

Fort Dobbs Gazette

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Roll Call

Fall Events

Fort Dobbs State Historic Site will be hosting two living history events this fall. The first, on Friday, September 28th, will be our *Colonial Education Day*.

During this program, public, private, and homeschool students will have the opportunity to learn about aspects of the lives of 18th Century soldiers, settlers, and American Indians through engaging hands-on demonstrations and activities.

Reservations are required.

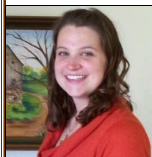
Please call 704-873-5882 for more details.



The site's third annual *Military Timeline* will be held on November 10-11. In observance of Veteran's Day, the timeline event allows the public to learn about more than 400 years of North Carolina's military history. Costumed interpreters will portray some of the soldiers who have fought in, or come from, the Old North State. See how weapons and uniforms changed from Johnny Reb and Billy Yank to WWI doughboys, through to the grunts of Vietnam and beyond. Vintage military vehicles will be displayed and weapons firing demonstrations will be featured throughout each day.



Dispatch from the Fort by Gennifer Reiter, Site Manager



On August 1, I celebrated my one year anniversary as Director of Fort Dobbs! As I reflect back on my year, I am amazed at how far we have come and what we have accomplished. Fort and bathroom plans have been created, archaeology was completed, and many people enjoyed wonderful programming. We did well! However, there is always room for introspection and improvement. When I was hired, I had limited supervisory and managerial experience.

I have learned much from my staff, visitors, volunteers and Friends and I am grateful for each and every opportunity that has been given to me. I am very pleased to announce that I have been chosen to represent Fort Dobbs and Historic Sites at the annual Jekyll Island Management Institute! This program will give me an opportunity to learn new skills and hone the ones I already have. I am excited to have an opportunity for professional development, and I will use what I learn to better myself and the site!

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Krystal Arrington, Site Assistant

Eagle Scouts Lend a Hand

Fort Dobbs has been lucky enough to have two different Eagle Scout Candidates working on projects to improve the site this summer.

Jacob Buckner from Troop 175 did an amazing job in upgrading our landscaping. An island was created where several pathways meet near the picnic shelter, benches were added to the playground area to allow parents a comfortable spot from which to keep an eye on their children, and the playground itself was fully mulched. In addition, Jacob also mulched the Fort Dobbs administrative building.



At time of publication, Cameron Williams of troop 180 has been busily at work constructing a new storage

shed (photo.) This 190 square foot structure has been discreetly placed near the picnic shelter in the woods and will greatly increase the storage space available to Fort Dobbs staff; something that has been at a premium to say the least.

Many thanks to both these young men as well as to their volunteers and donors who are helping them achieve scouting's highest honour!

Living History Update

This summer's series of *Second Saturday* events was brought to an end with an enjoyable day of games at the fort on August 11th. Earlier, on July 14th, the public learned about 18th Century tools and construction techniques.

On August 4th and 5th, members of the garrison participated in a living history event at Fort Ticonderoga. The main focus of the weekend was the portrayal of a platoon of Massachusetts provincials as they would have appeared in August of 1759 upon occupying the former French fort. Staff and volunteers from both Forts Dobbs and Ti were excited to be able to deliver full platoon volleys with the men arrayed in three ranks! The provincials also ferried supplies on bateaux; light, shallow-draft boats that were used in the 1750's to move men and supplies across the waterways and lakes of the

north. This experience was of particular interest to our garrison, as NC provincials had been assigned to such watercraft in the nearby Mohawk River Valley in 1756.

A small living history day will be held on Saturday, September 29th in conjunction with the Smithsonian Institution's annual Museum Day. The garrison's final living history of 2012 will take place on Saturday, December 8th, which will include an evening of carols and bonfires.



