

Trading Souls Europes Transatlantic Trade In Africans

The quest for a theological connection with the heinous transatlantic chattel slave trade in Africans is an academically and intellectually lignum vitae nut to crack. It must be cracked by all means necessary to do a measured dose of justice to the subject of the slave trade that British academic and encomium scholars have been treating for centuries with impunity that it has no relevance theologically and philosophically, ignoring the historical and racial facts that British proslavery groups defended and opposed the abolition of the brutal and immoral forced enslavement of Africa on biblical grounds with a bent theology and misleading hermeneutics. (The notebook of Rev. Dr. James Ramsay is a solid evidence of how British proslavery movement operated.) This attitude was false, groundless, deceptive, and above all, a massive cover-up of the iniquities and abomination of the slave trade in Africa by an extraordinary committee of presidium syndication, which I shall deal with during the evolution of this significant thesis.

The process of terminating the European Transatlantic Trade in Africans (TTA) was long and drawn-out. Although Africans, including the enslaved had long resisted its operation, abolition has traditionally been presented as a benevolent act by the British state acting under pressure from the intellectual classes and humanitarian activists. But the campaign to end the TTA cannot be separated from the resistance struggle of the Africans themselves. In *Saving Souls: The Struggle to end the Transatlantic Trade in Africans*, the companion volume to *Trading Souls*, noted Caribbean historians Hilary Beckles and Verene Shepherd trace the African experience from capture, the horrors of the Middle Passage to liberation. Their story emphasises the contributions of the victims of the enslaved even while acknowledging the critical role of the British abolitionists. Readers will learn about: The structure and conduct of the trade in African people Details of the resistance of Africans to capture, sale and transportation The abolition movement involving black and white, enslaved and free, male and female, Christian and non-Christian activists Legacies of the 1807 Act The final Abolition Acts, namely the 1805 1806 Order-in-Council and the 1807 Act are included as appendices for easy reference."

In 2007 English Heritage commissioned initial research into links with transatlantic slavery or its abolition amongst families who owned properties now in its care. This was part of the commitment by English Heritage to commemorate the bicentenary of the abolition of the British transatlantic slave trade with work that would make a real difference to our understanding of the historic environment in the longer term. The research findings and those of other scholars and heritage practitioners were presented at the 'Slavery and the British Country House' conference which brought together academics, heritage professionals, country house owners and community researchers from across Britain to explore how country houses might be reconsidered in the light of their slavery linkages and how such links have been and might be presented to visitors. Since then the conference papers have been updated and reworked into a cutting edge volume which represents the most current and comprehensive consideration of slavery and the British country house as yet undertaken.

Providing a survey of colonial American history both regionally broad and "Atlantic" in coverage, *Converging Worlds* presents the most recent research in an accessible manner for undergraduate students. With chapters written by top-notch scholars, *Converging Worlds* is unique in providing not only a comprehensive chronological approach to colonial history with attention to thematic details, but a window into the relevant historiography. Each historian also selected several documents to accompany their chapter, found in the companion primary source reader. *Converging Worlds: Communities and Cultures in Colonial America* includes: timelines tailored for every chapter chapter summaries discussion questions lists of further reading, introducing students to specialist literature fifty illustrations. Key topics discussed include: French, Spanish, and Native American experiences regional areas such as the Midwest and Southwest religion including missions, witchcraft, and Protestants the experience of women and families. With its synthesis of both broad time periods and specific themes, *Converging Worlds* is ideal for students of the colonial period, and provides a fascinating glimpse into the diverse foundations of America. For additional information and classroom resources please visit the *Converging Worlds* companion website at www.routledge.com/textbooks/9780415964999.

Homologated by the Churches and Intellectuals in the Seventeenth-Nineteenth Century a Critical Study

Shaking Foundations: A Sociological, Theological, Psychological Study

High on the Hog

Birmingham, the Transatlantic Slave Trade and the Caribbean

Mutual Discoveries and First Encounters

New Perspectives on European Fortifications

Saving Souls

These essays reexamine European forts in West Africa as hubs where different peoples interacted, negotiated and transformed each other socially, politically, culturally, and economically. This collection brings together scholars of history, archaeology, cultural studies, and others to present a nuanced image of fortifications, showing that over time the functions and impacts of the buildings changed as the motives, missions, allegiances, and power dynamics in the region also changed. Focusing on the fortifications of Ghana, the authors discuss how these structures may be interpreted as connecting Ghanaian and West African histories to a multitude of global histories. They also enable greater understanding of the fortifications' contemporary use as heritage sites, where the Afro-European experience is narrated through guided tours and museums.

