

**Chapter 1 : Slavery in the United States - Wikipedia**

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In this sense, Pesach, the Jewish Passover, is celebrated as a "memorial", zikkaron, in the sense of being a ritual representation of the past. This is a pathway which has not yet been completed and perfected, pregnant with unknown factors and hazards, the happy outcome of which may be brought nearer by the actions of Man and the miraculous interventions of God in the history of Israel. What is more, the Jewish community, wherever it is located, is able to request the active involvement of the Divinity, intended to hasten the coming of Redemption, moving God through the sight of the sufferings of His Chosen People and impelling Him to act, defend, protect and wreak vengeance. Blood is a fundamental and indispensable element in all the memorial celebrations of Pesach, the Jewish Passover Blood is a fundamental and indispensable element in all the memorial celebrations of Pesach: In the Midrash, this relationship is continually stressed and demonstrated. God, having seen the door-posts of the doors of the children of Israel in Egypt, bathed with the blood of the Passover lamb, is said to have recalled his Pact with Abraham, signed and sealed with the blood of circumcision. In fact, the Jews are said to have circumcised themselves for the first time precisely in concomitance with their exodus from the lands of the Pharaoh. And in this regard, adds the Midrash , "the blood of the lamb is mixed with that of circumcision". This is why the prophet Ezekiel is said to have twice repeated the wish, "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. In the Midrash, the German rabbis found the references necessary to establish beyond any doubt the close relationship between blood of the Passover lamb and that of circumcision and the final redemption of the people of Israel. I have given them two precepts so that, fulfilling them, they may be redeemed, and these are the blood of the Passover lamb and that of circumcision". This therefore tells us: It is thanks to the Cross that your fathers in the exodus from Egypt gained their salvation. In fact, the truth is in these words of God: This is the blood of circumcision of Abraham, of the blood of the sacrifice of Isaac, when Abraham was about to immolate his son, and of the blood of the Passover lamb". It is for this reason that the blood returns three times in the verse of the prophet Ezekeiel But this conclusion should certainly be revised. The pious patriarch is then believed to have proceeded to reduce the body to ashes, burning it on the pyre which he is said to have previously prepared for that purpose. In one of his elegies, Ephraim of Bonn described not only the ardor and the zeal of Abraham in immolating his son, butchering him on the altar, but also the abnegation of Isaac, happy to serve as the holocaust [9]. After which the saintly boy was carried back to life by God himself, Abraham is said to have sought to sacrifice him a second time in an overflowing backwash of fervent faith. It was precisely these the elements which, according to the Jews of the Franco-German communities, placed in relationship with the prayer for the dead zidduk hadin with the sacrifice of Isaac. Only after he was already dead did the angel cure him, restoring him to life". The German Jews thus conferred new life upon these new texts in search of moral support for the their actions, which appeared unjustifiable and might easily be condemned under the terms of ritual law halakhah. The exegetic tradition of the Midrash has no hesitation of any kind in stating that the brave judge of Israel who solemnly promised to sacrifice the first creature he met upon victorious return from the battle against the Ammonites Judges As we have said, the memorial celebration of Pesach was indissolubly linked with the sacrifice of the lamb and the blood of circumcision. The latter arose as a symbol of the pact between God and the people of Israel, signed in the flesh of Abraham, while the blood of the Passover lamb was the emblem of salvation and redemption. As Yerushalmi notes, the Passover dinner or Seder has always constituted the exercise of memory par excellence of the Jewish community, wherever it existed. Memory is no longer something to be contemplated from afar, but represents a true and proper representation and updating" [14] The wine drunk during the Seder symbolizes the blood of the Passover lamb and the circumcision, and it is not therefore surprising that the Palestinian Talmud associates the four glasses of wine, which absolutely must be drunk during the Seder, with the four phases of Redemption. What is more,

