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MICHAEL LARSEN

Varieties of English in Writing

Continuum

Identity in the Shadow of Slavery addresses the issues relating to the gender, ethnic, and cultural factors affecting the ways in which enslaved Africans and their descendants interpreted their lives under slavery and thereby created communities with a shared sense

of identity.

Gendering the African Diaspora Routledge

This volume approaches the history of slave testimony in three ways: by prioritising the broad tradition over individual authors; by representing interdisciplinary approaches to slave narratives; and by highlighting emerging scholarship on slave narratives, concerning both established debates over concerns of authorship and agency, for example, and developing concerns like eco-critical readings of slave narratives.

Archibald Monteath Oxford University

Press

Popular references to the Rose Hall Great House in Jamaica often focus on the legend of the “White Witch of Rose Hall.” Over one hundred thousand people visit this plantation every year, many hoping to catch a glimpse of Annie Palmer’s ghost. After experiencing this tour with her daughter in 2013 and leaving Jamaica haunted by the silences of the tour, Celia E. Naylor resolved to write a history of Rose Hall about those people who actually had a right to haunt this place of terror and trauma—the enslaved. Naylor deftly

guides us through a strikingly different Rose Hall. She introduces readers to the silences of the archives and unearths the names and experiences of the enslaved at Rose Hall in the decades immediately before the abolition of slavery in Jamaica. She then offers a careful reading of Herbert G. de Lisser's 1929 novel, *The White Witch of Rosehall*—which gave rise to the myth of the “White Witch”—and a critical analysis of the current tours at Rose Hall Great House. Naylor's interdisciplinary examination engages different modes of history making, history telling, and truth telling to excavate the lives of enslaved people, highlighting enslaved women as they navigated the violences of the Jamaican slavocracy and plantationscape. Moving beyond the legend, she examines iterations of the afterlives of slavery in the ongoing construction of slavery museums, memorializations, and movements for Black lives and the enduring case for Black humanity. Alongside her book, she has created a website as another way for readers to explore the truths of Rose Hall: rosehallproject.columbia.edu.

[Religions of the World \[6 volumes\]](#) UNC

Press Books

The contributors to this volume draw from history, literature, philosophy and anthropology to address the intersection between the Igbo and the outside world and how this encounter shaped the currents of slavery, colonialism and the accompanying social transformations Igboland and across the African diaspora. [Biography and the Black Atlantic](#) Oxford Handbooks

Guinea's Other Suns is a classic collection of essays on the forced and voluntary migration to Trinidad of West and West-Central Africans during the 1800s, extending through both the slavery and post-emancipation eras. This second edition is a thematic expansion buttressed by historical documentary sources and painstaking linguistic research. Maureen Warner-Lewis examines African cultural practices and artefacts as recalled by the biological descendants of these migrants during interviews with the author in the 1960s and 1970s. The wars caused by ethnic and religious contestations, economic advantage and imperial expansionism are significant themes in the literary repertoire, but so too are themes

of love, the yearning for home, pride in ethnic and family identity, the pain of exile, and the separation of death. Warner-Lewis explores the poetic techniques, musical genres and instrumentation, language patterns, athletic and masquerade traditions, economic arrangements, and religious beliefs and rituals of the Yoruba, Kongo, Angolan, Hausa and Rada (Dahomeyan) communities which this peasantry and urban labour force introduced or reinforced on the island. While some of these artefacts have withered away, or are now moribund, others continue to inform the still-evolving twenty-first-century cultural life of the island.

Agency of the Enslaved University Press of America

This masterful six-volume encyclopedia provides comprehensive, global coverage of religion, emphasizing larger religious communities without neglecting the world's smaller religious outposts. *Religions of the World, Second Edition: A Comprehensive Encyclopedia of Beliefs and Practices* is an extraordinary work, bringing together the scholarship of some 225 experts from around the globe. The

encyclopedia's six volumes offer entries on every country of the world, with particular emphasis on the larger nations, as well as Indonesia and the Latin American countries that are traditionally given little attention in English-language reference works. Entries include profiles on religion in the world's smallest countries (the Vatican and San Marino), profiles on religion in recently established or disputed countries (Kosovo and Nagorno-Karabakh), as well as profiles on religion in some of the world's most remote places (Antarctica and Easter Island). *Religions of the World* is unique in that it is based in religion "on the ground," tracing the development of each of the 16 major world religious traditions through its institutional expressions in the modern world, its major geographical sites, and its major celebrations. Unlike other works, the encyclopedia also covers the world of religious unbelief as expressed in atheism, humanism, and other traditions.