"Cyrus Francis Perkins, a white Jamaican (of Canadian descent), lived through the period of Jamaica's history during which the colony was undergoing the transition from slavery to emancipation. The resulting story is, thus, rich in historically insightful details which bring that era to life and which make the book a valuable resource for scholars of Caribbean history. Revealed here are interesting tit-bits about the relationship between slave and master, the daily life on the sugar plantations, the business transactions involved, the depiction of the culture of the African slaves, the Maroon resistance and varied perspectives on the abolition of slavery." "But apart from its historic dimensions, Busha's Mistress is a satisfying ageless story of romance and heartbreak. The book recounts the tale of Catherine, the slave concubine of a cruel white overseer on the Greenside Estate, near Falmouth on Jamaica's north coast. This young beauty's adventures begin with her flight from the estate where she finds refuge with friends who eventually smuggle her off the island to England. Her story continues with her travels and experiences in England, and culminates in her return to Jamaica where she delivers a final act of love."--BOOK JACKET.

Mehr als 400 Jahre lang erlitten schwarzafrikanische Männer, Frauen und Kinder während des transatlantischen Sklavenhandels schlimmste Formen der Versklavung und Erniedrigung durch Katholiken und das westliche Christentum. Damals wie heute glaubte niemand an die tiefe Verwicklung der Kirche und des Papsttums in den schwarzafrikanischen Holocaust. Trotz jüngster Behauptungen des päpstlichen Officiums in Rom, wonach die Päpste jegliche Form von Sklaverei verurteilten, so auch im Falle der Versklavung von Schwarzafrikanern, verweisen neuere Studien innerhalb dieses Forschungsfeldes auf das Gegenteil. Die Kirche und die Päpste nahmen vielmehr zentrale Rollen in diesem schlimmsten Verbrechen gegen die Schwarzafrikaner seit Beginn der schriftlichen Dokumentation ein. Mithilfe zahlreicher päpstlicher Bullen aus den Geheimarchiven des Vatikans und einer Vielzahl an königlichen Dokumenten aus dem portugiesischen Nationalarchiv in Lissabon, strebt der vorliegende Band eine kritische und analytische Untersuchung dieses Aspekts des transatlantischen Sklavenhandels an, der über so viele Jahre von den westlichen Historikern und Gelehrten verschleiert wurde. For over 400 years, Black African men, women and children suffered the worst type of enslavement and humiliation from the hands of Catholics and other Western Christians during the transatlantic slave trade. Before now, no one could ever believe that the Popes of the Church were deeply involved in this Holocaust against Black African people. Despite the claims made by the hallowed papal office in Rome in recent years that the Popes condemned the enslavement of peoples wherever it existed including that of Black Africans, recent researches in these fields of study have proved the contrary to be true. The Church and her Popes were rather among the major "role players" in this worst crime against Black Africans in recorded history. With the help of a considerable number of papal Bulls from the Vatican Secret Archives and a great amount of Royal documents from the Portuguese National Archives in Lisbon, the present book is aiming to undertake a critical and analytical inquiry of this aspect of the transatlantic slavery that has been kept in the dark for so many years by the Western historians and scholars. The results of this studious but fruitful academic inquiry are laid bare in this notable work of the 21st century. Pius Onyemehi Adiele is a Catholic priest of Ahiara Diocese Mbaise and an alumnus of Seat of Wisdom Seminary Owerri and Bigard Memorial Seminary Enugu in Nigeria. He obtained his licentiate in Theology from the famous University of Münster and his doctoral degree in Church History from the renowned University of Tübingen in Germany. At present, he is a research fellow in the areas of African Church History and Enslavement of peoples as well as the pastor in charge of the merged parishes of Lauchheim, Westhausen, Lippach, Röttingen and Hülen in Germany. It's an awful story. It's an awful story. Why do you want to bring this up now?--Chief Awusa of Atorkor For centuries, the story of the Atlantic slave trade has been filtered through the eyes and records of white Europeans. In this watershed book, historian Anne C. Bailey focuses on memories of the trade from the African perspective. African chiefs and other elders in an area of southeastern Ghana-once famously called "the Old Slave Coast"-share stories that reveal that Africans were traders as well as victims of the trade. Bailey argues that, like victims of trauma, many African societies now experience a fragmented view of their past that partially explains the blanket of silence and shame around the slave trade. Capturing scores of oral histories that were handed down through generations, Bailey finds that, although Africans were not equal partners with Europeans, even their partial involvement in the slave trade had devastating consequences on their history and identity. In this unprecedented and revelatory book, Bailey explores the delicate and fragmented nature of historical memory. From the Trade Paperback edition. Reparations for Slavery in International Law