the text presents the charoset, the fruit preserve kneaded with the wine, intended to bring to mind the past, as "blood memorials" of the clay and mortar used by the Jews when engaged in slave labor during their long captivity in the land of the Pharaohs. The Midrash states that "a drop of the blood of circumcision is as pleasing to the Holy One -- may His name be blessed -- as that of sacrifices". His contemporary, Bechayah b. Asher of Saragoza, a famous moralist, also stressed the close relationship between sacrifice and circumcision: In fact, every Jew who sacrifices by means of circumcision in the morning is considered as if he had presented the daily holocaust of the morning. This sacrifice was at the same time individual and collective, because, as Bechayah b. Asher observed, it was considered capable of providing automatic and infallible salvation from the torments of gehenna [inferno], regardless of the conduct of the individual and the community. It was a kind of sacramental mystery of certain efficacy and proven power. The blood of the circumcised child and the providential cutting of the foreskin provided protection and salvation, as taught in the Biblical account -- which is otherwise short on detail -- of Moses, mortally assailed by God and miraculously saved by virtue of his own circumcision and that of his son. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So He let him go; then she said, A bloody husband thou art, because of thy circumcision" Ex. Circumcision defended and liberated from danger, and the blood shed on that occasion possessed infallible exorcistic significance. The Gheonim, heads of the rabbinical academies of Babylon, "circumcised in the water", i. The young males present at the ceremony hastened to wash the hands and face in the sweet-smelling fluid as a counter-spell intended to bring good luck and serve as a propitiatory sign of stupendous success in love and numerous and healthy descendants. As we have seen, during the ceremony, the blood of circumcised foreskin was mixed with the wine and tasted by the mohel himself, by the child and his mother, and the libation was accompanied by the prophetic wish "Thanks to your blood, you live! This act was intended to exorcise the exterior dangers hanging over the Jewish world and the tragedies threatening its existence. In the 17th century, this custom was still in force in the Jewish community of Worms. That blood was able to provide protection from the constant threat of the Angel of Death, while functioning as an antidote to the ills of this life and serving as a health-giving potion during the rites of passage, charged with unknown dangers. The German rabbi described the custom of his Jewish contemporaries obviously, in the 13th century of hanging the cloth used by the mohel to clean his hands from the lintel of the entranceway to the synagogue upon completion of the operation. The meaning of the custom of hanging the cloth in the entrance to the temple was explained to me by my uncle, rabbi Efraim of Bonn. In effect, our elders told us that the children of Israel left the land of Egypt thanks to the blood of the Passover sacrifice and the blood of circumcision. This ancient French liturgical text in fact states that, in the Ashkenazi Jewish communities, the cloth used by the mohel to clean off the blood "shall be hung at the entrance to the synagogue". Cabalistic meaning of the blood of the circumcision The Zohar "the blood of splendor", the classical text of the Cabbalah attributed to rabbi Shimon bar Yochai and set in Palestine of the 2nd century of the Christian era, but, in reality, composed in Spain at the end of the 13th century, stresses, in its peculiar language, the centrality of the motif of blood in the ceremonial commemoration of the exodus of the Jews from Egypt. In fact, the blood of circumcision represents the divine quality of compassion, while the blood of the Passover lamb represents the qualities of justice and power. The first indicated the piety of God, ready to show compassion towards the Jews and save them from dangers and death. The second, on the other hand, represented the power and severity of Divine justice, which wreaked vengeance on the peoples of Egypt, killing their children. The motif of the blood of the circumcision, capable of protecting the children of Israel, effectively removing the threats to its existence, annulling the instinct of evil and hastening the hour of Redemption, returns, further along in the Zohar, in connection with the memorial of Pesach. If one were to wonder what the children of Israel were to recover from, we shall respond that, after being circumcised, they needed to be healed, and were cured through the appearance of the Divine Presence ghilui schechinah. While the Egyptians were being smitten, at that exact same moment, the children of Israel were being cured of the wound caused by circumcision. In fact, what does the verse: But what is the door of the body? And we shall respond: We shall conclude by saying that when the Holy One, may His name be blessed, passed by the door of the children of Israel , in Egypt, they were cured of the wound of circumcision. When the children of Israel

