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# Birthing A Slave

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*Birthing A Slave*

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## HATFIELD MILLER

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*The Princeton Fugitive Slave* Springer  
 Mende Nazer lost her childhood at age twelve, when she was sold into slavery. It all began one horrific night in 1993, when Arab raiders swept through her Nuba village, murdering the adults and rounding up thirty-one children, including Mende. Mende was sold to a wealthy Arab family who lived in Sudan's capital city, Khartoum. So began her dark years of enslavement. Her Arab owners called her "Yebit," or "black slave." She called them "master." She was subjected to appalling physical, sexual, and mental abuse. She slept in a shed and ate the family leftovers like a dog. She had no rights, no freedom, and no life of her own. Normally, Mende's

story never would have come to light. But seven years after she was seized and sold into slavery, she was sent to work for another master—a diplomat working in the United Kingdom. In London, she managed to make contact with other Sudanese, who took pity on her. In September 2000, she made a dramatic break for freedom. *Slave* is a story almost beyond belief. It depicts the strength and dignity of the Nuba tribe. It recounts the savage way in which the Nuba and their ancient culture are being destroyed by a secret modern-day trade in slaves. Most of all, it is a remarkable testimony to one young woman's unbreakable spirit and tremendous courage.

**Thirty Years A Slave** Simon and Schuster  
 A startling and eye-opening look into America's First Family, *Never Caught* is

the powerful story about a daring woman of "extraordinary grit" (The Philadelphia Inquirer). When George Washington was elected president, he reluctantly left behind his beloved Mount Vernon to serve in Philadelphia, the temporary seat of the nation's capital. In setting up his household he brought along nine slaves, including Ona Judge. As the President grew accustomed to Northern ways, there was one change he couldn't abide: Pennsylvania law required enslaved people be set free after six months of residency in the state. Rather than comply, Washington decided to circumvent the law. Every six months he sent the slaves back down south just as the clock was about to expire. Though Ona Judge lived a life of relative comfort, she was denied freedom. So, when the opportunity presented itself one clear and

pleasant spring day in Philadelphia, Judge left everything she knew to escape to New England. Yet freedom would not come without its costs. At just twenty-two-years-old, Ona became the subject of an intense manhunt led by George Washington, who used his political and personal contacts to recapture his property. “A crisp and compulsively readable feat of research and storytelling” (USA TODAY), historian and National Book Award finalist Erica Armstrong Dunbar weaves a powerful tale and offers fascinating new scholarship on how one young woman risked everything to gain freedom from the famous founding father and most powerful man in the United States at the time.

*Virginia Slave Births Index, 1853-1865: S-Z* Macmillan

Revealing the central yet intentionally obliterated role of Africa in the creation of modernity, *Born in Blackness* vitally reframes our understanding of world history. Traditional accounts of the making of the modern world afford a place of primacy to European history. Some credit the fifteenth-century Age of Discovery and the maritime connection it established between West and East; others the accidental unearthing of the “New World.” Still others point to the development of the scientific method, or the spread of Judeo-Christian beliefs; and so on, ad infinitum. The history of Africa, by contrast, has long been relegated to the remote outskirts of our global story. What if, instead, we put Africa and Africans at the very center of our thinking about the origins of modernity? In a sweeping narrative spanning more than six centuries, Howard W. French does just that, for *Born in Blackness* vitally reframes the story of medieval and emerging Africa, demonstrating how the economic ascendancy of Europe, the anchoring of democracy in the West, and the fulfillment of so-called Enlightenment ideals all grew out of Europe’s dehumanizing engagement with the “dark” continent. In fact, French reveals, the first impetus for the Age of Discovery was not—as we are so often told, even today—Europe’s yearning for ties with Asia, but rather its centuries-old desire to forge a trade in gold with legendarily rich Black societies sequestered away in the heart of West Africa. Creating a historical narrative that begins with the commencement of commercial relations between Portugal and Africa in the fifteenth century and ends with the onset of World War II, *Born in Blackness* interweaves precise historical detail with poignant, personal reportage. In so doing, it dramatically retrieves the lives of major African historical figures,