Colonialism in Global Perspective

The Peculiar Institution

a resource book for managers of sites and itineraries of memory

Suppression of the African Slave-Trade to the United States of America

The Struggle to End the Transatlantic Trade in Africans

Busha's Mistress, Or, Catherine the Fugitive

Well-documented classic examines the South's plantation economy and its influence on the slave trade, the role of Northern merchants in financing the slave trade during the 19th century, and much more.

Curtin combines modern research and statistical methods with his broad knowledge of the field to present the first book-length quantitative analysis of the Atlantic slave trade. Its basic evidence suggests revision of currently held opinions concerning the place of the slave trade in the economies of the Old World nations and their American colonies. "Curtin's work will not only be the starting point for all future research on the slave trade and comparative slavery, but will become an indispensable reference for anyone interested in Afro-American studies."—Journal of American History "Curtin has produced a stimulating monograph, the product of immaculate scholarship, against which all past and future studies will have to be judged."—Journal of American Studies "Professor Curtin's new book is up to his customary standard of performance: within the limits he set for himself, The Atlantic Slave Trade could hardly be a better or more important book."—American Historical Review

From the 'transatlantic slave trade' to the maangamizi -- The maangamizi and the making of international law -- Adjudicating the 'past' : the impact of time on reparability -- Towards a theory of reparatory justice -- Expanding understandings of reparatory justice through multiple modalities of redress --The causal chains connecting historical enslavement and contemporary redress -- Reparatory justice in transition.

"The Transatlantic Trade in Africans (TTA) has no equal in the annals of modern history in terms of the scope and depth of suffering experienced by its victims, mostly at the hands of European traders and enslavers. Yet, denial and silence continue to surround this human tragedy. Hilary Beckles and Verene Shepherd, two of the Caribbean's most distinguished historians, make extensive use of the research by scholars from Europe, Africa and the Americas to describe the trade and analyse its impact on African, European and Caribbean societies in language and style that makes the information accessible and comprehensible for school students and the general reader. Readers will gain an appreciation of: The role of slavery from ancient to modern times and its development in African societies The contribution of African scholars and intellectuals in the pre-slavery period and how the trade bled the continent of valuable intellectual and technical resources The institution of slavery from an economic perspective, through an examination of the business aspects of the development of the TTA The physical and psychological consequences of the Middle Passage on Africans The trade in Africans as a business with examples of companies, individuals and nations that were active participants The contributions of the TTA to the economic development of the West and the underdevelopment of African societies. Trading Souls, like its companion volume Saving Souls, is a reflection upon a history that was terrible and turbulent and tries to make sense of the silence and denial even as it seeks to break it. " The Quest for a Theological Connection with the (African Holocaust) Transatlantic Chattel Slave Trade in Africans Europeanized Christianity Is Fractured

Trading Souls

Converging Worlds

African Voices on Slavery and the Slave Trade: Volume 1, The Sources

Transatlantic Enslavement, the Maangamizi, and the Making of International Law

Livestock, Sugar and Slavery

A stunning behind-the-curtain look into the last years of the illegal transatlantic slave trade in the United States "A remarkable piece of scholarship, sophisticated yet crisply written, and deserves the widest possible audience."--Eric Herschthal, New Republic "Engrossing. . . . Astonishingly well-documented. . . . A signal contribution to U.S. antebellum historiography. Highly recommended for U.S. Middle Period, African American, and Civil War historians, and for all general readers."--Library Journal, Starred Review Long after the transatlantic slave trade was officially outlawed in the early nineteenth century by every major slave trading nation, merchants based in the United States were still sending hundreds of illegal slave ships from American ports to the African coast. The key instigators were slave traders who moved to New York City after the shuttering of the massive illegal slave trade to Brazil in 1850. These traffickers were determined to make Lower Manhattan a key hub in the illegal slave trade to Cuba. In conjunction with allies in Africa and Cuba, they ensnared around two hundred thousand African men, women, and children during the 1850s and 1860s. John Harris explores how the U.S. government went from ignoring, and even abetting, this illegal trade to helping to shut it down completely in 1867.

