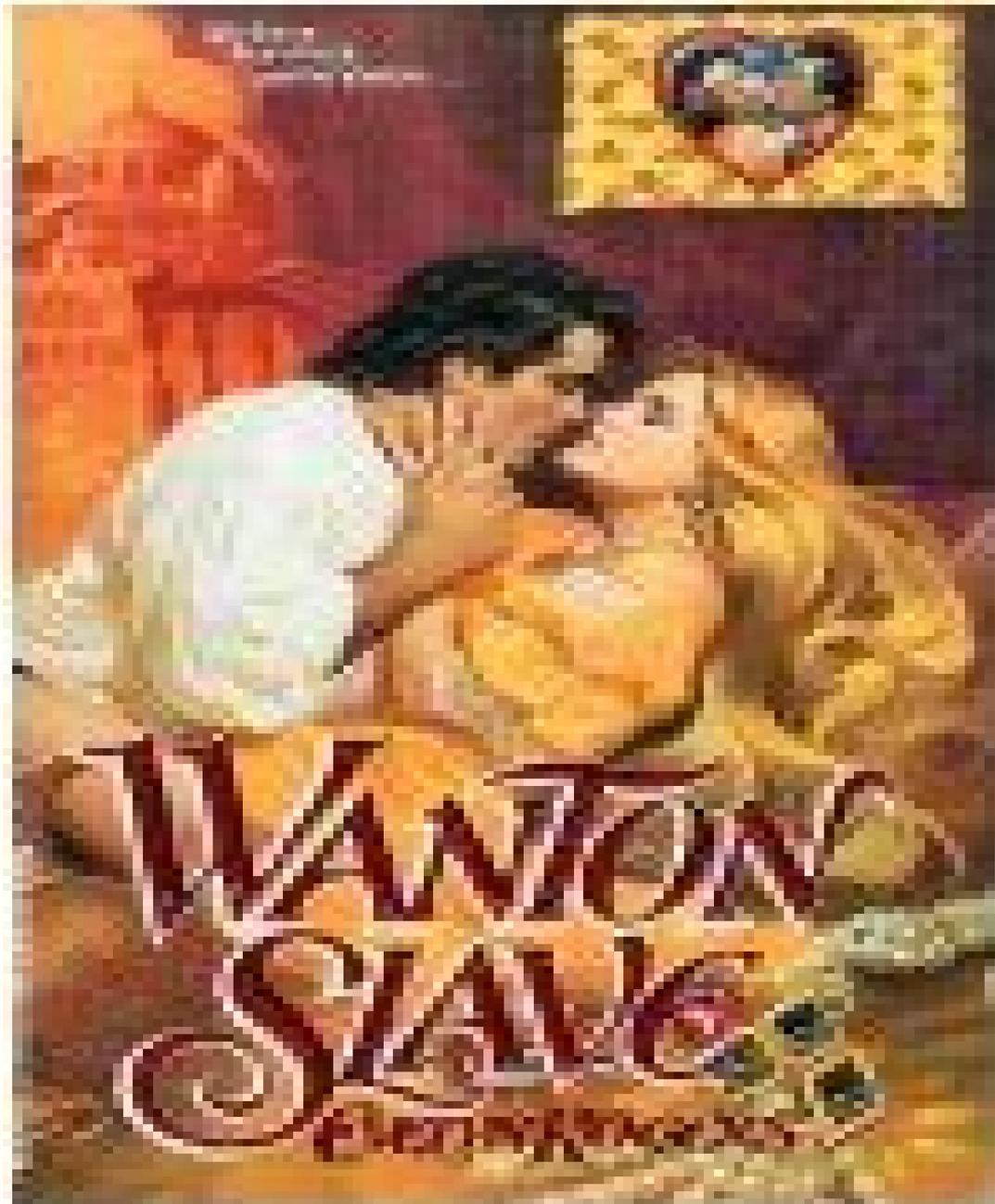


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Wanton Slave

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Wanton Slave:

Wanton Slave Evelyn Rogers, 1990 *Slavery, Gender, Truth, and Power in Luke-Acts and Other Ancient Narratives*
Christy Cobb, 2019-04-25 This book examines slavery and gender through a feminist reading of narratives including female slaves in the Gospel of Luke the Acts of the Apostles and early Christian texts Through the literary theory of Mikhail Bakhtin the voices of three enslaved female characters the female slave who questions Peter in Luke 22 Rhoda in Acts 12 and the prophesying slave of Acts 16 are placed into dialogue with female slaves found in the Apocryphal Acts ancient novels classical texts and images of enslaved women on funerary monuments Although ancients typically distrusted the words of slaves Christy Cobb argues that female slaves in Luke Acts speak truth to power even though their gender and status suggest that they cannot In this Bakhtinian reading female slaves become truth tellers and their words confirm aspects of Lukan theology This exegetical theoretical and interdisciplinary book is a substantial contribution to conversations about women and slaves in Luke Acts and early Christian literature *Dark Work* Christy Clark-Pujara, 2018-03-06 Tells the story of one state in particular whose role in the slave trade was outsized Rhode Island Historians have written expansively about the slave economy and its vital role in early American economic life Like their northern neighbors Rhode Islanders bought and sold slaves and supplies that sustained plantations throughout the Americas however nowhere else was this business so important During the colonial period trade with West Indian planters provided Rhode Islanders with molasses the key ingredient for their number one export rum More than 60 percent of all the slave ships that left North America left from Rhode Island During the antebellum period Rhode Islanders were the leading producers of negro cloth a coarse wool cotton material made especially for enslaved blacks in the American South Clark Pujara draws on the documents of the state the business organizational and personal records of their enslavers and the few first hand accounts left by enslaved and free black Rhode Islanders to reconstruct their lived experiences The business of slavery encouraged slaveholding slowed emancipation and led to circumscribed black freedom Enslaved and free black people pushed back against their bondage and the restrictions placed on their freedom It is convenient especially for northerners to think of slavery as southern institution The erasure or marginalization of the northern black experience and the centrality of the business of slavery to the northern economy allows for a dangerous fiction that North has no history of racism to overcome But we cannot afford such a delusion if we are to truly reconcile with our past ***The Language of the Konungs Skuggsjá (Speculum Regale)*** George Tobias Flom, James Curtiss Austin, Neil Conwell Brooks, Sir Robert Howard, 1921 ***People Without Rights*** Andrew Fede, 2012-11-22 First published in September 1992 the book traces the nature and development of the fundamental legal relationships among slaves masters and third parties It shows how the colonial and antebellum Southern judges and legislators accommodated slavery's social relationships into the common law and how slave law evolved in different states over time in response to social political economic and intellectual developments The book states that the law of slavery

in the US South treated slaves both as people and property It reconciles this apparent contradiction by demonstrating that slaves were defined in the law as items of human property without any legal rights When the lawmakers recognized slaves as people they burdened slaves with added legal duties and disabilities This epitomized in legal terms slavery's oppressive social relationships The book also illustrates how cases in which the lawmakers recognized slaves as people legitimized slavery's inhumanity References in the law to the legal humanity of people held as slaves are shown to be rhetorical devices and cruel ironies that regulated the relative rights of the slaves' owners and other free people that were embodied in people held as slaves Thus it is argued that it never makes sense to think of slave legal rights This was so even when the lawmakers regulated the individual master's rights to treat their slaves as they wished These regulations advanced policies that the lawmakers perceived to be in the public interest within the context of a slave society

Homicide Justified Andrew T. Fede, 2017-07-15 This comparative study looks at the laws concerning the murder of slaves by their masters and at how these laws were implemented Andrew T Fede cites a wide range of cases across time place and circumstance to illuminate legal judicial and other complexities surrounding this regrettably common occurrence These laws had evolved to limit in different ways the masters' rights to severely punish and even kill their slaves while protecting valuable enslaved people understood as property from wanton destruction by hirers overseers and poor whites who did not own slaves To explore the conflicts of masters' rights with state and colonial laws Fede shows how slave homicide law evolved and was enforced not only in the United States but also in ancient Roman Visigoth Spanish Portuguese French and British jurisdictions His comparative approach reveals how legal reforms regarding slave homicide in antebellum times like past reforms dictated by emperors and kings were the products of changing perceptions of the interests of the public of the individual slave owners and of the slave owners' families heirs and creditors Although some slave murders came to be regarded as capital offenses the laws consistently reinforced the second class status of slaves This influence Fede concludes flowed over into the application of law to free African Americans and would even make itself felt in the legal attitudes that underlay the Jim Crow era

The Roman Law of Slavery William Warwick Buckland, 1908 *The Supreme Court of North Carolina and Slavery* Bryce Roswell Holt, 1927 **Journal of the American Oriental Society** American Oriental Society, 1912 List of members in each volume *Thirty Years in Hell* Daniel Frederick MacMartin, 1921 **The Vanishing Point** Coningsby Dawson, 1922 **The Lusians, tr. into Engl. verse by J.J. Aubertin** Luis Vaz de Camoens, 1884 *Early Seventeenth-century Plays, 1600-1642* Harold Reinhoehl Walley, John Harold Wilson, 1930 **The Works of Francis Beaumont and John Fletcher: The tragedy of Valentinian. Monsieur Thomas. The chances. The bloody brother. The wild-goose chase** Francis Beaumont, John Fletcher, 1906 **Os Lusias** Richard Francis Burton, 1880 **The First Nine Books of the Danish History of Saxo Grammaticus** Saxo (Grammaticus), 1894 **Beaumont & Fletcher** Francis Beaumont, 1887 *Beaumont & Fletcher: Francis Beaumont & John Fletcher* Francis Beaumont, John Fletcher, 1887

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