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Although few details are available on Djoser's reign, it is certain he was king at the beginning of the Third Dynasty and equally clear he followed the last king of the Second Dynasty, Khasekhemwy. Scholars have routinely included the Third Dynasty in the period of the Old Kingdom (c. 2613-2181 BCE) rather than the Early Dynastic Period (c. 3150-2613 BCE) because of the grand building projects ...

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The Han Dynasty promulgated laws to limit the possession of slaves: each king or duke was allowed a maximum of 200 slaves, an imperial princess was allowed a maximum of 100 slaves, other officials were limited to 30 slaves each. Men punished with castration during the Han dynasty were also used as slave labor.

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The Third Dynasty of ancient Egypt is the first dynasty of the Old Kingdom. Other dynasties of the Old Kingdom include the Fourth, Fifth and Sixth. The capital during the period of the Old Kingdom was at Memphis. Overview. After the turbulent last years of the Second ...

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In a work of prodigious scholarship and enormous breadth, which draws on the tribal, ancient, premodern, and modern worlds, Orlando Patterson discusses the internal dynamics of slavery in sixty-six societies over time. These include Greece and Rome, medieval Europe, China, Korea, the Islamic kingdoms, Africa, the Caribbean islands, and the American South.

The study of slavery has grown strongly in recent years, as scholars working in several disciplines have cultivated broader perspectives on enslavement in a wide variety of contexts and settings. 'Critical Readings on Global Slavery' offers students and researchers a rich collection of previously published works by some of the most preeminent scholars in the field. With contributions covering various regions and time

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periods, this anthology encourages readers to view slave systems across time and space as both ubiquitous and interconnected, and introduces those who are interested in the study of human bondage to some of the most important and widely cited works in slavery studies.

This original study concerns itself with the manumission laws of Exodus 20, Deuteronomy 15 and Leviticus 25. It begins with the social background to debt slavery and the socioeconomic factors encouraging the rise of debt slavery in Mesopotamia. After a comparative analysis of the Mesopotamian and biblical material Chirichigno examines the social background to debt slavery in Israel, the various slave laws in the Pentateuch (in order to delimit the chattel-slave laws from the debt-slave laws), and the biblical manumission laws themselves.

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