from the unimaginably rich medieval emperors who traded with the Near East and beyond, to the Kongo sovereigns who heroically battled seventeenth-century European powers, to the ex-slaves who liberated Haitians from bondage and profoundly altered the course of American history. While French cogently demonstrates the centrality of Africa to the rise of the modern world, *Born in Blackness* becomes, at the same time, a far more significant narrative, one that reveals a long-concealed history of trivialization and, more often, elision in depictions of African history throughout the last five hundred years. As French shows, the achievements of sovereign African nations and their now-far-flung peoples have time and again been etiolated and deliberately erased from modern history. As the West ascended, their stories—siloed and piecemeal—were swept into secluded corners, thus setting the stage for the hagiographic “rise of the West” theories that have endured to this day. “Capacious and compelling” (Laurent Dubois), *Born in Blackness* is epic history on the grand scale. In the lofty tradition of bold, revisionist narratives, it reframes the story of gold and tobacco, sugar and cotton—and of the greatest “commodity” of them all, the twelve million people who were brought in chains from Africa to the “New World,” whose reclaimed lives shed a harsh light on our present world.

*Brought to Bed* Routledge

A Best Book of 2021 by NPR and The Washington Post Part graphic novel, part memoir, *Wake* is an imaginative tour de force that tells the “powerful” (The New York Times Book Review) story of women-led slave revolts and chronicles scholar Rebecca Hall’s efforts to uncover the truth about these women warriors who, until now, have been left out of the historical record. Women warriors planned and led revolts on slave ships during the Middle Passage. They fought their enslavers throughout the Americas. And then they were erased from history. *Wake* tells the “riveting” (Angela Y. Davis) story of Dr. Rebecca Hall, a historian, granddaughter of slaves, and a woman haunted by the legacy of slavery. The accepted history of slave revolts has always told her that enslaved women took a back seat. But Rebecca decides to look deeper, and her journey takes her through old court records, slave ship captain’s logs, crumbling correspondence, and even the forensic evidence from the bones of enslaved women from the “negro burying ground” uncovered in Manhattan. She finds women warriors everywhere. Using a “remarkable blend of passion and fact,

action and reflection” (NPR), Rebecca constructs the likely pasts of Adono and Alele, women rebels who fought for freedom during the Middle Passage, as well as the stories of women who led slave revolts in Colonial New York. We also follow Rebecca’s own story as the legacy of slavery shapes her life, both during her time as a successful attorney and later as a historian seeking the past that haunts her. Illustrated beautifully in black and white, *Wake* will take its place alongside classics of the graphic novel genre, like Marjane Satrapi’s *Persepolis* and Art Spiegelman’s *Maus*. This story of a personal and national legacy is a powerful reminder that while the past is gone, we still live in its wake.

*Celia, a Slave* Icon Books

A Pulitzer Prize-winning history of the mistreatment of black Americans. In this ‘precise and eloquent work’ - as described in its Pulitzer Prize citation - Douglas A. Blackmon brings to light one of the most shameful chapters in American history - an ‘Age of Neoslavery’ that thrived in the aftermath of the Civil War through the dawn of World War II. Using a vast record of original documents and personal narratives, Blackmon unearths the lost stories of slaves and their descendants who journeyed into freedom after the Emancipation Proclamation and then back into the shadow of involuntary servitude thereafter. By turns moving, sobering and shocking, this unprecedented account reveals these stories, the companies that profited the most from neoslavery, and the insidious legacy of racism that reverberates today.