Kris Manjapra weaves together the study of colonialism over the past 500 years, across the globe's continents and seas. This captivating work vividly evokes living human histories, introducing the reader to interlocking pasts and ongoing legacies of colonialism through the study of: war, conquest, militarization, extractive economies, migration and diaspora, racialization, biopolitical management, and unruly and creative responses and resistances. He describes some of the most salient political, social, and cultural constellations of our present across the Americas, Africa, Asia, and Europe. By exploring the dissimilar, yet entwined, histories of settler colonialism, racial slavery, and empire across Asia, Manjapra exposes the enduring role of colonial force and freedom struggle in the making of our modern world.

The incredible true story of the last ship to carry enslaved people to America, the remarkable town its survivors founded after emancipation, and the complicated legacy their descendants carry with them to this day—by the journalist who discovered the ship's remains. Fifty years after the Atlantic slave trade was outlawed, the Clotilda became the last ship in history to bring enslaved Africans to the United States. The ship was scuttled and burned on arrival to hide evidence of the crime, allowing the wealthy perpetrators to escape prosecution. Despite numerous efforts to find the sunken wreck, Clotilda remained hidden for the next 160 years. But in 2019, journalist Ben Raines made international news when he successfully concluded his obsessive quest through the swamps of Alabama to uncover one of our nation's most important historical artifacts. Traveling from Alabama to the ancient African kingdom of Dahomey in modern-day Benin, Raines recounts the ship's perilous journey, the story of its rediscovery, and its complex legacy. Against all odds, Africatown, the Alabama community founded by

the captives of the Clotilda, prospered in the Jim Crow South. Zora Neale Hurston visited in 1927 to interview Cudjo Lewis, telling the story of his enslavement in the New York Times bestseller *Barracoon*. And yet the haunting memory of bondage has been passed on through generations. Clotilda is a ghost haunting three communities—the descendants of those transported into slavery, the descendants of their fellow Africans who sold them, and the descendants of their American enslavers. This connection binds these groups together to this day. At the turn of the century, descendants of the captain who financed the Clotilda's journey lived nearby—where, as significant players in the local real estate market, they disenfranchised and impoverished residents of Africatown. From these parallel stories emerges a profound depiction of America as it struggles to grapple with the traumatic past of slavery and the ways in which racial oppression continue to this day. And yet, at its heart, *The Last Slave Ship* remains optimistic—an epic tale of one community's triumphs over great adversity and a celebration of the power of human curiosity to uncover the truth about our past and heal its wounds.

In *Europeans and Africans* Michał Tymowski analyses the cultural and organizational aspects of contacts of both sides on the West African coast in the 15th and early 16th centuries, and the creation of the image of 'other' – African for Europeans, and European for Africans.

The True Story of How Clotilda Was Found, Her Descendants, and an Extraordinary Reckoning

A Stirring Romance of the Days of Slavery in Jamaica

A Fire Bell in the Past

Shadows of Empire in West Africa

Europe's Transatlantic Trade in Africans

Contested Terrain in Colonial Jamaica

Beyond the Silence and the Shame

New York Times bestseller Now a Netflix Original Series The grande dame of African American cookbooks and winner of the James Beard Lifetime Achievement Award stakes her claim as a culinary historian with a narrative history of African American cuisine. Acclaimed cookbook author Jessica B. Harris has spent much of her life researching the food and foodways of the African Diaspora. *High on the Hog* is the culmination of years of her work, and the result is a most engaging history of African American cuisine. Harris takes the reader on a harrowing journey from Africa across the Atlantic to America, tracking the trials that the people and the food have undergone along the way. From chitlins and ham hocks to fried chicken and vegan soul, Harris celebrates the delicious and restorative foods of the African American experience and details how each came to form such an important part of African American culture, history, and identity. Although the story of African cuisine in America begins with slavery, *High on the Hog* ultimately chronicles a thrilling history of triumph and survival. The work of a masterful storyteller and an acclaimed scholar, Jessica B. Harris's *High on the Hog* fills an important gap in our culinary history.