shall have immolated the Passover lamb, only then shall God in his firmament sacrifice the corresponding Lamb of Evil, responsible for the tragedies of Israel on earth and for the repeated exiles afflicting the Jews throughout history. Thus it is written: You, children of Israel, shall blot out the memory of Amalek below on earth through the sacrifice of the Passover lamb, as it is written: Its blood, poured on the altar and applied to the door-posts of the houses, are intended to impel God to sacrifice the Lamb of Evil in His world, responsible for the successive troubles and misfortunes marking the history of Israel. The link between the blood of the circumcision and that of the Passover lamb came to assume additional meanings during the Middle Ages, particularly in the German-speaking territories, and no longer alluded merely to the blood by virtue of which sin is expiated. Thus, the blood of circumcision, that of the Passover lamb, and that of those killed in defense of their own faith became mixed together and became confounded, hastening the final redemption of Israel and persuading God to wreak His atrocious vengeance on the children of Edom, the Christians, responsible for the tragedies suffered by the Jewish people. In the ceremony of the milah, a few drops of blood from the circumcised child, poured into wine, possessed the power to transform the wine into blood; therefore, the wine was drunk by the child, his mother and the mohel himself, with propitiatory, well-auguring and counter-magical meanings. Again, in connection with Pesach, vengeance on the children of Edom – Christianity – representing Edom renewed, at Rome, the city of impurity -- was also eagerly sought in the Zohar, even if in deliberately convoluted language: The prophet predicts that the Holy One, may His name be blessed, shall wreak vengeance against Edom, and that the minister who represents the reign of Edom on high in the celestial firmament shall be the first to die. The prophet is in fact speaking with the language of ordinary people, observing that when they kill someone, blood squirts upon their garments. For this reason, he refers to them as if they asked: This is, therefore, the meaning of that which is written: As we have seen, the preserve of fresh and dry fruit apples, pears, nuts and almonds, kneaded with the wine, intended to represent the building materials used by the people of Israel during their captivity in Israel, and which was to be eaten and drunk during the Passover dinner of the Seder, took the name of charoset and was considered a memorial of the blood. It is not, therefore, surprising that the Jews, in their history yet again, we are speaking of Ashkenazi-origin Jews have sometimes been accused of murdering Christian children to eat the body and drink the blood in the charoset during a repulsive cannibalistic repast. The inquiry finally forced them to confess, at least partially under torture, to sacrificing five children to knead their heads and viscera into the charoset indicated in the confessions under the correct term of aharace, which they are then alleged to have been eaten, presumably during the Seder dinner. According to their statements, this collective ritual constituted a surrogate Easter sacrifice, and was, as such, able to bring closer the hour of Redemption [33]. In relation to these facts, it might be noted that some of the Jews expelled from England in the times of Edward I emigrated to Savoy, reinforcing the Jewish community of the Duchy from a demographic, cultural and religious point of view. The accusation of preparing the charoset of Pesach with the blood of Christian children was repeated with regards to the Jews of Arles in It is therefore plausible that, whoever placed the charoset in the forefront of the ritual murder accusations was quite aware of the fact that tradition considered it a memorial of blood. In this sense, it constituted an element perfectly well suited to serve as a basis for arguments alleging that the Jews used the blood of children in their Passover rites. Circumcision, Passover lamb, sacrifice of Isaac, martyrdom for love of God, memorial of the charoset. A true and proper river of blood flowed towards Pesach, both on the table of Seder and in the pages of the Haggadah, the liturgical-convivial celebration of the stories of the exodus from Egypt. But that was not all. In addition, the first and the most characteristic of the ten plagues smiting the lands of the Pharaoh, guilty of culpably holding the Jews captive against their will, was linked to blood, dam. Moses and Aronne smote the sacred waters of the beneficial Nile with their staff and, by the will of God, the waters were transformed into venomous serpents Ex. These waters, now toxic and no longer potable, gave birth to abandonment, desolation and death. In popular culture, carried along by a thousand rivulets within the traditions and customs of Jews in the Western world, the troublesome phenomenon of the waters of the rivers and the lakes, basins of water, fountains, and mountain fountains capable of transforming themselves without warning into lethal agents, were an unfortunately recurrent theme. At least four times a year, with every change in the season tekufah, for

four days, blood was said to be have become mixed with the potable water i. The uncertainty and dismay which accompanied the moments and the phases of passage, such as the approach of the seasons, once again evoked the obsessive menace of blood. Blood at birth, blood at circumcision, blood in matrimony, blood at death, blood at each change of the seasons. Superficial carelessness or inadvertent negligence were fraught with danger. David Agudarham, rabbi at Seville, who compiled his heavy handbook in , advised, although with some hesitation, against the drinking of water during the days of the change of seasons tekufah , for fear of its contamination by blood. In the season of Nissan spring, the Passover period , the waters of Egypt were actually transformed into wine; in the season of Tamuz summer , when God commanded Moses and Aaron to speak to the rock, so that waters might flow forth from it, and they disobeyed, striking the rock instead [Num. It is for this reason that the Jews, living in the lands of the Occident, completely abstain from drinking water during any change of the seasons". It was then that, according to the ancient traditions of the Judaizers [Christians who believe in circumcision ], rays and veins of blood rai e veie de sangue penetrated the waters of wells and fountains at the setting of the sun. A wonderful and extraordinary phenomenon was observed at this point, because the "waters turned into wine"; and anyone drinking of them would undoubtedly lose his life in the cruelest way. It then became necessary to have recourse to particularly effective and powerful antidotes, identified by tradition in the ceremony of "tempering", which consisted of throwing three glowing-hot coals into the polluted waters; or of "ironing" the same waters by dipping a red-hot horseshoe into them. Neglecting these precautions was said to cause certain death to anyone drinking those toxic and pestiferous potions.

