORLD















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There is evidence, both archaeological and genetic, that early Homo sapiens and archaic hominins have practiced cannibalism for hundreds of thousands of years. Human bones that have been "de-fleshed" by other humans go back 600,000 years. The oldest Homo sapiens bones (from Ethiopia) show signs of this as well. In some societies, cannibalism is a cultural norm. Consumption of a person from within the same community is called endocannibalism; ritual cannibalism of the recently deceased can be part of the grieving process or be seen as a way of guiding the souls of the dead into the bodies of living descendants. Exocannibalism is the consumption of a person from outside the community, usually as a celebration of victory against a rival tribe. Both types of cannibalism can also be fueled by the belief that eating a person's flesh or internal organs will endow the cannibal with some of the characteristics of the deceased.

Among modern humans, various groups to this very day have practiced cannibalism: *The Aghori* monks of India use herbal drugs, alcohol, and meditation as well as human flesh in their rituals. The group reportedly obtains corpses from the Ganges River, downstream from where they are set afloat by relatives unable to afford a cremation or burial. *The Asmat* people are native to New Guinea Island, and are thought to have traditionally hunted their enemies and used their skulls in cooking. Journalist Carl Hoffman wrote of the group: "They shook the brains out onto the leaf of a palm, scraped inside the skull with a knife to get every last bite, then mixed the mass with sago, wrapped the leaf up, and roasted it on the fire. "This food was special." The group is thought to

have been responsible for the 1961 death of Michael Rockefeller, a member of the Rockefeller dynasty and fifth son of future vice president Nelson Rockefeller. Rockefeller was on an expedition in the New Guinea region when the boat in which he was travelling capsized.

The Korowai are a tribe that live in West Papua in the western half of New Guinea Island. They live mostly in dense areas of rainforest, and remain isolated from much of modern world. Italian photojournalist Gianluca Chiodini said of several days he spent with the group: "I really wanted to visit one of the most genuine and remote tribes in the world. The Korowai live in the heart of the rainforest, where they're not yet exposed to the modern world, so they still maintain many of their age-old traditions." The group reportedly continues to practice witchcraft and to eat human flesh.

The Sentinelese live on North Sentinel, an island off the eastern coast of India, and are among the last truly uncontacted people in the world. They speak a unique language and have had very limited contact with the outside world. They have been described as a Stone Age tribe, and are believed to have lived on the island in isolation for up to 60,000 years. In 2018, the group killed US missionary John Allen Chau with bows and arrows after he landed on the island as part of an attempt to convert its inhabitants to Christianity. ●