Pietismus und Neuzeit Band 36 - 2010

Cambridge University Press

In *Agency of the Enslaved: Jamaica and the Culture of Freedom in the Atlantic World*, D.A. Dunkley challenges the notion

that enslavement fostered the culture of freedom in the former colonies of Western Europe in the Americas. Dunkley argues the point that the preconception that out of slavery came freedom has discouraged scholars from fully exploring the importance of the agency displayed by enslaved people. This study examines those struggles and argues that these formed the real basis of the culture of freedom in the Atlantic societies. These struggles were not for freedom, but for the acknowledgment of the freedom that enslaved people knew was already theirs. *Agency of the Enslaved* reveals several major incidents in which the enslaved in Jamaica--a country Dunkley uses as a case study with wider applicability to the Atlantic world--demonstrated that they viewed slavery as an immoral, illegal, unnecessary, temporary, and socially deprecating imposition. These views inspired their attempts to undermine the slave system that the British had established in Jamaica shortly after they captured the island in 1655. Acts of resistance took place throughout the island-colony and were recorded on the sugar plantations and in the courts,

schools, and Christian churches. The slaveholders envisaged all of these sites as participants in their attempts to dominate the enslaved people.

Regardless, the enslaved had re-envisioned and had used these places as sites of empowerment, and to show that they would never accept the designation of 'slave.'

The Atlantic in World History John

Benjamins Publishing

Readers are often surprised to learn that black writing in Canada is over two centuries old. Ranging from letters, editorials, sermons, and slave narratives to contemporary novels, plays, poetry, and non-fiction, black Canadian writing represents a rich body of literary and cultural achievement. *The Black Atlantic Reconsidered* is the first comprehensive work to explore black Canadian literature from its beginnings to the present in the broader context of the black Atlantic world. Winfried Siemerling traces the evolution of black Canadian witnessing and writing from slave testimony in New France and the 1783 "Book of Negroes" through the work of contemporary black Canadian writers including George Elliott

Clarke, Austin Clarke, Dionne Brand, David Chariandy, Wayde Compton, Esi Edugyan, Marlene NourbeSe Philip, and Lawrence Hill. Arguing that black writing in Canada is deeply imbricated in a historic transnational network, Siemerling explores the powerful presence of black Canadian history, slavery, and the Underground Railroad, and the black diaspora in the work of these authors. Individual chapters examine the literature that has emerged from Quebec, Nova Scotia, the Prairies, and British Columbia, with attention to writing in both English and French. A major survey of black writing and cultural production, *The Black Atlantic Reconsidered* brings into focus important works that shed light not only on Canada's literature and history, but on the transatlantic black diaspora and modernity.

Hamel, the Obeah Man Springer

The book investigates facets of global Protestantism through Anglican, Quaker, Episcopalian, Moravian, Lutheran Pietist, and Pentecostal missions to enslaved and indigenous peoples and political reform endeavours in a global purview that spans the 1730s to the 1930s. The book uses key

examples to trace both the local and the global impacts of this multi-denominational Christian movement. The essays in this volume explore three of the critical ways in which Protestant communities were established and became part of a worldwide network: the founding of far-flung missions in which Western missionaries worked alongside enslaved and indigenous converts; the interface between Protestant outreach and political reform endeavours such as abolitionism; and the establishment of a global epistolary through print communication networks. Demonstrating how Protestantism came to be both global and ecumenical, this book will be a key resource for scholars of religious history, religion and politics, and missiology as well as those interested in issues of postcolonialism and imperialism.