**Motherhood, Childlessness and the Care of Children in Atlantic Slave Societies** Beacon Press

Fifteen years after its hardcover debut, the FSG Classics reissue of the celebrated work of narrative nonfiction that won the National Book Award and changed the American conversation about race, with a new preface by the author The Ball family hails from South Carolina—Charleston and thereabouts. Their plantations were among the oldest and longest-standing plantations in the South. Between 1698 and 1865, close to four thousand black people were born into slavery under the Balls or were bought by them. In *Slaves in the Family*, Edward Ball recounts his efforts to track down and meet the descendants of his family’s slaves. Part historical narrative, part oral history, part personal story of investigation and catharsis, *Slaves in the Family* is, in the words of Pat Conroy, “a work of breathtaking generosity and courage, a magnificent study of the complexity and

strangeness and beauty of the word 'family.'"

*Incidents in the Life of a Slave Girl* BoD - Books on Demand

The deprivations and cruelty of slavery have overshadowed our understanding of the institution's most human dimension: birth. We often don't realize that after the United States stopped importing slaves in 1808, births were more important than ever; slavery and the southern way of life could continue only through babies born in bondage. In the antebellum South, slaveholders' interest in slave women was matched by physicians struggling to assert their own professional authority over childbirth, and the two began to work together to increase the number of infants born in the slave quarter. In unprecedented ways, doctors tried to manage the health of enslaved women from puberty through the reproductive years, attempting to foster pregnancy, cure infertility, and resolve gynecological problems, including cancer. Black women, however, proved an unruly force, distrustful of both the slaveholders and their doctors. With their own healing traditions, emphasizing the power of roots and herbs and the critical roles of family and community, enslaved women struggled to take charge of their own health in a system that did not respect their social circumstances, customs, or values. *Birthing a Slave* depicts the competing approaches to reproductive health that evolved on plantations, as both black women and white men sought to enhance the health of enslaved mothers--in very different ways and for entirely different reasons. *Birthing a Slave* is the first book to focus exclusively on the health care of enslaved women, and it argues convincingly for the critical role of reproductive medicine in the slave system of antebellum America.

**They Were Her Property** PublicAffairs  
Illuminates how the preservation of slavery was a motivating factor for the Revolutionary War The successful 1776 revolt against British rule in North America has been hailed almost universally as a great step forward for humanity. But the Africans then living in the colonies overwhelmingly sided with the British. In this trailblazing book, Gerald Horne shows that in the prelude to 1776, the abolition of slavery seemed all but inevitable in London, delighting Africans as much as it outraged slaveholders, and sparking the colonial revolt. Prior to 1776, anti-slavery sentiments were deepening throughout Britain and in the Caribbean, rebellious Africans were in revolt. For European colonists in America, the major threat to

their security was a foreign invasion combined with an insurrection of the enslaved. It was a real and threatening possibility that London would impose abolition throughout the colonies—a possibility the founding fathers feared would bring slave rebellions to their shores. To forestall it, they went to war. The so-called Revolutionary War, Horne writes, was in part a counter-revolution, a conservative movement that the founding fathers fought in order to preserve their right to enslave others. The Counter-Revolution of 1776 brings us to a radical new understanding of the traditional heroic creation myth of the United States. **An Intimate Economy** Duke University Press

An original, thought-provoking meditation on the corrosive legacy of slavery from the 16th century to the present.--Elizabeth Schmidt, "The New York Times."

**Contested Bodies** Harvard University Press

When black women were brought from Africa to the New World as slave laborers, their value was determined by their ability to work as well as their potential to bear children, who by law would become the enslaved property of the mother's master. In *Laboring Women: Reproduction and Gender in New World Slavery*, Jennifer L. Morgan examines for the first time how African women's labor in both senses became intertwined in the English colonies. Beginning with the ideological foundations of racial slavery in early modern Europe, *Laboring Women* traverses the Atlantic, exploring the social and cultural lives of women in West Africa, slaveowners' expectations for reproductive labor, and women's lives as workers and mothers under colonial slavery. Challenging conventional wisdom, Morgan reveals how expectations regarding gender and reproduction were central to racial ideologies, the organization of slave labor, and the nature of slave community and resistance. Taking into consideration the heritage of Africans prior to enslavement and the cultural logic of values and practices recreated under the duress of slavery, she examines how women's gender identity was defined by their shared experiences as agricultural laborers and mothers, and shows how, given these distinctions, their situation differed considerably from that of enslaved men. Telling her story through the arc of African women's actual lives—from West Africa, to the experience of the Middle Passage, to life on the plantations—she offers a thoughtful look at the ways women's reproductive experience shaped their roles in

communities and helped them resist some of the more egregious effects of slave life. Presenting a highly original, theoretically grounded view of reproduction and labor as the twin pillars of female exploitation in slavery, *Laboring Women* is a distinctive contribution to the literature of slavery and the history of women.