**Chapter 2 : Category:Slavery in Egypt - Wikimedia Commons**

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Total , In , Massachusetts became the first colony to authorize slavery through enacted law. Colonists came to equate this term with Native Americans and Africans. He had claimed to an officer that his master, Anthony Johnson , himself a free black , had held him past his indenture term. A neighbor, Robert Parker told Johnson that if he did not release Casor, Parker would testify in court to this fact. Under local laws, Johnson was at risk for losing some of his headright lands for violating the terms of indenture. Under duress, Johnson freed Casor. Feeling cheated, Johnson sued Parker to repossess Casor. A Northampton County, Virginia court ruled for Johnson, declaring that Parker illegally was detaining Casor from his rightful master who legally held him "for the duration of his life". England had no system of naturalizing immigrants to its island or its colonies. Since persons of African origins were not English subjects by birth, they were among those peoples considered foreigners and generally outside English common law. The colonies struggled with how to classify people born to foreigners and subjects. In Virginia, Elizabeth Key Grinstead , a mixed-race woman, successfully gained her freedom and that of her son in a challenge to her status by making her case as the baptized Christian daughter of the free Englishman Thomas Key. Her attorney was an English subject, which may have helped her case. He was also the father of her mixed-race son, and the couple married after Key was freed. A child of an enslaved mother would be born into slavery, regardless if the father were a freeborn Englishman or Christian. This was a reversal of common law practice in England, which ruled that children of English subjects took the status of the father. The change institutionalized the skewed power relationships between slaveowners and slave women, freed the white men from the legal responsibility to acknowledge or financially support their mixed-race children, and somewhat confined the open scandal of mixed-race children and miscegenation to within the slave quarters. The Virginia Slave codes of further defined as slaves those people imported from nations that were not Christian. Native Americans who were sold to colonists by other Native Americans from rival tribes , or captured by Europeans during village raids, were also defined as slaves. Ledger of sale of slaves, Charleston, South Carolina , c. Slavery was then legal in the other twelve English colonies. Neighboring South Carolina had an economy based on the use of enslaved labor. The Georgia Trustees wanted to eliminate the risk of slave rebellions and make Georgia better able to defend against attacks from the Spanish to the south, who offered freedom to escaped slaves. James Edward Oglethorpe was the driving force behind the colony, and the only trustee to reside in Georgia. He opposed slavery on moral grounds as well as for pragmatic reasons, and vigorously defended the ban on slavery against fierce opposition from Carolina slave merchants and land speculators. As economic conditions in England began to improve in the first half of the 18th century, workers had no reason to leave, especially to face the risks in the colonies. During most of the British colonial period, slavery existed in all the colonies. People enslaved in the North typically worked as house servants, artisans, laborers and craftsmen, with the greater number in cities. Many men worked on the docks and in shipping. In , more than 42 percent of New York City households held slaves, the second-highest proportion of any city in the colonies after Charleston, South Carolina. The South developed an agricultural economy dependent on commodity crops. Its planters rapidly acquired a significantly higher number and proportion of slaves in the population overall, as its commodity crops were labor-intensive. Before then long-staple cotton was cultivated primarily on the Sea Islands of Georgia and South Carolina. The invention of the cotton gin in enabled the cultivation of short-staple cotton in a wide variety of mainland areas, leading in the 19th century to the development of large areas of the Deep South as cotton country. Tobacco was very labor-intensive, as was rice cultivation. They also worked in the artisanal trades on large plantations and in many southern port cities. Backwoods subsistence farmers, the later wave of settlers in the 18th century who settled along the Appalachian Mountains and backcountry, seldom held enslaved people. Some of the British colonies attempted to abolish the international slave trade , fearing that the importation of new Africans would be disruptive. Virginia bills to that effect were vetoed by the British Privy Council. Rhode Island forbade the import of enslaved people in All of the colonies except Georgia had

banned or limited the African slave trade by ; Georgia did so in . The great majority of enslaved Africans were transported to sugar colonies in the Caribbean and to Brazil. As life expectancy was short, their numbers had to be continually replenished. Life expectancy was much higher in the U. The number of enslaved people in the US grew rapidly, reaching 4 million by the Census. From until , the rate of natural growth of North American enslaved people was much greater than for the population of any nation in Europe, and it was nearly twice as rapid as that of England. This resulted in a different pattern of slavery in Louisiana, purchased in , compared to the rest of the United States. Although it authorized and codified cruel corporal punishment against slaves under certain conditions, it forbade slave owners to torture them or to separate married couples or to separate young children from their mothers. It also required the owners to instruct slaves in the Catholic faith. The mixed-race offspring creoles of color from such unions were among those in the intermediate social caste of free people of color. The English colonies insisted on a binary system, in which mulatto and black slaves were treated equally under the law, and discriminated against equally if free. But many free people of African descent were mixed race. They officially discouraged interracial relationships although white men continued to have unions with black women, both enslaved and free. The Americanization of Louisiana gradually resulted in a binary system of race, causing free people of color to lose status as they were grouped with the slaves. They lost certain rights as they became classified by American whites as officially "black".