The history of the Black Sea as a source of Mediterranean slaves stretches from ancient Greek colonies to human trafficking networks in the present day. At its height during the fourteenth and early fifteenth centuries, the Black Sea slave trade was not the sole source of Mediterranean slaves; Genoese, Venetian, and Egyptian merchants bought captives taken in conflicts throughout the region, from North Africa, sub-Saharan Africa, the Balkans, and the Aegean Sea. Yet the trade in Black Sea slaves provided merchants with profit and prestige; states with military recruits, tax revenue, and diplomatic influence; and households with the service of women, men, and children. Even though Genoa, Venice, and the Mamluk sultanate of Egypt and Greater Syria were the three most important strands in the web of the Black Sea slave trade, they have rarely been studied together. Examining Latin and Arabic sources in tandem, Hannah Barker shows that Christian and Muslim inhabitants of the Mediterranean shared a set of assumptions and practices that amounted to a common culture of slavery. Indeed, the Genoese, Venetian, and Mamluk slave trades were thoroughly entangled, with wide-ranging effects. Genoese and Venetian disruption of the Mamluk trade led to reprisals against Italian merchants living in Mamluk cities, while their participation in the trade led to scathing criticism by supporters of the crusade movement who demanded commercial powers use their leverage to weaken the force of Islam. Reading notarial registers, tax records, law, merchants' accounts, travelers' tales and letters, sermons, slave-buying manuals, and literary works as well as treaties governing the slave trade and crusade propaganda, Barker gives a rich picture of the context in which merchants traded and enslaved people met their fate.

Since the mid-nineteenth-century abolition of slavery, the call for reparations for the crime of African enslavement and native genocide has been growing. In the Caribbean, grassroots and official voices now constitute a regional reparations movement. While it remains a fractured, contentious and divisive call, it generates considerable public interest, especially within sections of the community that are concerned with issues of social justice, equity, civil and human rights, education, and cultural identity. The reparations discourse has been shaped by the voices from these fields as they seek to build a future upon the settlement of historical crimes. This is the first scholarly work that looks comprehensively at the reparations discussion in the Caribbean. Written by a leading economic historian of the region, a seasoned activist in the wider movement for social justice and advocacy of historical truth, *Britain's Black Debt* looks at the origins and development of reparations as a regional and international process. Weaving together detailed historical data on Caribbean slavery and the transatlantic slave trade with legal principles and the politics of postcolonialism, the author sets out a solid academic analysis of the evidence. He concludes that Britain has a case of reparations to answer which the Caribbean should litigate. The presentation of rich empirical historical data on Britain's transatlantic slave economy and society supports the legal claim that chattel slavery as established by the British state and sustained by citizens and governments was understood then as a crime, but political and moral outrage were silenced by the argument that the enslavement of black people was in Britain's national interest. International law provides that chattel slavery as practised by Britain was a crime against humanity. Slavery was invested in by the royal family, the government, the established church, most elite families, and large public institutions in the private and public sector. Citing the legal principles of unjust and criminal enrichment, the author presents a compelling argument for Britain's payment of its black debt, a debt that it continues to deny in the face of overwhelming evidence to the contrary. *Britain's Black Debt* brings together the evidence and arguments that the general public and expert policymakers have long called for. It is at once an exciting narration of

Britain's dominance of the slave markets that enriched the economy and a seminal conceptual journey into the hidden politics and public posturing of leaders on both sides of the Atlantic. No work of this kind has ever been attempted. No author has had the diversity of historical research skills, national and international political involvement, and personal engagement as an activist to present such a complex yet accessible work of scholarship for both activists and academics.

The Three Continents One History project was launched on 25th March 2007 at Birmingham Museum and Art Gallery. The day marked our commemoration of the millions that were killed and enslaved. It is fitting that it began the start of our journey to uncover the role that Birmingham played in this. The project will inform all sections of society about one of the bleakest chapters in the history of humankind. It will explore the Caribbean experience of slavery as well as analyze the socio-economic links and legacies of the transatlantic era. Project from New Style Radio and the Frantz Fanon Research Unit - Using primary and secondary research, workshops, presentations and debates and a documentary series on New Style Radio 98.7fm.

Reports and Papers of the Meeting of Experts

Slavery and the British Country House

The Cambridge World History of Slavery: Volume 3, AD 1420-AD 1804

The Interesting Narrative of the Life of Olaudah Equiano

Three Continents, One History

Slavery in the Ante-Bellum South

Communities and Cultures in Colonial America

In a vast and all-embracing study of Africa, from the origins of mankind to the AIDS epidemic, John Iliffe refocuses its history on the peopling of an environmentally hostile continent. Africans have been pioneers struggling against disease and nature, and their social, economic and political institutions have been designed to ensure their survival. In the context of medical progress and other twentieth-century innovations, however, the same institutions have bred the most rapid population growth the world has ever seen. Africans: The History of a Continent is thus a single story binding living Africans to their earliest human ancestors.

