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Slavery has historically been widespread in Africa. Systems of servitude and slavery were common in parts of Africa in ancient times, as they were in much of the rest of the ancient world. When the Arab slave trade (which started in the 7th century) and Atlantic slave trade (which started in the 16th century) began, many of the pre-existing local African slave systems began supplying captives ...

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~~Slavery in Africa - Wikipedia~~

Buy Slave Owners of West Africa: Decision Making in the Age of Abolition by Sandra E. Greene (ISBN: 9780253025975) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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Her latest book, Slave Owners of West Africa: Decision-Making in the Age of Abolition (Indiana University Press, 2017), looks at three slave owners and their responses to the

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abolition of slavery in the late eighteenth centuries. "Each responded in a different way," says Greene, "but their responses were not unique to them."

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The Slave Coast is a historical name formerly used for that part of coastal West Africa along the Bight of Benin that is located between the Volta River and the Lagos Lagoon. The name is derived from the region's history as a major source of Africans that were taken into slavery during the Atlantic slave trade from the early 16th century to the late 19th century. Other nearby coastal regions historically known by their prime colonial export are the Gold Coast, the Ivory Coast, and the Pepper Coa

~~Slave Coast of West Africa — Wikipedia~~

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As slaves had no rights, plantation owners were free to act as dictators. Slaves who disobeyed or resisted even in small ways were violently punished - in Antigua it was not a crime to kill a slave...

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Between 1525 and 1866, 12.5 million Africans were shipped to North America, the Caribbean and South America, according to the Trans-Atlantic Slave Trade Database. Only about 10.7 million survived ...

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prove slavery was ...~~

Slave registers, 1813-1834. Search on Ancestry.co.uk by enslaved person's name, year of birth, owner's name, colony and sometimes parish where resident in the Slave Registers of former British Colonial Dependencies, 1813-1834 [free to view].. These records are drawn from National Archives series T 71, which includes some records unavailable on Ancestry.co.uk (see below).

~~Enslaved people and slave owners — The~~

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~~National Archives~~

Most professional slave traders, however, set up bases along the west African coast where they purchased slaves from Africans in exchange for firearms and other goods. Before the end of the...

~~9 'Facts' About Slavery They Don't Want You to Know~~

Because most slave owners only had a handful of slaves, Angel and Horry were considered economic elite and were called slave magnates. Slaves were simply labor to Angel and Horry, and they considered them property,

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hunting down runaway slaves and punishing misbehaving ones. While there is no evidence that they treated their slaves more harshly than other slave owners, they were known to own them strictly for business purposes.

### ~~Top 10 Black Slaveowners — Listverse~~

The Gambia River, running from the Atlantic into Africa, was a key waterway for the slave trade; at its height, about one out of every six West African slaves came from this area.

~~What part of Africa did most slaves come from? — HISTORY~~

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By the end of World War One, most of West Africa found themselves colonized by either France, Britain, Germany or Portugal, and one aspect of colonial rule was the abolition of slavery. The institution of indigenous slavery continues to influence social relations in West Africa today. In this Chats in the Stacks book talk, Sandra Greene presents her new book, *Slave Owners of West Africa* (Indiana University Press, May, 2017), which explores the lives of three prominent West African slave ...

~~'Slave Owners of West Africa' book talk by~~

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verbeteringen kunnen aanbrengen, en om advertenties weer te geven.

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West African rulers were instrumental in the slave trade. They exchanged their prisoners of war (rarely their own people) for firearms manufactured in Birmingham and elsewhere in Britain. With...

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National Archives~~

In this groundbreaking book, Sandra E. Greene

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explores the lives of three prominent West African slave owners during the age of abolition. These first-published biographies reveal personal and political accomplishments and concerns, economic interests, religious beliefs, and responses to colonial rule in an attempt to understand why the subjects reacted to the demise of slavery as they did.

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The Asante and slave trade Tutu, who lived from 1660 to 1712 or 1717, unified several small Asante kingdoms to create the Asante empire. He is credited with expanding the Asante throughout most of...

In this groundbreaking book, Sandra E. Greene explores the lives of three prominent West

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African slave owners during the age of abolition. These first-published biographies reveal personal and political accomplishments and concerns, economic interests, religious beliefs, and responses to colonial rule in an attempt to understand why the subjects reacted to the demise of slavery as they did. Greene emphasizes the notion that the decisions made by these individuals were deeply influenced by their personalities, desires to protect their economic and social status, and their insecurities and sympathies for wives, friends, and other associates. Knowing why these individuals and so many

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others in West Africa made the decisions they did, Greene contends, is critical to understanding how and why the institution of indigenous slavery continues to influence social relations in West Africa to this day.

