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Purported 1712 speech, a hoaxPart of a series onForced labour and slaveryContemporaryChild labourChild soldiersConscriptionCSECDebt bondageIndiaForced marriageBride buyingChild marriageWife sellingForced prostitutionHuman traffickingChildChinaCybersexEuropeFraud factoryIndiaUnited StatesInvoluntary servitude... in 21st-century jihadism... in AfricaPeonagePenal labourSex traffickingChinaEuropeUnited StatesSexual slaveryWage slaveryHistoricalAntiquityBabyloniaEgyptGreeceRomeMedieval EuropeAncillaeBlack Sea slave tradeByzantine EmpireGenoese slave tradeKholopPrague slave tradeSerfsHistoryIn RussiaEmancipationThrallVenetian slave tradeBalkan slave tradeMuslim worldBaqtBarbary Coastslave tradepiratesSack of BaltimoreSlave raid of SuuroyTurkish AbductionsBukhara slave tradeConcubinagehistoryMa malakat aymanukumAvret PazarlarHaremAbbasid haremOttoman Imperial HaremSafavid imperial haremQajar haremJarya/CariyeOdalisqueQiyanUmm al-waladCircassian slave tradeContract of manumissionCrimean slave tradeKafala systemKhazar slave tradeKhivan slave tradeOttoman EmpireAvret PazarlarSaqalibaSlavery in the Abbasid CaliphateSlavery in al-AndalusSlavery in the Rashidun CaliphateSlavery in the Umayyad CaliphateSlavery in the Abbasid CaliphateVolga Bulgarian slave trade21st centuryAtlantic slave tradeBrazilBristolDatabaseDutchMiddle PassageNantesNew FrancePanyarringSpanish EmpireSlave CoastThirteen coloniesTopics and practiceBlackbirdingChild soldiersConscriptionDevshirmeGhilmanMamlukCoolieCorve labourDrapetomaniaDysaesthesia aethiopicaField slaves in the United StatesTreatmentGladiatorGladiatrixHouse slavesPlanter classProslavery thoughtSaqalibaSeasoningSlave marketSlave PowerSlave raidingSlavocracyVoluntary slaveryWhite slaveryNavalGalley slaveImpressmentPiratesShanghaiingSlave shipBy country or regionSub-Saharan AfricaContemporary AfricaTrans-Saharan slave tradeRed Sea slave tradeIndian Ocean slave tradeZanzibar slave tradeAngolaChadComorosEthiopiaMaliMauritaniaNigerNigeriaSeychellesSomaliaSomali slave tradeSouth AfricaSudanZanzibarNorth and South AmericaPre-Columbian AmericaAztecAmericas indigenousU.S. NativesUnited Statesfield slavesfemalecontemporarymapspartusprison labourslave codestreatmentinterregionalproslaverysexual slaveryThe BahamasCanadaCaribbeanBarbadosBritish Virgin IslandsTrinidadCode NoirLatin AmericaBrazilLei ureaColombiaCubaHaitirevoltRestavek(Encomienda)Puerto RicoEast, Southeast, and South AsiaHaruwa-charuwaHuman trafficking in Southeast AsiaBhutanBruneiChinaBooi AhaEunuchsLaogaipenal systemIndiaDebt bondageChukri SystemBawi systemIndonesiaJapancomfort womenKarayuki-sanKoreaKwallisoNobiMalaysiaMaldivesSlavery in the Mongol EmpireThailandYankee princessVietnamAustralia and OceaniaAustraliaHuman traffickingBlackbirdingSlave raiding in Easter IslandHuman trafficking in Papua New GuineaBlackbirding in PolynesiaEurope and North AsiaSex trafficking in EuropeUnited KingdomPenal LabourSlaveryDenmarkDutch RepublicGermany in World War IIMaltaNorwayPolandPortugalRomaniaRussiaSpainSwedenNorth Africa and West AsiaAfghanistanBacha baziAlgeriaBahrainEgyptHuman trafficking in the Middle EastIranIraqJordanKuwaitLebanonLibyaMoroccoOmanPalestineSaudi ArabiaSyriaTunisiaQatarYemenUnited Arab EmiratesReligionBibleChristianityCatholicismMormonismIslamJudaismBah FaithOpposition and resistanceAbolitionismU.K.U.S.Brussels Anti-Slavery Conference 188990Temporary Slavery Commission1926 Slavery ConventionCommittee of Experts on SlaveryAdvisory Committee of Experts on SlaveryAd Hoc Committee on SlaverySupplementary Convention on the Abolition of SlaveryAbolitionistsAnglo-Egyptian Slave Trade ConventionAnti-Slavery InternationalBlockade of AfricaU.K.U.S.ColonizationLiberiaSierra LeoneCompensated emancipationFreedmanManumissionFreedom suitSlave PowerUnderground RailroadsongsSlave rebellionSlave Trade ActsInternational lawThird Servile War13th Amendment to the United States ConstitutionTimeline of abolition of slavery and serfdomAbolition of slave trade in Persian gulf[fa]RelatedCommon lawForced labourFugitive slaveslawsconventionGreat Dismal Swamp maroonsIndentured servitudeList of slavesownerslast survivors of American slaveryList of slavery-related memorials and museumsSlave catcherSlave marriages in the United StatesSlave narrativefilmssongsSlave nameSlave patrolSlave Route Projectbreedingcourt casesWashingtonJeffersonJ.Q. AdamsLincolnEmancipation Proclamation40 acresFreedmen's BureauIron bitEmancipation DayvteThe William Lynch speech, also known as the Willie Lynch letter, is an address purportedly delivered by a William Lynch (or Willie Lynch) to an audience on the bank of the James River in Virginia in 1712 regarding control of slaves within the colony.[1] In recent years, it has been widely exposed as a hoax.