When it Was News, 1762

Letter from Secretary Lord Egremont to Governor Dobbs
Whitehall 27 November 1762

The Pacquet Boat which sailed from New York in June last, having been obliged to throw the Mail overboard to prevent its falling into the hands of the Enemy,...will account for my not having sooner communicated to You His Majesty's Sentiments on the undutiful Behavior of the Assembly of your Province, in obstinately persisting to refuse any aid to His Majesty, either by a Levy of Provincials, or by raising Men for that necessary Service of recruiting the regular Forces, which last was a Measure so strongly recommended to them by the King; You will therefore express to the Assembly of North Carolina, in such manner as You shall judge most proper, His Majesty's high Disapprobation of their Conduct, by which they have justly incurred the King's Displeasure; At the same time I have the Satisfaction to assure You that His Majesty is sensible of the Zeal you exerted in order to bring your Assembly to a due Sense of their Duty, & the King very much approves your Resolution to endeavour to raise the 134 Recruits, required by Sir Jeff. Amherst, notwithstanding the Assembly had refused to concur in any Measure for that Purpose.

Photos From the Frontier



Wood working on
Second Saturday



Settlers from Fourth Creek



Fort Ticonderoga



Bethabara-Native Relations 1752-1774 (Part Two)

By Jason Melius

[The first half of this article, which appeared in the June issue of the Fort Dobbs Gazette, recounted the motives behind the settlement of the Wachovia Tract by the Moravians and their response to the early years of the French and Indian War. Many hundreds of Cherokees had passed through Bethabara as English allies in 1756, 1757, and 1758, but by 1759 were making war on their erstwhile friends in retaliation for the death of their own loved ones at the hands of other colonists.]

Native American societies demanded balance; the murder of a Cherokee person demanded retribution. This is the same concept expressed in the Christian Bible; “an eye for an eye.” However, it did not matter if the person whose life was taken was the one who actually killed the Cherokee. Any white person’s life would suffice. When 30 Cherokee warriors were murdered by Virginians in late 1758, revenge was demanded. News of attacks by Indians as close as 30 miles away reached Bethabara on April 24th, 1759, long before the Brethren learn that the Cherokee had declared war on all of the subjects of England. It would not be long before the effects of the war would be felt in Wachovia.

On May 6th, a man came to Bethabara claiming that the Cherokee were attacking every white person along the Yadkin River and that refugees would soon be arriving. The very next day, scouts brought news that Indian signs had been found near The Hollow, the secluded settlement which would eventually become known as Mount Airy.

Sheriff Edward Hughes’ home was in the Bryant Settlement, just to the west of the Wachovia border and just south of where modern Interstate 40 crosses the Yadkin River. A party of Cherokee warriors surrounded his house on May 9th, trapping him inside. The Cherokee ran when they saw a large force of armed men approaching. Hughes was saved by a rescue party sent from Bethabara.

Because Bethabara and its mill were fortified, hundreds of refugees flocked to Wachovia. A false report of peace saw 120 families leave on May 22 only to return four days later when one man was killed and another wounded on the Ararat River, only 20 miles away. While the refugees remained, unsure of their safety outside of the forts, the summer stayed relatively quiet. The Bethabara Diary relates only of Provincial soldiers passing through Wachovia, bound for Fort Dobbs and the forks of the Yadkin, near Salisbury.

October and November 1759 proved to be very trying months, foreshadowing the trouble that loomed on the horizon for Wachovia. The Brethren learned that seven soldiers had been killed at Fort Loudoun (south of present day Knoxville, TN), in the heart of the Cherokee Overhill towns. Even worse for the Moravians, the North Carolina militia had been ordered to Salisbury in preparation for an expedition against the Cherokee. The Brethren worried that they would be forced to bear arms in aggression. Moravians had no qualms about defending their homes and neighbors, but believed it wrong to

actively seek a fight. On November 19th, they learned none of the Brethren would be required to participate in the campaign. The Moravians would need every man in their community during the coming year for their defense.

Alarms began in earnest in early February, 1760 sending more refugees flooding into Bethabara from all along the Yadkin River. On the 21st, reports arrived of a large body of Indians near Salisbury. They were believed to be traveling northward through the hills along the Yadkin River. Just 4 days later, tracks were found around Bethabara announcing the return of the war parties. The same day the tracks were discovered, a shipment of black powder arrived from Fort Dobbs.