**Born in Blackness: Africa, Africans, and the Making of the Modern World, 1471 to the Second World War** Chicago Review Press

In this insightful and provocative volume, Rameyreveals spirituals and slave songs to be a crucial element in American literature. This book shows slave songs'intrinsic value as lyric poetry, sheds light on their roots and originality, anddraws new conclusions on anart form long considereda touchstone of cultural imagination.

Slave Songs and the Birth of African American Poetry Oxford University Press

In *Reckoning with Slavery* Jennifer L. Morgan draws on the lived experiences of enslaved African women in the sixteenth and seventeenth centuries to reveal the contours of early modern notions of trade, race, and commodification in the Black Atlantic. From capture to transport to sale to childbirth, these women were demographically counted as commodities during the Middle Passage, vulnerable to rape, separated from their kin at slave markets, and subject to laws that enslaved their children upon birth. In this way, they were central to the binding of reproductive labor with kinship, racial hierarchy, and the economics of slavery. Throughout this groundbreaking study, Morgan demonstrates that the development of Western notions of value and race occurred simultaneously. In so doing, she illustrates how racial capitalism denied the enslaved their kinship and affective ties while simultaneously relying on kinship to reproduce and enforce slavery through enslaved female bodies.

Laboring Women Routledge

Behind every great man stands a great woman. And behind that great woman stands a slave. Or so it was in the households of the Founding Fathers from Virginia, where slaves worked and suffered throughout the domestic environments of the era, from Mount Vernon, Monticello, and Montpelier to the nation's capital. American icons like Martha Washington, Martha Jefferson, and Dolley Madison were all slaveholders. And as Marie Jenkins Schwartz uncovers in *Ties That Bound*, these women, as the day-to-day managers of their households, dealt with the realities of a slaveholding culture directly and continually, even in the most intimate of

spaces. Unlike other histories that treat the stories of the First Ladies' slaves as separate from the lives of their mistresses, *Ties That Bound* closely examines the relationships that developed between the First Ladies and their slaves. For elite women and their families, slaves were more than an agricultural workforce; slavery was an entire domestic way of life that reflected and reinforced their status. In many cases slaves were more constant companions to the white women of the household than were their husbands and sons, who often traveled or were at war. By looking closely at the complicated intimacy these women shared, Schwartz is able to reveal how they negotiated their roles, illuminating much about the lives of slaves themselves, as well as class, race, and gender in early America. By detailing the prevalence and prominence of slaves in the daily lives of women who helped shape the country, Schwartz makes it clear that it is impossible to honestly tell the stories of these women while ignoring their slaves. She asks us to consider anew the embedded power of slavery in the very earliest conception of American politics, society, and everyday domestic routines. *Slaves in the Family* University of Chicago Press

The accomplishments of pioneering doctors such as John Peter Mettauer, James Marion Sims, and Nathan Bozeman are well documented. It is also no secret that these nineteenth-century gynecologists performed experimental caesarean sections, ovariectomies, and obstetric fistula repairs primarily on poor and powerless women. *Medical Bondage* breaks new ground by exploring how and why physicians denied these women their full humanity yet valued them as "medical superbodies" highly suited for medical experimentation. In *Medical Bondage*, Cooper Owens examines a wide range of scientific literature and less formal communications in which gynecologists created and disseminated medical fictions about their patients, such as their belief that black enslaved women could withstand pain better than white "ladies." Even as they were advancing medicine, these doctors were legitimizing, for decades to come, groundless theories related to whiteness and blackness, men and women, and the inferiority of other races or nationalities. *Medical Bondage* moves between southern plantations and northern urban centers to reveal how nineteenth-century American ideas about

race, health, and status influenced doctor-patient relationships in sites of healing like slave cabins, medical colleges, and hospitals. It also retells the story of black enslaved women and of Irish immigrant women from the perspective of these exploited groups and thus restores for us a picture of their lives.