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Chaos and invasion made the taking of slaves habitual throughout Europe in the early Middle Ages. Patrick, himself captured and sold as a slave, protested an attack that enslaved newly baptized Christians in his Letter to the Soldiers of Coroticus. In the Viking era starting c. In the Nordic countries the slaves were called Thralls Old Norse: They would become slaves to their victims, often with their property. The slave trade in England was abolished in Slave trade Between the 6th and 10th centuries AD, members of pagan Slavonic peoples were taken prisoner by the Khazars , Kypchaks and other steppe peoples and taken to the slave markets in Crimea. In addition, during the wars between the pagan Slavonic states and Christian states of Europe, many prisoners of war from both sides were sold as slaves. After the Muslim conquests of North Africa and most of the Iberian peninsula , the Islamic world became a huge importer of slaves from Eastern Europe. The trade routes were established between slave trade centres in the pagan Slavonic countries for example Prague and Wolin and Arab metropolises in the Muslim -controlled regions of the Iberian peninsula Al-Andalus. Because of religious constraints, the slave trade was monopolised by Iberian Jews known as Radhanites who were able to transfer the slaves from pagan Central Europe through Christian Western Europe to Muslim countries in Al-Andalus and North Africa. This trade came to an end in the 10th century after the Christianisation of Slavic countries. Slavery in medieval Europe was so common that the Church repeatedly prohibited it or at least the export of Christian slaves to non-Christian lands was prohibited at, for example, the Council of Koblenz in , the Council of London in , and the Council of Armagh in The medieval slave trade was mainly to the East: The Mongols enslaved skilled individuals, women and children and marched them to Karakorum or Sarai , whence they were sold throughout Eurasia. Many of these slaves were shipped to the slave market in Novgorod. Between and , at least 10, eastern European slaves were sold in Venice. For a long time, until the early 18th century, the khanate maintained a massive slave trade with the Ottoman Empire and the Middle East. In a process called the "harvesting of the steppe ", they enslaved many Slavic peasants. Although the Corpus was lost to the West for centuries, it was rediscovered in the 11th and 12th centuries, and led to the foundation of law schools in Italy and France. According to the Corpus, the natural state of humanity is freedom, but the "law of nations" may supersede natural law and reduce certain people to slavery. The basic definition of slave in Romano-Byzantine law was: Canon law Medieval canon lawyers concluded that slavery was contrary to the spirit of Christianity, and by the 11th century when almost all of Europe had been Christianized, the laws of slavery in civil law codes were now antiquated and unenforceable. A popular medieval legend held that Muslims were the descendents of Hagar, while Christians descended from the legitimate marriage of Abraham and Sarah. By extension it was therefore permitted for Christians to enslave Muslims. The Decretum, like the Corpus, defined a slave as anyone whose mother was a slave. Otherwise, the canons were concerned with slavery only in ecclesiastical contexts: Slavery in the Crusader states In the crusader Kingdom of Jerusalem , founded in , at most , Franks ruled over , Muslims, Jews, and native Eastern Christians. To this may have been added some Muslims taken as captives of war. The laws of Jerusalem declared that former Muslim slaves, if genuine converts to Christianity, must be freed. No Christian, whether Western or Eastern, was permitted by law to be sold into slavery, but this fate was as common for Muslim prisoners of war as it was for Christian prisoners taken by the Muslims. The 13th-century Assizes of Jerusalem dealt more with fugitive slaves and the punishments ascribed to them, the prohibition of slaves testifying in court, and manumission of slaves, which could be accomplished, for example, through a will, or by conversion to Christianity. Conversion was apparently used as an excuse to escape slavery by Muslims who would then continue to practise Islam; crusader lords often refused to allow them to convert, and Pope Gregory IX , contrary to both the laws of Jerusalem and the canon laws that he himself was partially responsible for compiling, allowed for Muslim slaves to remain enslaved even if they had converted. Slavery in Muslim Iberia