The Slave Trade and Culture in the Bight of Biafra Springer

This volume is concerned with assessing fictional and non-fictional written texts as linguistic evidence for earlier forms of varieties of English. These range from Scotland to New Zealand, from Canada to South Africa, covering all the major forms

of the English language around the world. Central to the volume is the question of how genuine written representations are. Here the emphasis is on the techniques and methodology which can be employed when analysing documents. The vernacular styles found in written documents and the use of these as a window on earlier spoken modes of different varieties represent a focal concern of the book. Studies of language in literature, which were offered in the past, have been revisited and their findings reassessed in the light of recent advances in variationist linguistics. *Colonial and Decolonial Linguistics* PediaPress

The Encyclopedia of Caribbean Religions is the definitive reference for Caribbean religious phenomena from a Caribbean perspective. Generously illustrated, this landmark project combines the breadth of a comparative approach to religion with the depth of understanding of Caribbean spirituality as an ever-changing and varied historical phenomenon. Organized alphabetically, entries examine how Caribbean religious experiences have been shaped by and have responded to

the processes of colonialism and the challenges of the postcolonial world. Systematically organized by theme and area, the encyclopedia considers religious traditions such as Vodou, Rastafari, Sunni Islam, Sanatan Dharma, Judaism, and the Roman Catholic and Seventh-day Adventist churches. Detailed subentries present topics such as religious rituals, beliefs, practices, specific historical developments, geographical differences, and gender roles within major traditions. Also included are entries that address the religious dimensions of geographical territories that make up the Caribbean. Representing the culmination of more than a decade of work by the associates of the Caribbean Religions Project, *The Encyclopedia of Caribbean Religions* will foster a greater understanding of the role of religion in Caribbean life and society, in the Caribbean diaspora, and in wider national and transnational spaces.

Choice Indiana University Press

This volume offers a detailed exploration of coloniality in the discipline of linguistics, with case studies drawn from across the world. The chapters provide a nuanced account of the coloniality of linguistics at

the level of knowledge and disciplinary practice, and expand their discussion to imagine a decolonial linguistics.

Creole Testimonies McGill-Queen's Press - MQUP

In this theory-rich study, Shelby Johnson analyzes the works of Black and Indigenous writers in the Atlantic World, examining how their literary production informs "modes of being" that confronted violent colonial times. Johnson particularly assesses how these authors connected to places—whether real or imagined—and how those connections enabled them to make worlds in spite of the violence of slavery and settler colonialism. Johnson engages with works written in a period engulfed by the extraordinary political and social upheavals of the Age of Revolution and Indian Removal, and these texts—which include not only sermons, life writing, and periodicals but also descriptions of embodied and oral knowledge, as well as material objects—register defiance to land removal and other forms of violence. In studying writers of color during this era, Johnson probes the histories of their lived environment and of the earth itself—its

limits, its finite resources, and its metaphoric mortality—in a way that offers new insights on what it means to imagine sustainable connections to the ground on which we walk.

Slavery in the Global Diaspora of Africa A&C Black

The Caribbean has traditionally been understood as a region that did not develop a significant 'native' literary culture until the postcolonial period. Indeed, most literary histories of the Caribbean begin with the texts associated with the independence movements of the early twentieth century. However, as recent research has shown, although the printing press did not arrive in the Caribbean until 1718, the roots of Caribbean literary history predate its arrival. This collection contributes to this research by filling a significant gap in literary and historical knowledge with the first collection of essays specifically focused on the literatures of the early Caribbean before 1850.

Unsilencing Slavery Rowman & Littlefield

In this volume, leading historians reflect on the recent biographical turn in studies of slavery and the modern African

diaspora. This collection presents vivid glimpses into the lives of remarkable enslaved and formerly enslaved people who moved, struggled, and endured in the eighteenth- and nineteenth-century Atlantic world.