"The economic and social history of Jamaica has been dominated by a tradition of scholarship that has tended to focus on the study of the ruling sugar planter elite - the 'sugarocracy'- considered more socially significant than non-sugar producers. Indeed, non-sugar producing units have been regarded as representing a 'divergent pattern' of social and economic development. Livestock, Sugar and Slavery broadens the economic and social history of Jamaica by turning the spotlight on those involved in raising livestock rather than sugar cane in colonial Jamaica. Devoted primarily to the slavery era, the book examines the evolution and expansion of the pen-keeping industry, the role and status of the pen-keepers and the experiences of enslaved labourers on pens. Above all, the book argues that the relationship between those who raised livestock and those who raised sugar cane, while symbiotic in one sense, was also conflict-ridden in another. Pens, though emerging in the pre-sugar era when they had an independent economic dynamic, had developed into virtual adjuncts of the sugar industry by the 18th and 19th centuries, leading to contests between sugar proprietors and pen-keepers over land, boundaries, enslaved labourers, and social and political status. This comparative study of pen-keepers and sugar planters also demonstrates that the 'ranking game' was intensely practised in the age of modernity." --

The various manifestations of coerced labour between the opening up of the Atlantic world and the formal creation of Haiti.

This handbook generates new insights that enrich our understanding of the history of Islam in Africa and the diverse experiences and expressions of the faith on the continent. The chapters in the volume cover key themes that reflect the preoccupations and realities of many African Muslims. They provide readers access to a comprehensive treatment of the past and current traditions of Muslims in Africa, offering insights on different forms of Islamization that have taken place in several regions, local responses to Islamization, Islam in colonial and post-colonial Africa, and the varied forms of Jihād movements that have occurred on the continent. The handbook provides updated knowledge on various social, cultural, linguistic, political, artistic, educational, and intellectual aspects of the encounter between Islam and African societies reflected in the lived experiences of African Muslims and the corpus of African Islamic texts.

New York and the End of the Middle Passage

The Atlantic Slave Trade

The Atlantic Slave Trade from West Central Africa, 1780-1867

Capitalism and Slavery

African Humanity

The Mediterranean Trade in Black Sea Slaves, 1260-1500

Legacies of slavery

*Shakespeare wrote of lions, shrews, horned toads, curs, mastiffs, and hellhounds. But the word "animal" itself only appears very rarely in his work, which was in keeping with sixteenth-century usage. As Laurie Shannon reveals in *The Accommodated Animal*, the modern human / animal divide first came strongly into play in the seventeenth century, with Descartes's famous formulation that reason sets humans above other species: "I think, therefore I am." Before that moment, animals could claim a firmer place alongside humans in a larger vision of belonging, or what she terms cosmopolity. With Shakespeare as her touchstone, Shannon explores the creaturely dispensation that existed until Descartes. She finds that early modern writers used classical natural history and readings of Genesis to credit animals with various kinds of stakeholderhood, prerogative, and entitlement, employing the language of politics in a constitutional vision of cosmic membership. Using this political idiom to frame cross-species relations, Shannon argues, carried with it the notion that animals possess their own investments in the world, a point distinct from the question of whether animals have reason. It also enabled a sharp critique of the tyranny of humankind. By answering "the question of the animal" historically, *The Accommodated Animal* makes a brilliant contribution to cross-disciplinary debates engaging animal studies, political theory, intellectual history, and literary studies.*

The Atlantic Slave Trade from West Central Africa, 1780-1867, traces the inland origins of slaves leaving West Central

Africa at the peak period of the transatlantic slave trade. Drawing on archival sources from Angola, Brazil, England, and Portugal, Daniel B. Domingues da Silva explores not only the origins of the slaves forced into the trade but also the commodities for which they were exchanged and their methods of enslavement. Further, the book examines the evolution of the trade over time, its organization, the demographic profile of the population transported, the enslavers' motivations to participate in this activity, and the Africans' experience of enslavement and transportation across the Atlantic. Domingues da Silva also offers a detailed 'geography of enslavement', including information on the homelands of the enslaved Africans and their destination in the Americas.

