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Blush! — *now back to work*

"[I want] to convey," writes an admirer, "this Cherokee citizen's sincere gratitude to Richard, Dr. Crews, and most of all the Moravian Church for the contribution that has been made to the Cherokee People by the recent translation and publication of the records. They are a treasure trove of history, genealogy, and a fascinating glimpse into the 'day-to-day' lives of our ancestors and the Moravians that toiled for the benefit of our people. Reading about the privations they endured for the advancement of our nation and acculturation becomes even more poignant, while sitting by the fire, in the comfort for my home, on a cold wintry evenings. It was only after publication, that I realized the enormity of the debt we owe to the Moravian Church and its congregation[s] for its benevolence."

Gracious! Praise like that makes us so giddiness we're apt not to come down to earth for a month of Sundays. And that's a month we could very well be editing volume 7 of *Records: Cherokees*. That's time a-wasted, and we don't have that much time left. (Pardon, Lord, but like Br. Spangenberg, we have too much to do before you call us home, so hold off a bit, okay?)

So praisers take note. In future, please direct accolades to our major sponsors, Cherokee Nation and Eastern Band of the Cherokees. You don't want to bog down the works by giving us a fat head.

Meanwhile, Moravian churches, Southern Province, take a bow. It is your church ancestors who equipped and sent out our pioneering missionaries to the Cherokees. These missionaries then turned around and sent back to Salem their diaries and correspondence that make the telling of daily life among the Cherokees possible.

Now here's what we have been up to lately at our mission to the Cherokees. 🍷

On to volume 7 of Records: Cherokees!

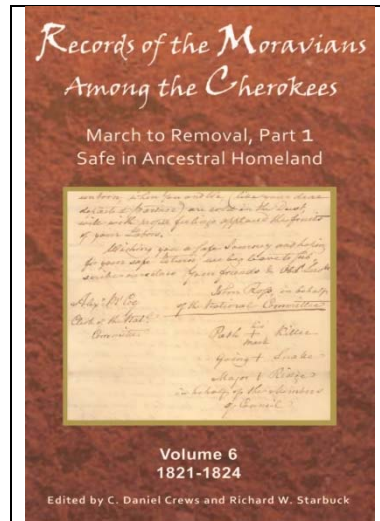
Finally! Volume 6 of *Records of the Moravians among the Cherokees* is on its way to the printer and soon will be in publication.

It's about time, 18 months after volume 5 and a lot of we-don't-know-why it was bogged down. (Thank you for your concern.)

With volume 5 (1817-1821) we laid to rest the subtitle series *The Anna Rosina Years* with the death of missionary Anna Rosina Gambold. More than anyone else, it was the heroic work of Anna Rosel who with her husband John Gambold made a success of the Moravians' Springplace mission to the great Cherokee Nation.

Now with volume 6 (1821-1824) we pick up the ominous subtitle series *March to Removal*. Though deep in mourning, Br. Gambold sets out to fulfill his and Anna Rosel's determination to open a second mission, Oochgeelogy, only seven miles from the Cherokees' burgeoning capital of New Echota.

Meanwhile, among the Cherokees — and that's the reason for these *Records: Cherokees* volumes — delegation after delegation journey to Washington to receive



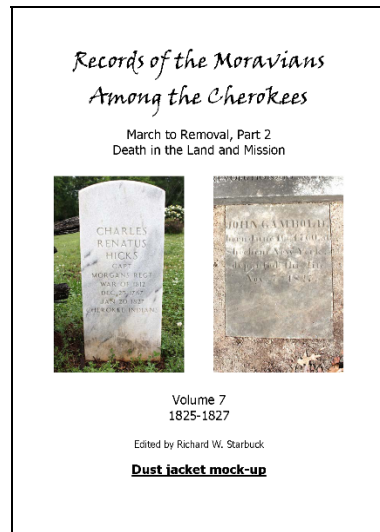
assurance after assurance that they will be safe in their homeland, even to the guarantee of owning their land in fee simple (see volume 5, page 2125). You can bet your bottom dollar that the State of Georgia and its citizens will have a thing or two to say about that, especially since President Thomas Jefferson promised them that land way back with the Compact of 1802.

So the *March to Removal* begins.

With volume 6 on its way to publication, we have turned to volume 7 (1825-1827), *Death in the Land and Mission*.

From Br. Gambold's haven't-heard-of-such-a-notion, suddenly the Cherokee Nation has a new — and a most powerful — tool, an alphabet or "characters," thanks to Sequoyah, who "has no formal education," the missionaries note. Now even children can read and write in their own language. A constitution, laws, soon a newspaper will follow. Let's see what the Georgians think of all that on their land.

But as organizing flourishes in the Cherokee Nation, inevitable change occurs. First Pathkiller, *See Volume 7, page 8*



Greeting you at the Archives

Why hello, Br. Herman, what brings you to *Annotations*? Oh? Well then, certainly a formal introduction is called for.