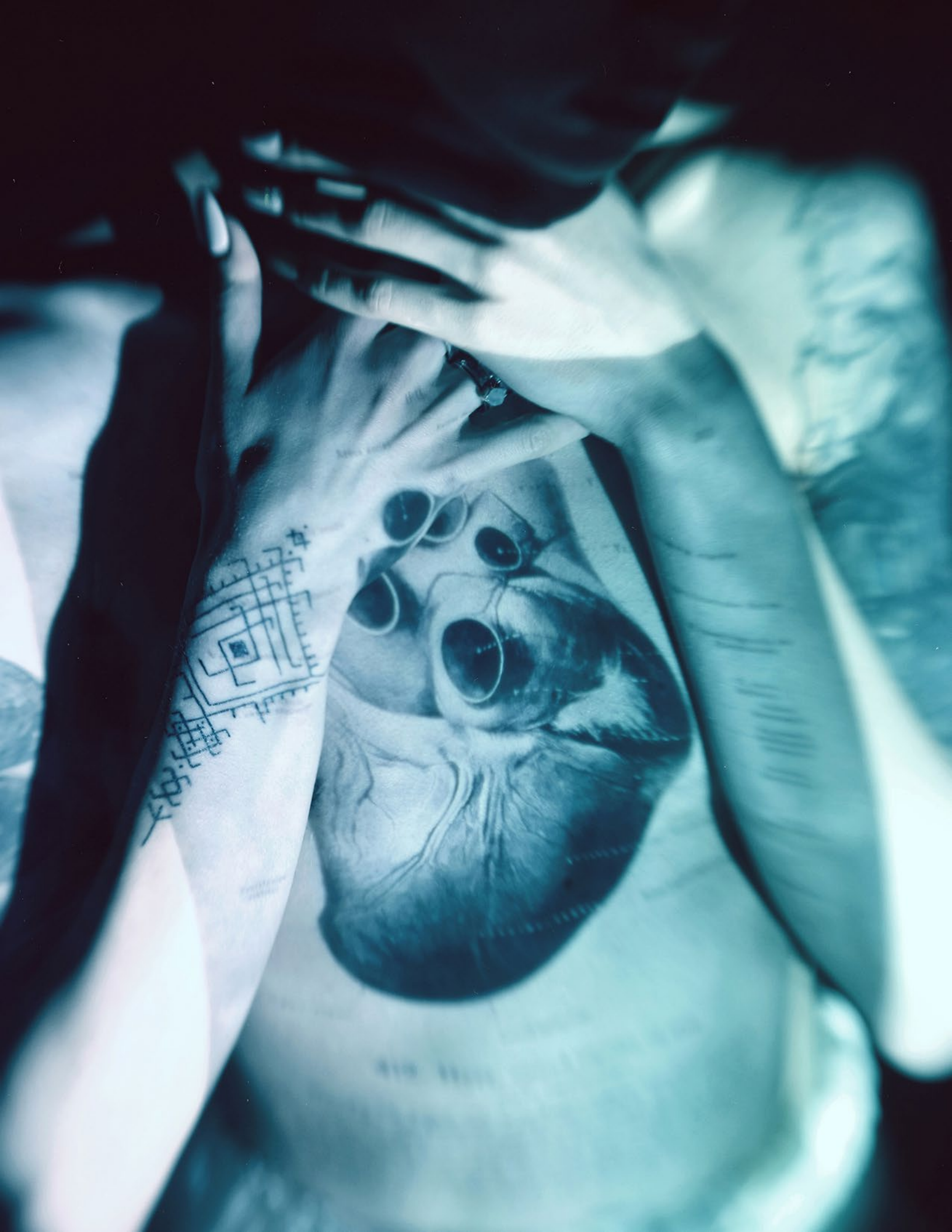


Natalie Ina's
RABID

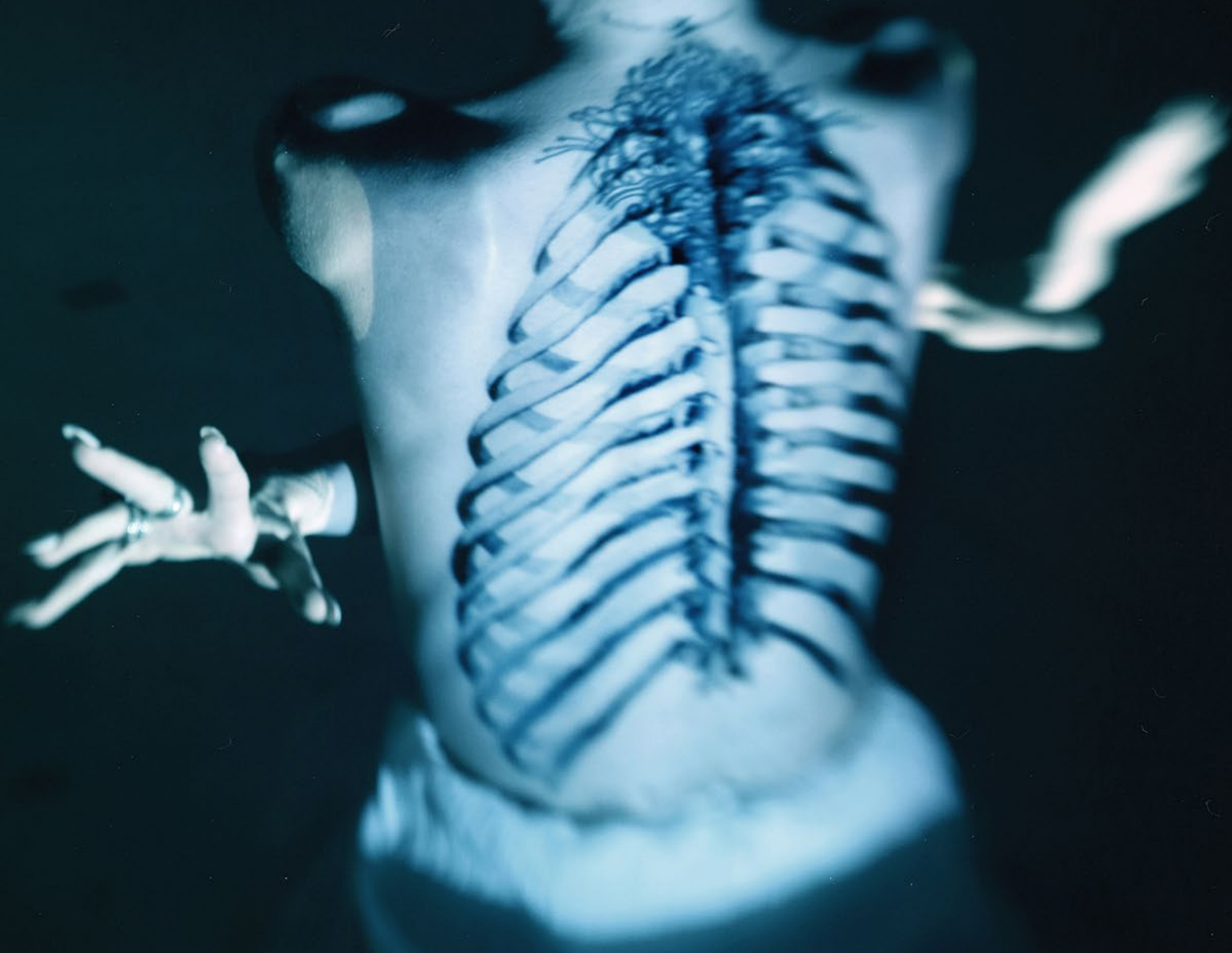
Each year, rabies causes approximately 59,000 deaths worldwide. Rabies is a zoonotic disease, caused by the rabies virus. The rabies virus, a member of the Lyssavirus genus of the Rhabdoviridae family, survives in a diverse variety of animal species, including bats, monkeys, raccoons, foxes, skunks, wolves, coyotes, dogs, mongoose, weasels, cats, cattle, domestic farm animals, ground-hogs, bears, and wild carnivores. After a rabies exposure, the rabies virus has to travel to the brain before it can cause symptoms. This time between exposure and appearance of symptoms is the incubation period. It may last for weeks to months. The incubation period may vary. The first symptoms of rabies may be similar to the flu, including weakness or discomfort, fever, or headache. There also may be discomfort, prickling, or an itching sensation at the site of the bite. These symptoms may last for days. Symptoms then progress to cerebral dysfunction, anxiety, confusion, and agitation. As the disease progresses, the person may experience delirium, abnormal behavior, hallucinations, hydrophobia (fear of water), and insomnia. The acute period of disease typically ends after 2 to 10 days. Once clinical signs of rabies appear, the disease is nearly always fatal, and treatment is typically supportive. Less than 20 cases of human survival from clinical rabies have been documented.