Trading Souls Europe's Transatlantic Trade in Africans Ian Randle Publishers

In the mid 1700s, around the age of eleven, Olaudah Equiano and his sister were kidnapped from their village in equatorial Africa and sold to slavers. Within a year he was aboard a European slave ship on his way to the Caribbean. The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African was published by the author in 1789 and is part adventure story, part treatise on the corrupting power of slavery, and part tract about the transformative powers of Christianity. Equiano's story takes him from Africa to the Americas, back across the Atlantic to England, into the Mediterranean, and even north to the ice packs, on a mission to discover the North-East passage. He fights the French in the Seven Year's War, is a mate and merchant in the West Indies, and eventually becomes a freedman based in London. The Interesting Narrative of the Life of Olaudah Equiano was one of the first popular slave narratives and was reprinted eight times in the author's lifetime. While modern scholars value this account as an important source on the life of the eighteenth-century slave and the transition from slavery to freedom, it remains an important literary work in its own right. As a valuable part of the African and African-American canons, it is still frequently taught in both English and History university courses. This book is part of the Standard Ebooks project, which produces free public domain ebooks. Rituals, Runaways, and the Haitian Revolution

Reparations for Caribbean Slavery and Native Genocide

The Palgrave Handbook of Islam in Africa

The Last Slave Ships

The Accommodated Animal

Britain's Black Debt

1638-1870

The present study is an attempt to place in historical perspective the relationship between early capitalism as exemplified by Great Britain, and the Negro slave trade, Negro slavery and the general colonial trade of the seventeenth and eighteenth centuries. It is strictly an economic study of the role of Negro slavery and the slave trade in providing the capital which financed the Industrial Revolution in England and of mature industrial capitalism in destroying the slave system.

Though the history of slavery is a central topic for African, Atlantic world and world history, most of the sources presenting research in this area are European in origin. To cast light on African perspectives, and on the point of view of enslaved men and women, this group of top Africanist scholars has examined both conventional historical sources (such as European travel accounts, colonial documents, court cases, and missionary records) and less-explored sources of information (such as folklore, oral traditions, songs and proverbs, life histories collected by missionaries and colonial officials, correspondence in Arabic, and consular and admiralty interviews with runaway slaves). Each source has a short introduction highlighting its significance and orienting the reader. This first of two volumes provides students and scholars with a trove of African sources for studying African slavery and slave trade.

Many new states entered the United States around 200 years ago, but only Missouri almost killed the nation it was trying to join. When the House of Representatives passed the Tallmadge Amendment banning slavery from the prospective new state in February 1819, it set off a two-year political crisis in which growing northern antislavery sentiment confronted the aggressive westward expansion of the peculiar institution by southerners. The Missouri Crisis divided the U.S. into slave and free states for the first time and crystallized many of the arguments and conflicts that would later be settled violently during the Civil War. The episode was, as Thomas Jefferson put it, "a fire bell in the night" that terrified him as the possible "knell of the Union." Drawn from the of participants in two landmark conferences held at the University of Missouri and the City University of New York, those who contributed original essays to this second of two volumes—a group that includes young scholars and foremost authorities in the field—answer the Missouri "Question," in bold fashion, challenging assumptions both old and new in the long historiography by approaching the event on its own terms, rather than as the inevitable sequel of the flawed founding of the republic or a prequel to its near destruction. This second volume of A Fire Bell in the Past features a foreword by Daive Dunkley. Contributors include Dianne Mutti Burke, Christopher Childers, Edward P. Green, Zachary Dowdle, David J. Gary, Peter Kastor, Miriam Liebman, Matthew Mason, Kate Masur, Mike McManus, Richard Newman, and Nicholas Wood.

As Jenny Martinez shows in this groundbreaking new book, the international human rights law that we know today is not solely a post-World War II development, as most scholars claim, but rather has roots in one of the nineteenth century's central moral causes: the movement to ban the international slave trade. Martinez focuses in particular on international courts for the suppression of the slave trade. The courts, which were created by treaties and based in the Caribbean, West Africa, Cape Town, and Brazil, helped free more than 80,000 Africans from captured slave ships between 1807 and 1871. Here then, buried in the dusty archives of admiralty courts, ships' logs, and the British foreign office, Martinez uncovers the foundations of contemporary human rights law: international courts exercising jurisdiction over crimes against humanity" long before the Nuremberg trials. Fueled by a powerful thesis and drawing on novel evidence, Martinez's work will reshape the fields of human rights history and international human rights law."

A Culinary Journey from Africa to America

A Human History

Slavery, Memory and Religion in Southeastern Ghana, c.1850–Present

Cosmopolity in Shakespearean Locales

That Most Precious Merchandise

The Slave Trade and the Origins of International Human Rights Law

This book aims to reconstruct the religious history of the Anlo-Ewe peoples from the 1850s.

