



BBC NEWS

The Captive Wife

Thalia Gur-Klein

The Captive Wife:

The Captive Wife Fiona Kidman, 2010-05-01 Based on real events this prize winning novel is the compelling story of a marriage of love and duty and the quest for freedom in a pioneering age. When Betty Guard steps ashore in Sydney in 1834 she meets with a heroine's welcome. Her survival during a four month kidnapping ordeal amongst Taranaki Maori is hailed as nothing short of a miracle. But questions about what really happened slowly surface within the elite governing circles of the raw new town of Sydney. Jacky Guard, ex convict turned whaler, had taken Betty as his wife to his New Zealand whaling station when she was fourteen. After several years and two children, the family is returning from a visit to Sydney when their barque is wrecked near Mount Taranaki. A battle with local Maori follows and Betty and her children are captured. Her husband goes to seek a ransom but instead England engages in its first armed conflict with New Zealand Maori when he is persuaded to return with two naval ships. After her violent rescue, Betty's life amongst the tribe comes under intense scrutiny.

The Captive Wife Hannah Gavron, 1966 **The Captive Wife** Hannah Gavron, 1970 THE CAPTIVE WIFE : CONFLICTS OF HOUSEBOUND MOTHERS. Hannah Gavron, 1983 The Damathat Manu, 1874 **The Damathat, Or, The Laws of Menoo** Manu, 1847 *Sexual Hospitality in the Hebrew Bible* Thalia Gur-Klein, 2014-10-20 A woman's life in the ancient world was constrained by her social and economic status. As a daughter she was firmly under the aegis of her father and brothers who would later allocate the woman to another man as his wife. The power of fathers and husbands extended to using their wives and daughters as sexual gifts to gain favour. Yet alongside this woman had certain socio-economic rights notably concerning inheritance and property which they could use to protect themselves. *Sexual Hospitality* in the Hebrew Bible examines sacred sexuality and ritual fecundity from patronymic marriage where the husband claims exclusive rights over his wife's sexuality and attributes her offspring to his line and kin to metronymic conjugal systems which allow a woman to remain in her home where the male consort joins her and her kin. Ranging across abstention, promiscuity and holy offering the sexual lives of women in biblical times reveal not only restriction but also female agency and resistance The Captive Wife Hannah Gavron, 1968 Exodus and Deuteronomy Athalya Brenner, 2012-06-15 The Texts Contexts series gathers scholarly voices from diverse contexts and social locations to bring new or unfamiliar facets of biblical texts to light. *Exodus and Deuteronomy* focuses attention on two books of the Torah that share themes of journey and of diverse experiences in or upon the land. The echoes of the exodus across time space and culture of different understandings of male and female leadership and of the promise and problem posed by various aspects of biblical law. These essays de-center the often homogeneous first world orientation of much biblical scholarship and open up new possibilities for discovery.

Marriage Laws in the Bible and the Talmud L.M. Epstein, 2020-02-25 Preliminary Material Louis M Epstein Polygamy
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Louis M Epstein Bibliography Louis M Epstein Index of Subjects and Names Louis M Epstein *The adult*,1898 **The Frenchman's Captive Wife** Chantelle Shaw,2002 **The Captive Wife** Warwick Deeping,1933 *Woman in Sacred History* Harriet Beecher Stowe,1873 **The Women of Homer** Walter Copland Perry,1898 Perry discusses the status of Homer's female characters and analyzes several in depth including Andromaches Hecuba and Helen **Euripidu Hekabē** Euripides,1894 **"The" Fortnightly Review**,1877 *A History of Greece* George Grote,1883 *Church Quarterly Review*,1896 **The biblical museum. Old Testament** James Comper Gray,1877

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