In the zombie films 28 Days Later and I Am

Legend, an unstoppable viral plague sweeps across humanity, transforming people into mindless monsters with cannibalistic tendencies. Though dead humans can't come back to life, certain viruses can induce such aggressive, zombie-like behavior; rabies being one of them. Samita Andreansky, a virologist at the University of Miami's Miller School of Medicine in Florida alleges that combining rabies with the ability of a flu virus to spread quickly through the air, and you might have the makings of a zombie apocalypse. If the genetic code of the rabies virus experienced enough changes, or mutations, its incubation time could be reduced dramatically; scientists say leading to the movie-like reanimation of the infected. Many viruses have naturally high mutation rates and constantly change as a means of evading or bypassing the defenses of their hosts. "All rabies has to do is go airborne, and you have the rage virus" like in 28 Days Later, Max Mogk, head of the Zombie Research Society (yes, that's a real thing) says. And while it's highly unlikely for the mutation to occur naturally it is entirely plausible to engineer it in the lab. On this note I'm going to end this article thus our government get any ideas. ●











BONES AND ALL

























Prior to the 1600s, feral and wild children stories were usually limited to myths and legends. In those tales, the depiction of feral children included hunting for food, running on all fours instead of two, and not knowing language. They are sometimes the subjects of folklore and legends, typically portrayed as having been raised by animals. While there are many cases of children being found in proximity to wild animals, there is no credible evidence for animals feeding or caring for children. The behaviors described as being "like an animal" have been found to be the result of misdiagnosed conditions such as autism, deafness, or intellectual disability. Some persistent conditions are the result of the children missing the critical period for neurological development. Philosophers and scientists of the world became interested in the concept of such children, and began to question if these children were part of a different species from the human family. There is little scientific knowledge about feral children. One of the best-documented cases has supposedly been that of sisters Amala and Kamala, described by Reverend J. A. L. Singh in 1926 as having been "raised by wolves" in a forest in India.