Though the Brethren were not to find out until later, a group of approximately 60 Cherokee attacked Fort Dobbs on the evening of February 27th. The danger crept closer and closer. On March 8th, a man staggered into the Bethabara fort, having been shot with arrows. He related the following:

... William Fish and his son had asked him to go with them to their farm to get provisions for their families gathered at a certain place on the Yadkin. Some miles up the river they happened up on a party of Indians, who fired at them and then shot many arrows. Fish and his son fell, but this man, longing to reach Bethabara, for his soul’s sake rode into the river to escape them. On the further side he found more Indians, but they paid no attention to him and he re-crossed the river, plunged into the woods, where in the darkness and rain he soon lost his way, and wounded by two arrows wandered for many hours, but finally reached the Moravian town where Dr Bonn took out the arrow and saved his life.

The militia who set out to bury the bodies of Fish and his son were soon turned back by an overwhelming number of Cherokee warriors. Instead of caring for the dead, they collected as many people in outlying areas and brought them into Bethabara for safety. Many of the deserted houses along the Yadkin were burned by the marauding Indians.

The next five days saw an escalation of attacks in and around Wachovia. The bridge which stood over the Wach was burned and two men were killed. The Townfork Settlement witnessed four more killed and a cabin surrounded. One man survived an ambush on the road which lead from Bethabara to Bethania and two more were attacked just outside of the Mill Fort, one of whom was killed. Town watchmen in Bethania exchanged fire with Cherokee inside the town itself well after dark on at least one occasion. The Bethabara Diary relates “Here, at the Mill and at Bethania, there were Indian spies every night.” The Moravians were surrounded.

The most deadly single day proved to be March 16th, 1760. The previous day a heavy snow had fallen. The Moravians could see the fires from the Cherokee camps surrounding Bethabara. That day, fifteen of their neighbors were murdered. The records do not provide any further details about the identities of the victims or where they lived. Clearly, because the killed are called neighbors, they resided nearby but outside of Wachovia, most likely in the vicinity of the Townfork

The final recorded violence within the boundaries of Wachovia occurred on March 20th, 1760. "On the 20th, word came that John Thomas, a Baptist minister, had been killed between the Wach and the Ens, on the road to Ebbs Creek [Abbott's Creek]; another of the party was missing, while the third escaped." This attack took place in the vicinity of modern Waughtown on the south eastern side of Winston-Salem.

Despite the lack of further attacks in Wachovia, the threat was clearly not gone. The Bethabara Diary relates that three more people were attacked in the months of April and May; two at The Hollow and another somewhere between Fort Dobbs and Wachovia. As late as October, warriors were spotted inside Wachovia frequently, though no one was killed. Fortunately for the Brethren, the war seemed to move farther west as reports of attacks along the Catawba River filtered in as late as December of 1760.

While Bethania, Mill Fort and the other outlying settlements suffered, no direct attacks on Bethabara seem to have occurred during the war. Speculation for this ranges from ideas of supposed treaties between the two groups to a fear of the Moravians. The latter idea comes closest to the truth. Little Carpenter, who was always a close ally of the British even during the darkest days in the Cherokee War, provided the truth for the sparing of Bethabara in October of 1760. He spoke of, "a great town where there were a great many white people, where a great bell rang often and during the night time after time a horn was blown, so that they feared to attack the town, and had taken no prisoners." This "great town" has been identified by Thorpe, Fries, and Crews as Bethabara, as it was the only town within 200 miles known to have had a bell. Clearly, the Moravian's practice of bell ringing and telling off the hours throughout the night kept the town safe from marauding warriors.

Bethabara may have been preserved from direct assault; but the Cherokee and other Native warriors wreaked havoc on the lands surrounding the town, within less than a mile of the town's stockade. The final casualties of the French and Indian War and Cherokee War for Wachovia and the surrounding non-Moravian settlements were staggering for an area so far removed from the bulk of the heaviest action.