The Haitian Revolution was perhaps the most successful slave rebellion in modern history; it created the first and only free and independent Black nation in the Americas. This book tells the story of how enslaved Africans forcibly brought to colonial Haiti through the trans-Atlantic slave trade used their cultural and religious heritages, social networks, and labor and militaristic skills to survive horrific conditions. They built webs of networks between African and 'creole' runaways, slaves, and a small number of free people of color through rituals and marronage - key aspects to building the racial solidarity that helped make the revolution successful. Analyzing underexplored archival sources and advertisements for fugitives from slavery, Crystal Eddins finds indications of collective consciousness and solidarity, unearthing patterns of resistance. Considering the importance of the Haitian Revolution and the growing scholarly interest in exploring it, Eddins fills an important gap in the existing literature. Man makes history, in a fashion, and history also makes man. As with other men, the historical experience of the African over the centuries has had a profound effect on his self-image as well as on his perception of the external world. Perhaps more than other men, the African in pre-colonial times developed a strong historical tradition, and his perception of himself and his world came to depend very much on his view of the past. European colonialism, brief as it was, produced a traumatic effect largely because it tried to impose on the African a gross distortion of his historical tradition.

Draws on three decades of research to chart the history of slave ships, their crews, and their enslaved passengers, documenting such stories as those of a young kidnapped African whose slavery is witnessed firsthand by a horrified priest from a neighboring tribe responsible for the slave's capture. 30,000 first printing.

*The Popes, the Catholic Church and the Transatlantic Enslavement of Black Africans 1418-1839
The History of a Continent*

The Last Slave Ship

Thoughts and Sentiments on the Evil and Wicked Traffic of the Slavery and Commerce of the Human Species, Humbly Submitted to the Inhabitants of Great-Britain

*The African Slave Trade from the Fifteenth to the Nineteenth Century
Africans*

Europeans and Africans

My thesis is basically intended for theological and philosophical students and at the same-time their lecturers in biblical theology, systematic theology and philosophy of religion. There is no doubt in my mind that these disciplines must surgically forcefully put through the hermeneutical operation of radicalism and liberation black theology and black studies. Because liberation black theology and black studies are both pertinent and existential to black people not only in the diaspora but principally within the demography of Africa. Why? Because Africa is the social, economic, political, scientific, spiritual, theological and psychological incubation chamber with the legacies of the transatlantic slave trade, colonialism and semantic cultural Christianization of Africans. The besom merchants, traders, planters, slavers, missionaries, philosophers, historians, theologians and scientists, with savagery and brutality imposed on African slaves mendaciously that enslavement was good for Africans. It is therefore apposite for liberation black theology and black studies particularly in praxis to critique and challenge the systems and endogenous forces that violated and emasculated Africans empowerment and humanity. The slaves were brutally transformed physically and psychologically. The slave's potentialities endowed with the imprint of the African traditional belief in a supreme being and prime mover of the cosmos was transgressed with falsehood that their belief in a supreme being was primitive and paganistic. For Africans the supreme being is within their inner consciousness. The enslavement of Africans was without morality and justice. The creation of a symbiosis of liberation theology, liberation black theology and hermeneutical application and praxis is sempiternal significance to the black experience and the Jesus of the black experience that gives timba to the dis-empowered blacks of the streets of Accra and the continent of Africa that were consciously made into the apocalyptic and eschatological symbol of poverty, dis-possessed, impuissant politically and economically in a world that is dominated with nuclear weapons and technological hegemony. In the midst of such imbalance and the perversion of justice and equality regardless of ethnicity, black people must make the conscious, spiritual and psychological connection with the Jesus of the stigmata of the imprisoned African slaves on the Middle Passage and the diabolical plantations. There is no another way according to the sociological, theological, psychological impacting force of the various violations of Africans dignity, liberty, freedom, equality and humanity of black people in all dimensions of struggles to become veridical human beings in the full image of God. That is to say, theologically and sociologically the derivatives of shalom culminating in the absolute restoration of black humanity. With the force of chimerical-ism twinned with the black man's epistemological dreams without empiricism and existentialism. It is at this juncture that all the mythological aspirations are reduced to the level of stultification because Christianity with the painting of a white plastic Jesus cannot be connected with the black experience. When on Good Friday black people sing with effusive passion ' Jesus keep me near the Cross' the Kebuka and Maafa on the plantation sufferings, brutalization and de-humanization rings with

African Voices of the Atlantic Slave Trade

A Census

Collective Action in the African Diaspora

Western European and British Barbarity, Savagery, and Brutality in the Transatlantic Chattel Slave Trade

The Slave Ship

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