French surgeon Serge Aroles, however, has persuasively argued that the case was a fraud, perpetrated by Singh in order to raise money for his orphanage. Child psychologist Bruno Bettelheim states that Amala and Kamala were born mentally and physically disabled. Yet other scientific studies of feral children exist. Here are 5 examples of such children:

1. Marcos Rodríguez Pantoja (c. 1946, Sierra Morena, Spain) lived for 12 years with wolves in the mountains of Southern Spain. He was discovered at age 19.
2. Saturday Mthiyane (or Mifune) (1987), a boy of around five, was found after spending about a year in the company of monkeys in KwaZulu-Natal, South Africa. At the age of around 17, he could still not talk, and still walked and jumped like a monkey. He never ate cooked food and refused to share or play with other children.
3. Oxana Malaya was an eight-year-old Ukrainian girl who lived with Black Russian Terriers for





Her parents, who were alcoholics, neglected her. The three-year-old, looking for warmth and comfort, crawled into the make shift dog house and snuggled in with the dogs. Her behavior imitated dogs more than humans. She walked on all fours, bared her teeth, and barked. She was removed from her parents' custody by the social services. As she lacked human contact she did not know any words besides "yes" and "no". Upon adulthood, Oxana has been taught to subdue her dog-like behavior. She learned to speak fluently and intelligently and works at the farm milking cows, but remains somewhat intellectually impaired.

4. Ivan Mishukov, a six-year-old boy born in Reutov, Russia, was rescued by the police in

1998 from wild dogs, with which he lived for two years. He ran from his mother and her abusive alcoholic boyfriend at the age of four. He earned the dogs' trust by giving them food and in return the dogs protected him. The boy had risen to being "alpha male" of the pack.

5. A 14-year-old boy also known as the sheep boy (2009) was found in Kyrgyzstan living in a sheep flock. Sheep raised him for 8 years. He had no communication skills and could not use the toilet. His parents left to find work and he was left with his grandmother who took care of him until her death. ●











SAVAGELAND
PHOTOGRAPHED BY ASYA MOTOCHKINA
JEN RUANE ON HOMELESS COUTURE



OVA



















In 2001's "Zoolander," a satirical look at modeling and high fashion, viewers were introduced to a clothing line called "Derelict" (and was actually a parody of John Galliano's contentious Spring 2000 collection for Dior), which featured really, really ridiculously good looking models wearing trash bags and duct tape. The line's designer, Jacobim Mugatu (Will Ferrell) convinces Derek Zoolander (Ben Stiller) that becoming the face of the Derelict line will skyrocket his career, emphasizing that the line is "a way of life inspired by the very homeless, the vagrants." The absurdity of Zoolander isn't so far off from modern fashion design. Many have argued — and continue to say — that the ongoing trend of clothing designers marketing extravagantly priced distressed clothing as "homeless chic" is offensive and representative of a less-than-empathetic consumer base. Fetishizing homelessness is unfortunately not a new thing in the fashion industry. The aforementioned Dior show saw newspaper-clad models adorned with empty bottles of whiskey take to the catwalk. Galliano was supposedly inspired by the way Paris' homeless protected themselves from bad weather but didn't escape criticism — especially when the show coincided with a series of shelter raids in New York at the time. In 2017 Vetements debuted a new collection consisting entirely of stereotypes seen on a typical Parisian street. Along with a bouncer, punk and secretary, a 'vagabond' emerged. Carrying a sleeping bag blaring the Vetements logo, the collective's version of a homeless person loosely

fastened his coat with a tie and donned a moth eaten jumper emblazoned with the EU flag. Interestingly, Demna Gvasalia who was the creative designer of Vetements at the time and the company, as a whole weren't criticized for their choice. Instead, they were applauded for revolutionizing couture and the homeless scandal was conveniently forgotten. It's not the first high-fashion entity to glorify tattered and worn garments — and it certainly won't be the last. Celebrities have been dressing in a style described as "homeless chic" for years now. Most agree that it began with Galliano's Dior in 2000. Then there was Mary-Kate Olsen, followed by Vivienne Westwood's fall 2010 runway show in which models wore makeup to look frostbitten and carried plastic bags on the runway. Public School's Fall 2016 line featured tattered, oversized hoodies and ripped pants. And then there was Kanye West.

His Yeezy lines featured many different styles of clothing, but his sweaters have been particularly noted for their frayed, baggy and costly nature. Though you'd have a hard time finding an authentic Yeezy sweater now — they tend to sell out quickly — they ran for about \$3,000 when they first came out. Covid-19 Pandemic was the final nail in the coffin of "homeless couture", now anything goes. ●
















A photograph of a person lying on their back in a field of green grass and plants. The person is wearing a dark-colored top. The image is overlaid with white cursive text that reads "The Breed Photographed by Natalie Qua".