1758:	4 Killed by Shawnee near Eden, NC
1759:	1 Killed on the Ararat River
	4 Killed on the Yadkin
1760:	1 Killed, 1 wounded, 1 captured on the road to Abbot's Creek
	3 Killed in the Bryant Settlement, 1 wounded
	2 Killed at the Bridge over the Wach
	1 Killed, 2 wounded near the Mill Fort
	17 Killed in Townfork Settlement
	1 Wounded at the Forks of the Yadkin
	1 Wounded, 1 captured at the Hollow
Total:	33 Killed, 6 Wounded, 2 Captured

In addition to the stresses of Indian attacks on the community, another threat of a different nature began to affect the Moravian community. Because Bethabara was the largest town in the region and fortified, refugees came in droves seeking shelter. People from as far away as the New River Settlement in Virginia, and as close as the Townfork Settlement sought refuge with the Brethren in Wachovia. Wachovia had been established as a

secluded settlement with an eye on being free of constant contact with outsiders. The presence of so many outsiders tried the nature of the Moravian settlement.

With so many refugees to assist, the Moravians were happy to share their way of life, but they did not wish for anyone to establish any sort of permanent settlement within the confines of Wachovia. In 1757, Spangenberg wrote to the Brethren in Bethabara:

That you proceed cautiously and permit no one to build for himself a hut [or] a house in Wachovia of which he could later say: "This my house!"...that as soon as it is quiet, you let the people move back to their plantations and treat them like a Disporia, in the same way in which we treat the country brothers and sisters in Pennsylvania – for Wachovia has the purpose not to receive families with their already spoiled children, but they [the Wachovia settlements] shall become the Lord's Villages. ...of course, you will not chase away the people from you as long as they know that they and their children are in danger. But when they want to move away of their own accord, then do not prevent them.

Clearly, the Moravians would not turn away refugees as they believed it was their duty to protect them, but they would not allow them to stay for it caused a potential threat to their way of life. That was all to change during the course of the Cherokee War.

The influx of refugees led directly to the creation of a new town; Bethania. In early 1759, Spangenberg was sent to Bethabara to find a solution to the overcrowding. Initially, he intended to establish a second Moravian village. While Bethabara was overflowing with refugees, the number of surplus Moravians was too small to survive alone, especially in the face of the ongoing hostilities. Spangenberg's solution was to create an integrated village. The Brethren chose eight Moravian couples by Lot to live in the new town. Several days later, eight select refugee families were allowed to move to Bethania. The Brethren saw this as an opportunity to bring more people into their faith as well as ease the burden of protecting so many people in one area.

In addition to the refugees, the Cherokee War of 1759 – 1761 brought dozens of soldiers, militia, and Tuscarora Indians through Wachovia. The Tuscarora, like the white outsiders, were on their way to join a combined North Carolina and Virginia army gathering on the Holston River to invade the Cherokee country in support of a British campaign coming through South Carolina. On at least one occasion, the Moravians were asked if they would like to have portions of the troops garrison their forts. The Brethren declined; presumably they recognized there were other areas far more exposed to attack such as the Forks of the Yadkin, The Hollow and Townfork Settlement.

North Carolina, like the rest of the American colonies had its fair share of less than desirable people in the form of highwaymen and cattle thieves. The Sauratown Mountains, just to the north of Wachovia was a haven for bandits. The highwaymen, in particular, capitalized on the terror that the image of painted Cherokee warriors instilled in the honest, law abiding citizens. Throughout 1762, there were rumors and reports of renewed

attacks by Native American warriors from the New River to the Yadkin River. On September 6th, refugees arrived at the Mill following news of the sighting of Indians along the Yadkin River. The Bethabara Diary relates, "A little later came the word that three white highwaymen, painted red, had caused the fright."

Even though it was found that the cause of many of the reports of Indian warriors was actually due to white men in disguise, many of the attacks in farther away areas were legitimate. Another war flared up on the heels of the Cherokee War:

Pontiac's Rebellion, which lasted from 1763 to 1765. Luckily, the violence never reached the borders of Wachovia. The threat, however, was enough to cause the Moravians to keep their defensive works in place through 1765 when the last blockhouse was finally torn down and rebuilt as a stable.

In spite of the violence brought upon Wachovia and its environs, the first seeds of desire for a mission amongst the Cherokee can be found before peace was officially reached. When the prominent South Carolina business man and militia commander Henry Laurens visited Bethabara in January 1761, the Brethren asked if he would support a mission to the Cherokee after the close of hostilities. Laurens not only offered his support, but he also promised to help fund the effort. This is the earliest straight forward reference to any planning of missionary work amongst the Native Americans of the south east in the Moravian records located thus far.

