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Entry Nr. 032 Un-named African Woman

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Aaron Spencer Fogleman and Robert Hanserd (eds.), *Five Hundred African Voices: A Catalog of Published Accounts by Africans Enslaved in the Transatlantic Slave Trade, 1586-1936* (Philadelphia: American Philosophical Society, 2022).

<i>Catalog number:</i>	32
<i>Name(s) of African providing account:</i>	Un-named African woman
<i>Date account recorded:</i>	1767
<i>Date account first published:</i>	2000-2002
<i>Date of entry creation or last update:</i>	19 January 2022

Source:

Aspects of her life story printed on p. 1698 in vol. 2, Part 3 of C. G. A. Oldendorp, *Historie der caribischen Inseln Sanct Thomas, Sanct Crux und Sanct Jan, insbesondere der dasigen Neger und der Mission der evangelischen Brüder unter denselben: kommentierte Ausgabe des vollständigen Manuskriptes aus dem Archiv der Evangelischen Brüder-Unität Herrnhut*, edited by Gudrun Meier *et al.* (= Volume 51 in the series *Abhandlungen und Berichte des Staatlichen Museums für Völkerkunde Dresden*). Berlin, Germany: VWB, Verlag für Wissenschaft und Bildung, 2000-2002.

<i>Comments:</i>	None
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Text of Account:

Original German –

“Eine Ungetaufte hatte, seitdem sie im Lande war, schon zween Männer gehabt. Der erste behandelte sie schlecht und, weil sie kein Kind bekam, verließ er sie gar. Der andre machte es auf Anstiften des ersten nicht viel besser. Sie gedachte, da es die Männer so schlecht mit mir machen, was soll ich mich mit ihnen plagen? ich will vor mich allein sitzen und an meine arme Seele gedenken und sorgen, daß die errettet wird. Sie begab sich zu einer Abendmahlsschwester zum Wohnen ins Haus, ging in die Versammlungen und wurde um Gnade in Blute Jesu von Herzen verlegen. Sie besuchte eine weiße Schwester und bekannte unter vielen Tränen die Sünden, die sie in Guinea und St.Thomas getan hatte.”

English translation (by Aaron Spencer Fogleman, 2022)

“An unbaptized woman had two husbands since coming to this country. The first treated her badly and abandoned her because she could not bare a child. The second was not much better than the first. She thought, ‘since men treat me so badly, why should I bother with them? I will go it alone and look after my poor soul, making sure it will be saved.’ She decided to live in the house of a communion sister (*Abendmahlschwester**), went to meetings, and was overcome by the grace in the blood of Jesus that she experienced. She visited a white sister and with many tears recognized the sins she had committed in Guinea and on St. Thomas.”

* A woman admitted into Communion (*Abendmahl*) in a Moravian congregation.

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