The Breed
Photographed by
Natalie Qua









































wild
Photography

by Nelly Sattler
Story by Laurie Silvey







W ithin eco circles, 'rewilding' as a term has been long used to describe a type of hands-off, nature-first conservation that attempts to restore natural processes and wildlife to landscapes decimated by human intervention. But now those who have chosen to live in symbiosis with nature in an effort to 'rewild' themselves, their desires and expectations of modern life have appropriated the concept. The search for 'truth' in life has preoccupied philosophers for centuries. In the 1700s, Edmund Burke explored the idea of the sublime and where it could be found; his thinking gave rise to the Romantic movement in art and literature, which expressed the idea that greatness, whether physical, moral, intellectual, metaphysical, aesthetic or spiritual, resides in the power of nature. And we perhaps all still share a sense that it is only when faced with such power, when we confront a terrifying cliff edge, a violent waterfall or a deep forest lit by nothing but the stars, that we can see our own problems in any kind of perspective. From the 20th century onwards, the cause of our ongoing existential malaise has been sought elsewhere – from our diet to the collapse of the nuclear

family to the rise of social media. Only now are we coming back to the idea that the secret to happiness could lie tangled in the rampant wilds of our world.

Some men and women have found ways to reconcile themselves with the wilderness and our animal instincts via embracing what made us wild in the first place. Adrenaline. The sense of absolute freedom of a free-fall, with nothing but air cushioning you, the momentary believe that you too can soar like a bird of prey. The speed of a wild steed beneath you and the freedom you feel of charging through the waters of the Caribbean and the pack of wild horses that you're now a part of. Being engulfed in waters and watching the marine world come alive, become a silent observer and a member of the school. A world so unlike your own yet so familiar. Those are the moments where we are more animals than man and it's what helps us reset and become better versions of ourselves. Better humans. ●











PAOLO BARRETTA PRESENTS
SILENCE OF THE LAMB
MARTINA GOULDING ON FEMALE VIOLENCE













C harm, lies, manipulation, and a lack of remorse—these are the marks of a psychopath. Such people understand social rules but prioritize their own self-interest. Until the 2000s, most research on psychopathy used male participants, assuming that the findings would transfer to females. That assumption was only partly correct. Callous and opportunistic, female psychopaths are the rarest of a rare breed. Though they share much with their male counterparts, they may be even better equipped to elude detection. Male and female psychopaths show similarities on core characteristics such as lack of empathy and remorse. But the ways in which psychopaths process information, make decisions, and behave appear to differ between the sexes. Female psychopaths are typically less violent than males.

While the evidence on gender differences is mixed, females who develop the disorder may show it through verbal and relational aggression—perhaps harming someone socially

through gossip or ostracism. Female psychopaths appear to have a stronger need for others' approval, worse self-image, and more anxiety relative to males. They might use flirtation and sexual behavior, feign suicide attempts, or pretend to be the victim of an assault to get what they want. When females do become violent, the nature of the violence tends to differ from that committed by men. Males tend to be motivated by sex or strivings for domination and power over victims; females tend to be driven more by profit, notoriety, or some other practical end. Violent male psychopaths often harm strangers. But it's worth noting that when psychopathic females are serial killers, they typically target family members. Females do not tend to sadistically torture their victims, but to instead kill them expeditiously. ●











The Great Red Dragon
and the Woman Clothed
with the Sun
Photography by Ging Cheong

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PRODUCER- TSAICHENG-KU
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FILM EDITOR-BAYLEEPRODUCTION
HAIR ARTIST-TSALCHENG-KU/
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MUAMUA









Delphine-Charlotte Parmentier
Paris



hellen van berkel

HEARTMADE PRINTS



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BENNY S

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SETTI

ITALY



Nora's *Deities*



2.




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3.

1. Gauge 81 Shiroi Silk maxi dress
2. Cult Gaia Ark Mini bag
3. Tijuca National Park
4. Food for thought: Satyricon Rio
5. Museu do Amanhã
6. Visit: Rio de Janeiro, Brazil
7. Aris Moore art
8. Mignonne Gavigan earrings
9. Farm Rio bathing suit

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4.



9.



8.



7.



6.



Museu do **Amanhã**

5.

icon
Desde 1983



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MARCH 2023

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