[2][3]The letter purports to be a verbatim account of a short speech given by a slave owner, in which he tells other slave masters that he has discovered the "secret" to controlling black slaves by setting them against one another. The document has been in print since at least 1970, but first gained widespread notice in the 1990s, when it appeared on the Internet.[4] Since then, it has often been promoted as an authentic account of slavery during the 18th century, though its inaccuracies and anachronisms have led historians to conclude that it is a hoax.[4][5]The reputed author, William Lynch, identifies himself as the master of a "modest plantation" in the British West Indies who has been summoned to the Virginia Colony by local slaveowners to advise them on problems they have been having in managing their slaves.He briefly notes that their current violent method of handling unruly slaves lynching, though the term is not used is inefficient and counterproductive. Instead, he suggests that they adopt his method, which consists of exploiting differences such as age and skin color in order to pit slaves against each other. This method, he assures his hosts, will "control the slaves for at least three hundred [sic] years."[1] Some online versions of the text attach introductions, such as a foreword attributed to Frederick Douglass, or citations falsely giving Lynch's name as the source of the word "lynching".[4]The text of the speech has been published since at least 1970,[4] and is often published with the title "The Making of a Slave".[6][7][8] It appeared on the Internet as early as 1993, when a reference librarian at the University of MissouriSt. Louis posted the document on the library's Gopher server.[9] The librarian later revealed that she had obtained the document from the publisher of a local annual business directory, The St. Louis Black Pages[10] in which the narrative had recently appeared.[9]Though eventually convinced the document was a forgery, the librarian elected to leave it on the Gopher server, as she believed that "even as an inauthentic document, it says something about the former and current state of African America", but added a warning about its provenance.[9]The text contains numerous anachronisms, including words and phrases such as "refueling" and "fool proof" which were not in use until the early 20th century,[5] while historian Roy Rosenzweig noted the divisions emphasized in the text skin color, age, and gender are distinctly 20th-century in nature, making little sense in an 18th-century context.[4] Historians, including Rosenzweig and William Jelani Cobb, have concluded that the William Lynch speech is a modern hoax.[4][5]Main article: William Lynch (Lynch law)Forewords attached to some online versions of the speech give the narrator's name as the source of the terms "lynching" and "Lynch law", even though the narrator rejects lynching.[1][5] A man named William Lynch did indeed claim to have originated the term during the American Revolutionary War, but he was born in 1742, thirty years after the alleged delivery of the speech.[11][12] A document published in the Southern Literary Messenger in 1836 that proposed William Lynch as the originator of "lynch law" may have been a hoax perpetrated by Edgar Allan Poe.[13] A better-documented early use of the term "Lynch law" comes from Charles Lynch, a Virginia justice of the peace and militia officer during the American Revolution.[11]Nation of Islam leader Louis Farrakhan quoted the speech at the Million Man March in October 1995, making the speech better known in the process.[14] He later cited Willie Lynch's scheme as an obstacle to unite African Americans in his open letter regarding the Millions More Movement in 2005.[15]The speech was quoted during the protests surrounding the first inauguration of George W. Bush.[4]Ving Rhames's character in the 2005 movie Animal is a gangster who is sent up for a robbery. During his time in prison he meets an activist from Malcolm X's movement, who introduces him to the works of Malcolm X and the William Lynch letter. After deciding to get out of that mindset, he struggles to pull his son out of the same life that got him two prison strikes and tries to get his son to read the Lynch letter.Denzel Washington's character quoted extensively from the speech in a scene from the 2007 movie The Great Debaters. This is an anachronism, as the movie is set in the 1930s, nearly 40 years before the letter was "discovered".Hip-hop artist Talib Kweli of the rap duo Black Star references the speech in the song "RE:DEFinition" from their critically acclaimed album Mos Def & Talib Kweli Are Black Star: "Still more blacks is dying, kids ain't living they trying, 'How to Make a Slave' by Willie Lynch is still applying"[16]Reggae artist Tarrus Riley references Willie Lynch in the title track to his 2006 Parables album, System Set (Willie Lynch Syndrome.)Hip-hop artist Xzibit refers to Willie Lynch in his 2012 song "Napalm" from his album Napalm: "Still suffer from the ideology of Willie Lynch."Hip-hop artist Kendrick Lamar refers to Willie Lynch in his 2015 song "Complexion (A Zulu Love)" from his third album To Pimp A Butterfly: "Let the Willie Lynch theory reverse a million times."Raekwon from the hip-hop group Wu-Tang Clan refers to Willie Lynch in the group's 2014 song "A Better Tomorrow (2014)": "And that's the Willie Lynch tactics that separated the masses. Taught us all to think backwards."