*Virginia Slave Births Index, 1853-1865: A-C* Simon and Schuster

What does one contested account of an enslaved woman tell us about our difficult racial past? Part history, part anthropology, and part detective story, *The Accidental Slaveowner* traces, from the 1850s to the present day, how different groups of people have struggled with one powerful story about slavery. For over a century and a half, residents of Oxford, Georgia ("the birthplace of Emory University"), have told and retold stories of the enslaved woman known as "Kitty" and her owner, Methodist bishop James Osgood Andrew, first president of Emory's board of trustees. Bishop Andrew's ownership of Miss Kitty and other enslaved persons triggered the 1844 great national schism of the Methodist Episcopal Church, presaging the Civil War. For many local whites, Bishop Andrew was only "accidentally" a slaveholder, and when offered her freedom, Kitty willingly remained in slavery out of loyalty to her master. Local African Americans, in contrast, tend to insist that Miss Kitty was the Bishop's coerced lover and that she was denied her basic freedoms throughout her life. Mark Auslander approaches these opposing narratives as "myths," not as falsehoods but as deeply meaningful and resonant accounts that illuminate profound enigmas in American history and culture. After considering the multiple, powerful ways that the Andrew-Kitty myths have shaped perceptions of race in Oxford, at Emory, and among southern Methodists, Auslander sets out to uncover the "real" story of Kitty and her family. His years-long feat of collaborative detective work results in a series of discoveries and helps open up important arenas for reconciliation, restorative justice, and social healing.

*A Slave in the White House* Yale University Press

"Northerners know nothing at all about Slavery. They think it is perpetual bondage only. They have no conception of the depth of degradation involved in that word, SLAVERY; if they had, they would never cease their efforts until so horrible a

system was overthrown." *A Woman Of North Carolina*. "Rise up, ye women that are at ease! Hear my voice, ye careless daughters! Give ear unto my speech." *Isaiah xxxii. 9*. This volume of Harriet Jacobs' "Slave Girl" is number 3 in the Black History Series. It is printed on high quality paper with a durable cover. *The Price for Their Pound of Flesh* NYU Press

Reproduction of the original: *Thirty Years A Slave* by Louis Hughes

*Slavery by Another Name* University of Pennsylvania Press

Chronicles the life of a former slave to James and Dolley Madison, tracing his early years on their plantation, his service in the Madison White House household staff and post-emancipation achievements as a first White House memoirist and father of two Union Army soldiers.

*The Slave's Cause* Fordham Univ Press

Winner of the Los Angeles Times Book Prize in History A bold and searing investigation into the role of white women in the American slave economy "Compelling."—Renee Graham, *Boston Globe* "Stunning."—Rebecca Onion, *Slate* "Makes a vital contribution to our understanding of our past and present."—Parul Sehgal, *New York Times* Bridging women's history, the history of the South, and African American history, this book makes a bold argument about the role of white women in American slavery. Historian Stephanie E. Jones-Rogers draws on a variety of sources to show that slave-owning women were sophisticated economic actors who directly engaged in and benefited from the South's slave market. Because women typically inherited more slaves than land, enslaved people were often their primary source of wealth. Not only did white women often refuse to cede ownership of their slaves to their husbands, they employed management techniques that were as effective and brutal as those used by slave-owning men. White women actively participated in the slave market, profited from it, and used it for economic and social empowerment. By examining the economically entangled lives of enslaved people and slave-owning women, Jones-Rogers presents a narrative that forces us to rethink the economics and social conventions of slaveholding America.

*Lose Your Mother* Yale University Press

"A Sarah Mills Hodge Fund publication"-- Title page verso.