Main article: Arab slave trade The medieval Iberian Peninsula was the scene of almost constant warfare between Muslims and Christians. Periodic raiding expeditions were sent from Al-Andalus to ravage the Christian Iberian kingdoms, bringing back booty and people. Slavery in Romania Slavery Romanian: Most of the slaves were of Roma Gypsy ethnicity. Particularly in Moldavia there were also slaves of Tatar ethnicity, probably prisoners captured from the wars with the Nogai and Crimean Tatars. The exact origins of slavery in the Danubian Principalities are not known. There is some debate over whether the Romani people came to Wallachia and Moldavia as free men or as slaves. Other historians consider that they were enslaved while captured during the battles with the Tatars. The practice of enslaving prisoners may also have been taken from the Mongols. The ethnic identity of the "Tatar slaves" is unknown, they could have been captured Tatars of the Golden Horde , Cumans , or the slaves of Tatars and Cumans. By then, the institution of slavery was already established in Moldavia and possibly in both principalities, but the arrival of the Roma made slavery a widespread practice. The Tatar slaves, smaller in numbers, were eventually merged into the Roma population. The Janissaries eventually became a decisive factor in the Ottoman military conquests in Europe. The mother of a Sultan, though technically a slave, received the extremely powerful title of Valide Sultan, and at times became effective ruler of the Empire see Sultanate of women. A person could become a kholop as a result of capture, selling himself or herself, being sold for debts or committed crimes , or marriage to a kholop. Until the late 10th century, the kholops represented a majority among the servants who worked lordly lands. By the sixteenth century, slavery in Muscovy consisted mostly of those who sold themselves into slavery owing to poverty. Russian agricultural slaves were formally converted into serfs earlier in For years the Khanates of Kazan and Astrakhan routinely made raids on Russian principalities for slaves and to plunder towns. Russian chronicles record about 40 raids of Kazan Khans on the Russian territories in the first half of the 16th century. Thrall The laws from 12th and 13th centuries describe the legal status of two categories. According to the Norwegian Gulating code in about , domestic slaves could not, unlike foreign slaves, be sold out of the country. It also described a procedure for giving a slave their freedom. A freed slave did not have full legal status; for example, the punishment for killing a former slave was low. Thus it seems like slavery was abolished in Norway by this time. In Sweden, slavery was abolished in Slavery in Gaelic regions Gaelic Ireland and Scotland were among the last areas of Christian Europe to give up their institution of slavery. Under Gaelic custom, prisoners of war were routinely taken as slaves. However, ironically, it was during the period that slavery was disappearing across most of western Europe that it was reaching its zenith in Ireland and Scotland; during the Viking invasions and the subsequent warring between Scandinavians and the native Irish the number of captives taken as slaves drastically increased. The Irish church was vehemently opposed to slavery, and blamed the Norman invasion on the persistence of the practice, as well as the practices of polygyny and divorce. Serfdom compared The institution of serfdom in medieval Europe was separate and distinct from chattel slavery; serfs were tied to the land and obliged to work for their lord in a variety of capacities, including working the land, building or repairing structures, mining, or craftworking. But serfs were not chattel property and could not be bought or sold except as part of the land they lived on, and usually could not leave or be removed from the land to which they were bound, absent criminal or civil violations.

**Chapter 4 : Slavery in medieval Europe**

*Medieval Slavery and calendrierdelascience.com* PIERRE DOCKES. Translated by ARTHUR GOLDHAMMER. Chicago: University of Chicago Press, Pp. vii+ Notes, index. \$