[17]Queens rapper Nas says "Willie Lynch is a myth" in his 2018 track "Not For Radio" off his 12th studio album Nasir.British rapper Durrty Goodz released a track called "Willie Lynch Theory" in 2019.[18]Berkeley, California rapper Lil B released the four-part track "Letter to Willie Lynch" in 2020 responding to the speech and the ramifications of the Willie Lynch mindset in 21st century America.Hip-hop artist Headie One refers to Willie Lynch in the 2021 song "Don't Judge Me" featuring FKA twigs: "I don't know why me and them oppers started beefin'. Do I blame me, or the Willie Lynch theory?"^ a b c Taylor, Anne Clester. "The Slave Consultant's Narrative: The life of an Urban Myth". Archived from the original on 2007-08-08.^ Ampim, Manu (2013-06-03). Death of the Willie Lynch Speech: Exposing the Myth. Black Classic Press.^ "IN SEARCH OF 'WILLIE' LYNCH Sometimes the truth can be found in myth, fiction -- even in a lie". 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JSTOR2675105.Lynch LettersExamination of text's inaccuracies by William Jelani CobbDeath of Willie Lynch Speech (Part I) by Prof. Manu AmpimRetrieved from " Willie Lynch Letter outlines a manipulative strategy aimed at instilling division and distrust among enslaved Africans to secure long-term control by white slave owners. It advocates for exploiting and amplifying differences among slaves based on age, color, and gender, using fear and envy as tools for manipulation. The text emphasizes the importance of controlling the language used by slaves to prevent them from gaining an understanding of their condition and to maintain economic dominance. Ask the publishers to restore access to 500,000+ books. Share copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution You must give appropriate credit , provide a link to the license, and indicate if changes were made . You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. ShareAlike If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. No additional restrictions You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits. You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Vhen we do it with horsed we break them from one form of life to another; that s, we reduce them from their natural state in nature; whereas nature provides them with the natural capacity to take of their needs and the needs of their ffspring, we break that natural string of independence from them and thereby create a dependency state so that we may be able to get from them useful production for our business and pleasure. Both horse and nigger are no good to the economy in the wild or natural state Both must be broken and tied together for orderly production. For the orderly futures, special and particular attention must be paid to tt female and the young offspring. Both must be crossbred to produce a variety and division of labor. Both must be taught to respond to a particular new lanquaae. We hold the above six cardinal principles as trues to be self-evident, based on the following discourse concerning the economics of breaking and tying the horse and the nigger together all inclusive of the six principles laid down above. They sleep while you are awake and are awake while you are asleep. They are dangerous near the family house and it requires too much labor to watch them away from the house. Above all, you cannot get them to work in the natural stat dence, both the horse and the nigger must be broken that is break them from or form of mental life to another keep the body and take the mind. In other words break the will to resist. Now the breaking process is the same for both the hors and the nigger, only slightly varying in degrees. But as we said before, there is < rt in long range economic planning. You must keep your eye and thoughts on t female and the offspring of the horse and the nigger. Take the meanest and most restless nigger, strip him of his clothes in front of the remaining male niggers, the female, the nigger infant, tar and feather him, tie each leg to a different horse in opposite directions, set him fire and beat both horse to pull him apart in front of the remaining niggers. The next step is to take a bullwhip and beat the remaining nigger male to the point of death in front of the female and the infant. Dont kill him, but put the fear of God in him, for he can be useful for future breeding. Take the meanest and most restless nigger, strip him of his clothes in front of the remaining male niggers, the female, the nigger infant, tar and feather him, tie each leg to a different horse in opposite directions, set him fire and beat both horse to pull