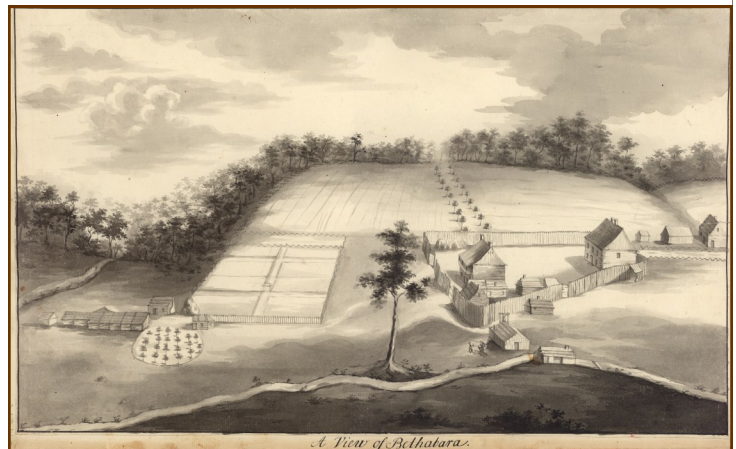
In 1763, a Virginia Indian trader related, "The Chief [Little Carpenter] wished better instruction for his people, and would ask the Government for a minister for them. The Cherokees adored the sun and moon, but really worshipped the God who made all." Later in 1765, John Hammerer, a Lutheran missionary from Strasburg, went from London to the Cherokee nation. He intended to establish a mission among the Cherokee and the following year attempted to enlist the assistance of the Moravians who were well known for their mission work throughout the rest of the world.

While the Moravians in Wachovia, and even the Cherokee, were raising the issue of mission work, it was clear that Bethlehem was not supportive. A response to Hammerer's request was sent in early 1767 which applauded his efforts, but advised that they were unable to take advantage of his proposal at the time. A letter written by Johannas Ettwein in Bethlehem to the Brethren in Wachovia later in 1767 encouraged the giving of an English account of the Moravian mission in Greenland to the North Carolina governor, bragged about the success of Br. David Zeisberger among the Lenape, and mentions Hammerer's mission in South Carolina. However, it is completely devoid of any direct support for the mission work among the Cherokee.

The final interactions between the Cherokee and the Moravians of Bethabara occurred several years after the balance of power was shifted from that town to Salem. In 1770, a Cherokee chief named Young Warrior made a special stop in Bethabara while on his way to Williamsburg, VA to discuss land disputes with the Governor. He related that he had been through Bethabara in 1758 while on his way to assist the British Crown in Pennsylvania. Young Warrior attended the evening service at the Saal and departed the next morning.

Little Carpenter, (who had spoken fondly of the Moravians in years prior), another Cherokee dignitary and woman were the last Cherokee to visit Bethabara. On November 23, 1774, the party arrived on their way to Virginia. They asked to see inside the organ, as they had been told that the beautiful sound produced by the organ was actually made by singing children which the Moravians kept inside of it. The organ was opened so they could see the inner workings. After their curiosity was satisfied, the Brethren asked if they would like to have a Moravian missionary in their towns. Little Carpenter said they would love to have someone to teach their children.

It was a fitting end to the interactions between the two groups. The Moravians had come to Wachovia to establish a plantation, not a mission. However, through the turmoil of a war raging to the north, which first brought the Cherokee to the town of Bethabara and through another war which brought the Cherokee to Bethabara for vengeance, an earnest desire for peace and understanding was cultivated. Bethlehem would eventually establish a mission among the Cherokee, based on the relationship created during the life of Bethabara, but not until the beginning of the next century.



A View of Bethabara during the French and Indian War

The preceding excerpt is from an article that was originally published in the WSSU Social Science Journal Spring 2012, Number 10, 2nd Series, pages 1 - 17.

FRIENDS OF FORT DOBBS ROLL CALL

The Friends of Fort Dobbs supports the mission of Fort Dobbs State Historic Site:

"To preserve and interpret North Carolina's only French and Indian War fort."

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