The chaos following the barbarian invasions of the Roman Empire made the taking of slaves habitual throughout Europe in the early Middle Ages. Roman practices continued in many areas – the Welsh laws of Hywel the Good included provisions dealing with slaves – and Germanic laws provided for the enslavement of criminals, as when the Visigothic Code prescribed enslavement for those who could not pay the financial penalty for their crime [8] and as a punishment for certain other crimes. As these peoples Christianized, the church worked more actively to reduce the practice of holding coreligionists in bondage. Patrick, who himself was captured and enslaved at one time, protested an attack that enslaved newly baptized Christians in his letter to the soldiers of Coroticus. The restoration of order and the growing power of the church slowly transmuted the late Roman slave system of Diocletian into serfdom. Another major factor was the rise of Bathilde, queen of the Franks, who had been enslaved before marrying Clovis II. When she became regent, her government outlawed slave-trading of Christians throughout the Merovingian empire. It is difficult to be certain about slave numbers, however, since the old Roman word for slave *servus* continued to be applied to people with a status that was later to be called "serf". A record of tolls paid in Raffelstetten – near St. Florian on the Danube, describes such merchants. The same record values female slaves at a *tremissa* about 1. Southern Italy boasted slaves from distant regions, including Greece, Bulgaria, Armenia, and Slavic regions. During the 9th and 10th centuries, Amalfi was a major exporter of slaves to North Africa. Pope Gregory the Great issued a ban on Jews possessing Christian slaves, lest the slaves convert to Judaism. He also notes Jews purchasing Slavic slaves in Prague. Many of these slaves were taken to Verdun, which had close trade relations with Spain. Many would be castrated and sold as eunuchs as well. He increased the number of Mameluke slave soldiers until they amounted to 5, horse and 1, foot. They occupied two large barracks, with stables for their horses. Raids on AlAndalus by Vikings are reported in the years , , and , conforming to the general pattern of such activity concentrating in the mid ninth and late tenth centuries. Ibn Hawqal, Ibrahim al-Qarawi, and Bishop Liutprand of Cremona note that the Jewish merchants of Verdun specialized in castrating slaves, to be sold as eunuch *saqaliba*, which were enormously popular [ clarification needed ] in Muslim Spain. The Nordic countries called their slaves *thralls* Old Norse: Many Irish slaves travelled in expeditions for the colonization of Iceland. Scandinavian trade centers stretched eastwards from Hedeby in Denmark and Birka in Sweden to Staraya Ladoga in northern Russia before the end of the 8th century. Dublin and other northwestern European Viking settlements were established as gateways through which captives were traded northwards. Ahmad ibn Fadlan of Baghdad provides an account of the other end of this trade route, namely of Volga Vikings selling Slavic Slaves to middle-eastern merchants. The Mongols enslaved skilled individuals, women and children and marched them to Karakorum or Sarai, whence they were sold throughout Eurasia. Many of these slaves were shipped to the slave market in Novgorod. For a long time, until the early 18th century, the khanate maintained a massive [ clarification needed ] slave trade with the Ottoman Empire and the Middle East. In a process called the "harvesting of the steppe", they enslaved many Slavic peasants. Christians also sold Muslim slaves captured in war. The Order of the Knights of Malta attacked pirates and Muslim shipping, and their base became a center for slave trading, selling captured North Africans and Turks. Malta remained a slave market until well into the late 18th century. One thousand slaves were required to man the galleys ships of the Order. Sending slaves to Egypt, for example, was forbidden by the papacy in , , , and, finally, , as slaves sent to Egypt would often become soldiers, and end up fighting their former Christian owners. Although the repeated bans indicate that such trade still occurred, they also indicate that it became less desirable. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Although the Corpus was lost to the West for centuries, it was rediscovered in the 11th and 12th centuries, and led to the foundation of law schools in Italy and France. According to the Corpus, the natural state of humanity is freedom, but the "law of nations" may supersede natural law and reduce certain