Ladies and gentlemen, may we present Brother Johann Gottlieb Hermann — John Gottlieb Herman, Bishop Herman, if you will.

Br. Herman had an important part in the life of the Moravian Church, Southern Province. From 1849 to 1854 he was president of Provincial Elders Conference, meaning he was head man of the entire Moravian Church in the South.

Br. Herman comes to us as a generous gift of the Dorothy Siewers Bondurant family — Bonnie, who made the donation, Stuart, Gordon, and William — great, great, great grandchildren of Br. Herman. For such a treasured addition to the collection of the Moravian Archives, we now have Br. Herman prominently on display next to Ludwig Eberhardt's 1817 clock ready to greet you as you enter our Davis Center home. (Please don't touch, since it is an original oil painting, artist unknown for now.)

Readers of volume 5 of *Records of the Moravians among the Cherokees* meet Br. Herman in a unique way.



He quit the Moravian Church.
And that for a future bishop.

He was called in 1816 as a teacher in the Salem Boys School and seemed destined for his eminent role in the life of the Moravian Church. But by 1819 at the age of 29 he tired of life as a Single Brother and departed Salem, having chosen to "leave

See Br. Herman, page 8

Many thanks to all our Friends

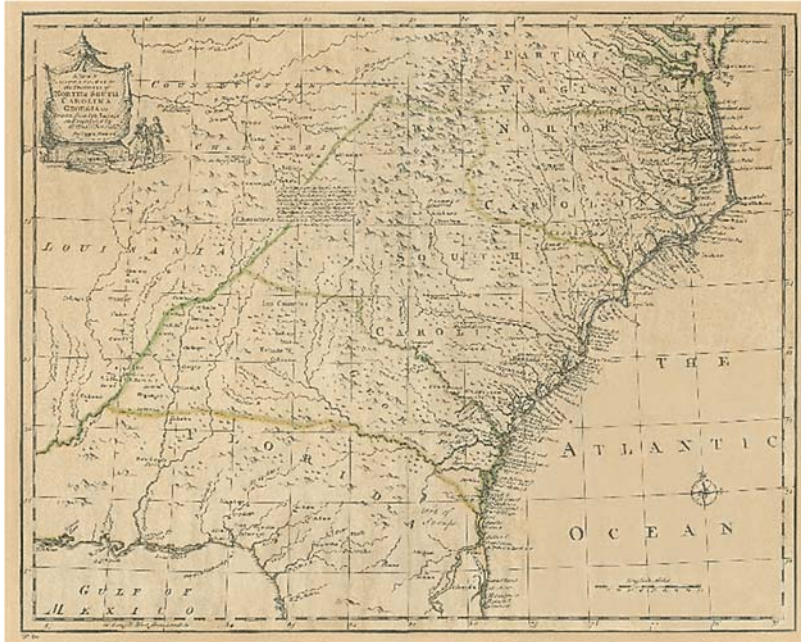
Moravian Archives receives support from several sources — Southern Province Moravian Churches, Salem Congregation, and for the *Records: Cherokees* project the Cherokee Nation and Eastern Band of Cherokees. But it is YOU, our Friends of the Archives, who put us over the top, making possible much needed conservation work, translation and transcription projects, our web site, even budget needs of heat, lights, salaries.

Recently we rescued a badly crumbling “Northwest View of Salem (1832),” plus maps of North Carolina (1752) and Moravia (1778). Grace Robinson continues typing the private diary of church leader Edward Rondthaler into the computer (nothing scandalous but a great look at turn of the 20th-century Moravian Church). We’re freshening our web site — hey, we didn’t crash it! — and adding lively “Lunchtime Lectures” to YouTube, all thanks to our Friends of the Archives.

And so for all that and much more we want to thank and honor our 2014 Friends of the Archives. Last year 179 individuals and families (some several times) contributed \$24,566.50 to the continuing work of the Moravian Archives. This compares with \$20,390.00 from 180 contributions in 2013. That is tremendous

support YOU give us, and for that we thank all of our Friends of the Archives.

So spread the word to friends and neighbors, followers of *Records: Cherokees* (it’s THE great American epic), publication supporters, map restorers, Internet grazers, history huggers, that the thing to do is Friends of the Archives with a check payable to Moravian Archives, 457 S. Church Street, Winston-Salem, N.C. 27101. You get to deduct it on your taxes, and we get to say a big “thank you!” to you.



Emanuel Bowen's 1752 map of North Carolina, South Carolina, and Georgia

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Honoring Daniel

Tributes continue to pour in honoring Daniel Crews on his retirement as Archivist of the Moravian Church, Southern Province. In addition to those listed in our last issue of *Annotations*, the following also honored Daniel with gifts to the Archives Friends Fund in 2014. Many thanks for Daniel!

