

## TEACHING SOJOURNER TRUTH'S "AIN'T I A WOMAN?" SPEECH

Teaching Sojourner Truth's "Ain't I a Woman?" speech allows an instructor to raise several issues not just about intersectionality and the deconstruction of white womanhood, but also about historical memory, and oral versus written modes of communication. Frances Gage published an account of the speech [E. C. Stanton, S. B. Anthony, and Matilda Joslyn Gage, eds., *History of Woman Suffrage*, vol. 1 (Rochester, NY: Charles Mann, 1881), pp. 115–117] written years later from memory that some scholars and historians question in terms of the hostility she says Truth received at the convention, the repetition of the phrase "Ain't I a Woman," and the use of heavy dialect. The first account of the speech seems to be in the *Anti-Slavery Bugle*, June 21, 1851, edited by Marcus Robinson. One professor actually has created a website in which these two versions of the speech are written side-by-side for student comparison: <http://www.wfu.edu/~zulick/340/sojourner.html>. The simplest version of the speech written in plain English that many people use is the one included in the HMXP text. I have included below all 3 versions of the speech just described for instructors' use and consideration. In addition, Mary G. Butler, archivist and editor of publications of the Historical Society of Battle Creek, has created an online Sojourner Truth Institute which is an excellent resource for students <http://www.sojournertruth.org/Default.htm>. Several other books have also been written about her (See below).

### RESOURCES FOR FURTHER READING

*Narrative of Sojourner Truth* (Penguin Classics). Sojourner Truth and Nell Irvin Painter, 1998

*Narrative of Sojourner Truth* (Dover Thrift Editions). Sojourner Truth, 1997.

*Sojourner Truth: Ain't I A Woman* (Scholastic Biography). Patricia C. Mckissack, 1994.

*Sojourner Truth: A Life, A Symbol*. Nell Irvin Painter. W.W. Norton and Company, 1997.

The Sojourner Truth Institute of Battle Creek <http://www.sojournertruth.org/Default.htm>

**Sojourner Truth, Address to the Woman's Rights Convention, Akron, Ohio (1851)**

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Frances D. Gage, a pioneer in the Women's Rights Movement during the early nineteenth century, recorded her impressions of Sojourner Truth's speech at the Woman's Rights Convention in Akron, Ohio in 1851. Gage wrote this reminiscence some twelve years after the fact, and tried to capture Truth's speech as she remembered it, complete with what Gage perceived to be Truth's manner of speech and actions before the audience.

#### Reminiscences by Frances D. Gage

The leaders of the movement trembled upon seeing a tall, gaunt black woman in a gray dress and white turban, surmounted with an uncouth sun-bonnet, march deliberately into the church, walk with the air of a queen up the aisle, and take her seat upon the pulpit steps. A buzz of disapprobation was heard all over the house and there fell on

the listening ear, "An abolition affair!" "Woman's rights and niggers!" "I told you so! "Go it, darkey!" . . . When, slowly from her seat in the corner rose Sojourner Truth, who, till now, had scarcely lifted her head. "Don't let her speak!" gasped half a dozen in my ear. She moved slowly and solemnly to the front, laid her old bonnet at her feet, and turned her great speaking eyes to me. There was a hissing sound of disapprobation above and below. I rose and announced "Sojourner Truth," and begged the audience to keep silence for a few moments. . . .

"Wall, chilern, whar dar is so much racket dar must be somethin' out o' kilter. I tink dat 'twixt de niggers of de Souf and de womin at de Norf, all talkin' 'bout rights, de white men will be in a fix pretty soon. But what's all dis here talkin' 'bout?

"Dat man ober dar say dat womin needs to be helped into carriages, and lifted ober ditches, and to hab de best place everywhar. Nobody eber helps me into carriages, or ober mud-puddles, or gibs me any best place!" . . . "And a'n't I a woman? Look at me! Look at my arm! (and she bared her right arm to the shoulder, showing her tremendous muscular power). "I have ploughed, and planted, and gathered into barns, and no man could head me! And a'n't I a woman? I could work as much and eat as much as a man—when I could get it—and bear de lash as well! And a'n't I a woman? I have borne thirteen chilern, and seen 'em mos' all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And a'n't I a woman?

"Den dey talks 'bout dis ting in de head; what dis dey call it?" ("Intellect," whispered some one near.) "Dat's it, honey. What's dat got to do wid womin's rights or nigger's rights? If my cup won't hold but a pint, and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?" And she pointed her significant finger, and sent a keen glance at the minister who had made the argument. The cheering was long and loud.

"Den dat little man in black dar, he say women can't have as much rights as men, 'cause Christ wan't a woman! Whar did your Christ come from?" Rolling thunder couldn't have stilled that crowd, as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeated, "Whar did your Christ come from? From God and a woman! Man had nothin' to do wid Him." Oh, what a rebuke that was to that little man.

Turning again to another objector, she took up the defense of Mother Eve. I can not follow her through it all. It was pointed, and witty, and solemn; eliciting at almost every sentence deafening applause; and she ended by asserting: "If de fust woman God ever made was strong enough to turn de world upside down all alone, dese women togedder (and she glanced her eye over the platform) ought to be able to turn it back, and get it right side up again! And now dey is asking to do it, de men better let 'em." Long-continued cheering greeted this. "'Bleeged to ye for hearin' on me, and now ole Sojourner han't got nothin' more to say."

Amid roars of applause, she returned to her corner, leaving more than one of us with streaming eyes, and hearts beating with gratitude. She had taken us up in her arms and carried us safely over the slough of difficulty turning the whole tide in our favor. I have never in my life seen anything like the magical influence that subdued the mobbish spirit of the day, and turned the sneers and jeers of an excited crowd into notes of respect and admiration. Hundreds rushed up to shake hands with her, and congratulate the glorious old mother, and bid her God-speed on her mission of "testifyin' agin concerning the wickedness of this 'ere people."

**Source:** E. C. Stanton, S. B. Anthony, and Matilda Joslyn Gage, eds., *History of Woman Suffrage*, vol. 1 (Rochester, NY: Charles Mann, 1881), pp. 115–117.

**Women's Convention in Akron, Ohio, 1851**  
**Sojourner Truth**

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

**Source:** About.com: African-American History, [http://afroamhistory.about.com/library/blsojourner\\_truth\\_womanspeech.htm](http://afroamhistory.about.com/library/blsojourner_truth_womanspeech.htm).