people to slavery. The basic definition of slave in Romano-Byzantine law was: The slave trade in England was officially abolished in 1137. In Lithuania, slavery was formally abolished in 1288. A popular medieval legend held that Muslims were the descendants of Hagar, while Christians descended from the legitimate marriage of Abraham and Sarah. By extension it was therefore permitted for Christians to enslave Muslims. The *Decretum*, like the *Corpus*, defined a slave as anyone whose mother was a slave. Otherwise, the canons were concerned with slavery only in ecclesiastical contexts: Slavery in the Byzantine Empire[ edit ] Main article: To this may have been added some Muslims taken as captives of war. The laws of Jerusalem declared that former Muslim slaves, if genuine converts to Christianity, must be freed. Kedar argued that the canons of the Council of Nablus were in force in the 12th century but had fallen out of use by the thirteenth. Marwan Nader questions this and suggests that the canons may not have applied to the whole kingdom at all times. The 13th-century Assizes of Jerusalem dealt more with fugitive slaves and the punishments ascribed to them, the prohibition of slaves testifying in court, and manumission of slaves, which could be accomplished, for example, through a will, or by conversion to Christianity. Conversion was apparently used as an excuse to escape slavery by Muslims who would then continue to practise Islam; crusader lords often refused to allow them to convert, and Pope Gregory IX, contrary to both the laws of Jerusalem and the canon laws that he himself was partially responsible for compiling, allowed for Muslim slaves to remain enslaved even if they had converted. Slavery in Muslim Iberia[ edit ] Main article: Arab slave trade The medieval Iberian Peninsula was the scene of almost constant warfare among Muslims and Christians though not always aligned by religion. Periodic raiding expeditions were sent from Al-Andalus to ravage the Christian Iberian kingdoms, bringing back booty and people. From the fifth to the early 8th century, large portions of the Iberian Peninsula were ruled by Christian Visigothic Kingdoms, whose rulers worked to codify human bondage. In the 7th century, King Chindasuinth issued the Visigothic Code *Liber Iudiciorum*, to which subsequent Visigothic kings added new legislation. Although the Visigothic Kingdom collapsed in the early 8th century, portions of the Visigothic Code were still observed in parts of Spain in the following centuries. The Code, with its pronounced and frequent attention to the legal status of slaves, reveals the continuation of slavery as an institution in post-Roman Spain. The Code regulated the social conditions, behavior, and punishments of slaves in early medieval Spain. The marriage of slaves and free or freed people was prohibited. However, the physical punishment, typically beatings, administered to slaves was consistently harsher than that administered to freed or free people. Slaves could also be compelled to give testimony under torture. For example, slaves could be tortured to reveal the adultery of their masters, and it was illegal to free a slave for fear of what he or she might reveal under torture. Slavery remained persistent in Christian Iberia after the Umayyad invasions in the 8th century, and the Visigothic law codes continued to control slave ownership. However, as William Phillips notes, medieval Iberia should not be thought of as a slave society, but rather as a society that owned slaves. Furthermore, while the existence of slavery continued from the earlier period, the use of slaves in post-Visigothic Christian Iberia differed from early periods. Ian Wood has suggests that, under the Visigoths, the majority of the slave population lived and worked on rural estates. There appear to have been many more female than male slaves, and they were most often used as domestic servants, or to supplement free labor. Both Jews and Muslims living under Christian rule owned slaves, though more commonly in Aragon and Valencia than in Castile. Jews acted as slave brokers and agents of transfer between the Christian and Muslim kingdoms. A letter from Pope Gregory XI to the Bishop of Cordoba in addressed rumors that the Jews were involved in kidnapping and selling Christian women and children into slavery while their husbands were away fighting the Muslims. Slaveholders in the Christian kingdoms gradually moved away from owning Christians, in accordance with Church proscriptions. In the middle of the medieval period most slaves in Christian Iberia were Muslim, either captured in battle with the Islamic states from the southern part of the peninsula, or taken from the eastern Mediterranean and imported into Iberia by merchants from cities such as Genoa. Indeed, historian James Broadman writes that this type of redemption offered the best chance for captives and slaves to regain their freedom. Muslim rulers were increasingly unable to pay ransoms, and the Christian capture of large centers of population in the south made wholesale enslavement of Muslim populations impractical. Beginning with the first Portuguese slave raid in sub-Saharan Africa in 1482, the focus of slave importation began to shift from the Mediterranean to the

Atlantic World, and the racial composition of slaves in Christian Iberia began to include an increasing number of black Africans. Slavery in Romania Slavery Romanian: Most of the slaves were of Roma Gypsy ethnicity. Particularly in Moldavia there were also slaves of Tatar ethnicity, probably prisoners captured from the wars with the Nogai and Crimean Tatars. The exact origins of slavery in the Danubian Principalities are not known. There is some debate over whether the Romani people came to Wallachia and Moldavia as free men or as slaves. Other historians consider that they were enslaved while captured during the battles with the Tatars. The practice of enslaving prisoners may also have been taken from the Mongols. The ethnic identity of the "Tatar slaves" is unknown, they could have been captured Tatars of the Golden Horde , Cumans , or the slaves of Tatars and Cumans. By then, the institution of slavery was already established in Moldavia and possibly in both principalities, but the arrival of the Roma made slavery a widespread practice. The Tatar slaves, smaller in numbers, were eventually merged into the Roma population. All of these areas were ruled by either the Byzantines or the Persians at the beginning of late antiquity. Roman and Persian institutions of slavery may have influenced the development of institutions of slavery in Islamic law and jurisprudence. The status of freed slaves under Islamic rule, who continued to owe services to their former masters, bears a strong similarity to ancient Roman and Greek institutions. However, the practice of slavery in the early medieval Near East also grew out of slavery practices in currency among pre-Islamic Arabs. However, under sharia law, conversion to Islam did not necessitate manumission. Because of Quranic sanction of concubinage, [] early Islamic traders, in contrast to Byzantine and early modern slave traders, imported large numbers of female slaves. Slaves were employed in many activities, including agriculture, industry, the military, and domestic labor. Women were prioritized over men, and usually served in the domestic sphere as menials, concubines, or wives. There are references to gangs of slaves, mostly African, put to work in drainage projects in Iraq, salt and gold mines in the Sahara, and sugar and cotton plantations in North Africa and Spain. References to this latter type of slavery are rare, however.

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**Chapter 9 : Freedom from slavery | Against Slavery | Bristol and Transatlantic Slavery | PortCities Bristol**

*Slavery and Society in Medieval Scandinavia (Yale UP, ) Phillips, William D. Slavery from Roman Times to the Early Transatlantic Trade (Manchester UP, ) Wyatt David R. Slaves and warriors in medieval Britain and Ireland, ()*