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At last a history of their heroism

One hundred fifty years after the guns fell silent, Winston's and Salem's very own boys in the 21st North Carolina Infantry finally get their first comprehensive history. For 20 years historian-writer Lee W. Sherrill, Jr., hunted down accounts, letters, reports, family histories, etc., then wove them into *The 21st North Carolina Infantry*.

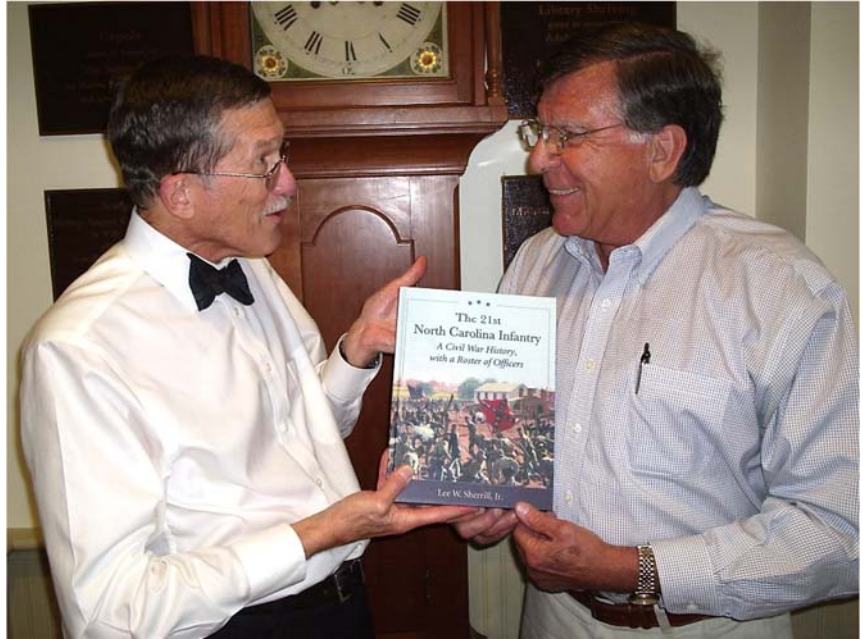
This is the story of the boys — young men — who assembled as the Forsyth Rifles and Forsyth Grays on June 17, 1861 (*Records of the Moravians in North Carolina*, 12:6397-98), to march off to their fate at the "seat of war." Many of them carried well-known Moravian names: Pfohl, Shaffner, Belo, Brietz, Reich, Rights, Shultz, Eberhard, Hall, Vogler, Clewell, Keehln.

The 21st, with companies from neighboring Surry, Stokes, Rockingham, Yadkin, Guilford, and Davidson Counties, is the only Volunteer regiment from North Carolina that served from first to last, from Manassas to Appomattox, with such renowned commanders as Lee, Jackson, Hoke, Trimble, Hill, Early, Ramseur, Gordon.

Warning us right off that "this book makes no moral judgment of the causes of the war or the social issues of the times," historian Sherrill outlines his goal: "I have attempted to show events through the eyes of the men who wrote those letters and accounts I began accumulating."

He succeeded magnificently, for *21st North Carolina Infantry* is a gritty, gut-wrenching, glorious, mournful account, told in masterly style.

At 540 pages *21st North Carolina Infantry* has 70 photographs, 16 maps, officer and staff roster, copious endnotes, bibliography, and index. It is available at \$35 softback, \$45 hardback from the author, e-mail 21stnc@21stncanv.com.



Archivist Richard Starbuck congratulates historian Lee Sherrill on the 20 years of research he did on The 21st North Carolina Infantry.

Br. Herman

Continued from page 3

the service of the Unity" (*Records: N.C.*, 7:3400, 3408). Barely three months later he was back in Salem, tail between his legs. On learning such news from Salem, missionary John Gambold at Springplace in the Cherokee Nation pithly tutted: "Hermann's going after a girl and coming back 'disappointed'" (*Records: Cherokees*, 5:2374).

Br. Herman finally got a wife in 1821, which is how the Bondurants came in, and after 30 years of service was consecrated a bishop of the Moravian Church in 1846.

We meet Br. Herman in later volumes of *Records: Cherokees*, writing to the Moravian missions as president of PEC. And then while returning from a visitation to the Cherokee mission in 1854, he died in Missouri.

Though Br. Herman's body was brought back to Salem in 1855 for burial in God's Acre, it took till now for his cherubic portrait to come home, cheerfully greeting you as you enter the Moravian Archives.

Volume 7

Continued from page 3

beloved Principal Chief for many years, passes away. Then his successor, the Moravians' own Charles Renatus Hicks, follows shortly after his election. Finally among the Moravians Father John Gambold ends his earthly journey atop a hill overlooking his Oochgeelogy mission.

And it will be volume 8 (1828-1830) of *Records: Cherokees* to see new leadership step up for guiding the Cherokee Nation over the next four decades through Removal and the Civil War.

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