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Advisor, Businessman, Slave Owner -- 2 Nyaho  
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A series of transformations, reforms, and attempted abolitions of slavery form a core narrative of nineteenth-century coastal West Africa. As the region's role in Atlantic commercial networks underwent a gradual transition from principally that of slave exporter to producer of "legitimate goods" and dependent markets, institutions of slavery became battlegrounds in which European abolitionism, pragmatic colonialism, and indigenous agency clashed. In Slavery and

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Reform in West Africa, Trevor Getz demonstrates that it was largely on the anvil of this issue that French and British policy in West Africa was forged. With distant metropolises unable to intervene in daily affairs, local European administrators, striving to balance abolitionist pressures against the resistance of politically and economically powerful local slave owners, sought ways to satisfy the latter while placating or duping the former. The result was an alliance between colonial officials, company agents, and slave-owning elites that effectively slowed, sidetracked, or

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undermined serious attempts to reform slave holding. Although slavery was outlawed in both regions, in only a few isolated instances did large-scale emancipations occur. Under the surface, however, slaves used the threat of self-liberation to reach accommodations that transformed the master-slave relationship. By comparing the strategies of colonial administrators, slave-owners, and slaves across these two regions and throughout the nineteenth century, *Slavery and Reform in West Africa* reveals not only the causes of the astounding success of slave owners, but also the factors that

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could, and in some cases did, lead to slave liberations. These findings have serious implications for the wider study of slavery and emancipation and for the history of Africa generally.

Slavery in Africa existed for hundreds of years before it was abolished in the late 19th century. Yet, we know little about how enslaved individuals, especially those who never left Africa, talked about their experiences. Collecting never before published or translated narratives of Africans from southeastern Ghana, Sandra E.

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Greene explores how these writings reveal the thoughts, emotions, and memories of those who experienced slavery and the slave trade. Greene considers how local norms and the circumstances behind the recording of the narratives influenced their content and impact. This unprecedented study affords unique insights into how ordinary West Africans understood and talked about their lives during a time of change and upheaval.

Mohammed Bashir Salau addresses the neglected literature on Atlantic Slavery in West Africa by looking at the plantation operations at

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Fanisau in Hausaland, and in the process provides an innovative look at one piece of the historically significant Sokoto Caliphate.

Offers a history of slavery during the nineteenth and twentieth centuries in three former French colonies.

Reconfiguring Slavery focuses on the range of trajectories followed by slavery as an institution since the various abolitions of the nineteenth century. It also considers the continuing and multi-faceted strategies that

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descendants of both owners and slaves have developed to make what use they can of their forebears' social positions, or to distance themselves from them. Reconfiguring Slavery contains both anthropological and historical contributions that present new empirical evidence on contemporary manifestations of slavery and related phenomena in Mauritania, Benin, Niger, Cameroon, Ghana, Senegal, and the Gambia. As a whole, the volume advances a renewed conceptual framework for understanding slavery in West Africa today: instead of retracing the end of West African slavery, this work highlights the preliminary

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contours of its recent reconfigurations.

There has long been a need for a new textbook on West Africa's history. In *Themes in West Africa's History*, editor Emmanuel Kwaku Akyeampong and his contributors meet this need, examining key themes in West Africa's prehistory to the present through the lenses of their different disciplines. The contents of the book comprise an introduction and thirteen chapters divided into three parts. Each chapter provides an overview of existing literature on major topics, as well as a short list of recommended reading, and breaks

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new ground through the incorporation of original research. The first part of the book examines paths to a West African past, including perspectives from archaeology, ecology and culture, linguistics, and oral traditions. Part two probes environment, society, and agency and historical change through essays on the slave trade, social inequality, religious interaction, poverty, disease, and urbanization. Part three sheds light on contemporary West Africa in exploring how economic and political developments have shaped religious expression and identity in significant ways. Themes in

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West Africa's History represents a range of intellectual views and interpretations from leading scholars on West Africa's history. It will appeal to college undergraduates, graduate students, and scholars in the way it draws on different disciplines and expertise to bring together key themes in West Africa's history, from prehistory to the present.

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

The region between the river Senegal and

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Sierra Leone saw the first trans-Atlantic slave trade in the sixteenth century. Drawing on many new sources, Toby Green challenges current quantitative approaches to the history of the slave trade. New data on slave origins can show how and why Western African societies responded to Atlantic pressures. Green argues that answering these questions requires a cultural framework and uses the idea of creolization - the formation of mixed cultural communities in the era of plantation societies - to argue that preceding social patterns in both Africa and Europe were crucial. Major impacts of the sixteenth-

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century slave trade included political fragmentation, changes in identity and the re-organization of ritual and social patterns. The book shows which peoples were enslaved, why they were vulnerable and the consequences in Africa and beyond.

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