him apart in front of the remaining niggers. The next step is to take a bullwhip and beat the remaining nigger male to the point of death in front of the female and the infant. Dont kill him, but put the fear of God in him, for he can be useful for future breeding. The Breaking Process of the African Woman Then take the female and run a series of test on her to see if she will submit to your desire willingly. Test her in every way because she is the most important factor for good economics. If she shows any sign of resistance in submitting completely to your will, do not hesitate to use the bull whip on her ta xtract the last bit of bitch out of her. Take care not to kill her, for in doing so, yo 0i1 good economics. When in complete submission, she will train her offspring the early years to submit to labor when they become of age. Youve got the nigger woman out front and the man behind and scared. This is a perfect situation for sound sleep and economics. Continually, though the breaking of uncivilized savage niggers, by throwing the nigger female savage into a frozen psychological state of independency, by killing the protective male image by creating a submissive dependent mind of the nigger male savage, we have created an orbiting cycle that turns on its own axis forever, unless a phenomenon occurs and reshifts the positions of the female savages. We show what we mean by example. Take the case of two economic slave units and examine them closely. Continually, though the breaking of uncivilized savage niggers, by throwing the nigger female savage into a frozen psychological state of independency, by killing the protective male image by creating a submissive dependent mind of the nigger male savage, we have created an orbiting cycle that turns on its own axis forever, unless a phenomenon occurs and reshifts the positions of the female savages. We show what we mean by example. Take the case of two economic slave units and examine them closely. Now in a few years when these offspring become fertile for early reproduction, w will mate and breed them and continue the cycle. That is good, sound, and long range comprehensive planning. Our experts warned us about the possibility of this phenomenon occurring, for rey say the mind has a strong drive to correct and recorrect itself over a period ot ime. If it can touch a substantial original historical base; and they advised us that the best way to deal with the phenomenon is to shave off the brutes mental history and create a multiplicity of phenomena of illusions that each illusion can twirl into its own orbit, something similar to floating balls in a vacuum. oss-breeding niggers means taking as many drops of good white blood and putting them into as many nigger women as possible, varying the drops by various tones that you want, and then letting them breed with each other unt circle of colors appear as you desire. What this means is this: Put the nigger and the horse in the breeding pot, mix some asses and some good white blood and what do you get? You got a multiplicity of colors f ass backward, unusual niggers, running, tied to backward ass long-headed mules, the production of itself, the other sterile. Therefore, if the foreigner is n enemy of another county, to the extent that knows the body of the language, to that extent is the county vulnerable to attack or invasion of a foreign culture. For example, you take a slave, if you teach him all about you language, he will know all your secrets, and he is then no more a slave for you cant fool him any longer, a being a fool is one of the basic ingredients o1 and incidents to the maintenance of the slavery system. 0 you have to be careful in setting up the new language for the slave would so be in your house, talking to you as MAN TO MAN and that is death in our ;onomic system. In addition, the definition of words or terms is only a minute f the process. Values are created and transported by communication through t ody of the language. A total society has many interconnected value systems. hese values in the society have bridges of language to connect them for order jorking in the society, but for these language bridges, these many value syster sould shapely clash ad cause internal strife or civil war, the degree of the confl being determined by the magnitude of issues or relative opposing strength in whatever form. For example, if you put a slave in a hog pen and train him to live there and incorporate in him to value it as a way of life completely, the biggest problem yor yould have out of him is that he would worry you about provisions to keep the hc 0en clean, or partially clean, or he might not worry you at all. On the other hand, | you put this same slave in the same hog pen and make a slip and incorporate omething in this language whereby he comes to value a house more than he doe his hog pen, you got a problem. He will soon be in your house.

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