Teaching Anglophone Caribbean Literature OIBooks-Libros

The collective significance of the themes that are explored in *Slavery in the Global Diaspora of Africa* bridge the Atlantic and thereby provide insights into historical debates that address the ways in which parts of Africa fitted into the modern world that emerged in the Atlantic basin. The study explores the conceptual problems of studying slavery in Africa and the broader Atlantic world from a perspective that focuses on Africa and the historical context that accounts for this influence. Paul Lovejoy focuses on the parameters of the enforced migration of enslaved Africans, including the impact on civilian populations in Africa, constraints on migration, and the importance of women and children in the movement of people who were enslaved. The prevalence of slavery in Africa and the transformations of social and political formations of

societies and political structures during the era of trans-Atlantic migration inform the book's research. The analysis places Africa, specifically western Africa, at the center of historical change, not on the frontier or periphery of western Europe or the Americas, and provides a global perspective that reconsiders historical reconstruction of the Atlantic world that challenges the distortions of Eurocentrism and national histories. Slavery in the Global Diaspora of Africa will be of interest to scholars and students of colonial history, African history, Diaspora Studies, the Black Atlantic and the history of slavery.

Olaudah Equiano and the Igbo World
Indiana University Press

The Caribbean is a microcosm of the world. In this very small geographic space one encounters global religions as well as religious practices that are indigenous to the region. This volume provides an overview of Caribbean religions, one that respects the diversity of the religious traditions and the national particularity of the region. It addresses the prominent religious traditions in the Caribbean, with a focus on multiple geographic settings, and

examines a cross-section of themes that impact the region broadly and the academic study of Caribbean religion. *Identity in the Shadow of Slavery* Oxford University Press

As Europeans began to move into the Atlantic in the late fifteenth century, first encountering islands and then two continents across the sea, they initiated a process that revolutionized the lives of people everywhere. American foods enriched their diets. Furs, precious metals, dyes, and many other products underwrote new luxury trades, and tobacco became the first consumer craze as the price plummeted with ever-enlarging production. Much of the technology that made new initiatives, such as sailing out of sight of land, possibly drew on Asian advances that came into Europe through North Africa. Sugar and other crops came along the same routes, and Europeans found American environments ideal for their cultivation. Leaders along the African coast controlled the developing trade with Europeans, and products from around the Atlantic entered African life. As American plantations were organized on an industrial scale, they

became voracious consumers of labor. American Indians, European indentured servants, and enslaved Africans were all employed, and over time slavery became the predominant labor system in the plantation economies. American Indians adopted imported technologies and goods to enhance their own lives, but diseases endemic in the rest of the world to which Americans had no acquired immunity led to dramatic population decline in some areas. From Brazil to Canada, Indians withdrew into the interior, where they formed large and powerful new confederations. Atlantic exchange opened new possibilities. All around the ocean, states that had been marginal to the main centers in the continents' interiors now found themselves at the forefront of developing trades with the promise of wealth and power. European women and men whose prospects were circumscribed at home saw potential in emigration. Economic aspirations beckoned large numbers, but also, in the maelstrom following the Reformation, others sought

the chance to worship as they saw fit. Many saw their hopes dashed, but some succeeded as they had desired. Ultimately, as people of African and European descent came to predominate in American populations, they broke political ties to Europe and reshaped transatlantic relationships.

The Oxford Handbook of Caribbean Religions Broadview Press

In this groundbreaking collection, leading historians, Africanists, and other scholars document the life and work of twelve Igbo intellectuals who, educated within European traditions, came to terms with the dominance of European thought while making significant contributions to African intellectual traditions.

Literary Histories of the Early Anglophone Caribbean Springer

The Oberlin College mission to Jamaica, begun in the 1830s, was an ambitious, and ultimately troubled, effort to use the example of emancipation in the British West Indies to advance the domestic agenda of American abolitionists. White

Americans hoped to argue that American slaves, once freed, could be absorbed productively into the society that had previously enslaved them, but their “civilizing mission” did not go as anticipated. Gale L. Kenny's illuminating study examines the differing ideas of freedom held by white evangelical abolitionists and freed people in Jamaica and explores the consequences of their encounter for both American and Jamaican history. Kenny finds that white Americans—who went to Jamaica intending to assist with the transition from slavery to Christian practice and solid citizenship—were frustrated by liberated blacks' unwillingness to conform to Victorian norms of gender, family, and religion. In tracing the history of the thirty-year mission, Kenny makes creative use of available sources to unpack assumptions on both sides of this American-Jamaican interaction, showing how liberated slaves in many cases were able not just to resist the imposition of white mores but to redefine the terms of the encounter.