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Appendices:

1. Assessment of Documents in the Eastern West Indies Collection, by Dr. Jon Sensbach
2. Evaluation of the Conservation Plan for Documents in the Eastern West Indies Collection, by Katharine Gerbner
3. Evaluation of Sensbach's assessment, by Natasha Lightfoot
4. Prioritization guidelines
5. Summary of Item-by-Item Collection Survey, prepared by the Conservation Center for Art & Historic Artifacts
6. Digitization plan, prepared by the Conservation Center for Art & Historic Artifacts
7. Implementation Plan
8. Nicole Radzievich, "Moravian record books hold little-known history of slaves," *The Morning Call*, 16 May 2015
9. sample of a condition report of an item in the EWI collection

PROJECT ACTIVITIES

The Moravian Archives in Bethlehem, Pa. (MAB) received an HCRR Foundations grant to assess the records from the Eastern West Indies (EWI), held by the Moravian Archives. The goal of the project was

- 1) To prioritize the material according to its humanities values, resulting in written guidelines for prioritization of treatment and digitization
- 2) To conduct an item-by-item collection survey of prioritized material, including condition reports, treatment plans and cost estimates
- 3) To develop a plan for the digitization of the collection and a plan for the long-term digital preservation of the images

history & background

The Eastern West Indies Province of the Moravian Church includes the islands of St. Thomas, St. Croix, St. John, Antigua, Barbados, Tobago, Trinidad, and St. Kitts. Records from these islands are included in the 120-linear-foot collection of manuscripts and bound volumes in MAB's Eastern West Indies (EWI) Collection, dating from 1728 until the mid-20th century. The EWI records were moved from the Caribbean to the Moravian Archives in Bethlehem, Pennsylvania, in 1968 in order to prevent further damage from the tropical climate.

The EWI collection contains records from the central administration of the Moravian Church in the Eastern West Indies, as well as of the individual churches on the various islands. The records from the central administration (Provincial Elders' Conference, PEC) include minutes of the PEC and of the regional island conferences (1755-1963), correspondence (1795-1963), financial records and real estate (1728-1966), records on the individual islands (1818-1956), oversight over educational institutions (1840-1929), and maps and drawings. The records of the individual churches typically contain church registers (registers of baptisms, marriages, and funerals), membership lists, records on individual members, and real estate. The records date from the late eighteenth century to the mid-twentieth century.

In their current condition, the great majority of the records in the EWI Collection cannot be considered accessible to either researchers or the public because of their great fragility. The poor condition of the documents results from long-term exposure to a tropical environment, creating severe losses due to water damage, insect damage, and even fire. In 1968 the EWI records were shipped to the Moravian Archives in Bethlehem, Pennsylvania, in order to prevent further damage. From then on, the EWI records have been stored in a controlled environment in a climate-controlled vault with a fire suppression system.

After improving the storage conditions and ensuring continued access to the collections by the installation of adequate shelving in 2013, the conservation of the EWI collection became a high priority of MAB. The condition of many items in the collection is so poor that access has to be restricted. Besides preservation of these records, digitization is another goal. By digitizing the records we would be able to provide access to those people unable to travel to Pennsylvania to consult the records, especially to the descendants of the people in the Caribbean whose history this is. The ultimate digitization and long-term preservation of the

EWI Collection will serve to promote the historical significance of these currently inaccessible documents to scholars.

Because of the size of the collection and the extent of the damage, the MAB launched the EWI Records Planning Project. This project was to provide essential documents for guiding a multi-year implementation plan to extend the life of the historic material and to make their intellectual content widely accessible through the use of digital technology. The planning phase is essential because the collection is both large and extraordinarily fragile. Ultimately, the implementation project will encompass conservation treatment of the most important and/or fragile items, the rehousing of all items, and the digitization of all unique and historically significant material. In order to accomplish this planning project, MAB applied for HCRR Foundations grant from the National Endowment for the Humanities to assess the records from the Eastern West Indies (EWI). This grant was awarded in March of 2015. The project started in May of that year.

Prioritization guidelines

The first goal of the project was to establish prioritization guidelines for the EWI collection. In May of 2015 the Moravian Archives formed a team of team of historians to evaluate and prioritize the material in the EWI collection according to its value to the humanities.

The team consisted of:

- Dr. Jon Sensbach, Department of History, University of Florida
- Dr. Katharine Gerbner, Department of History, University of Minnesota
- Dr. Natasha Lightfoot, Department of History, Columbia University in the City of New York.

These scholars represented a range of the humanities subjects addressed by the material in the EWI Collection.

From June 22 – 26, 2015, Dr. Sensbach came to Bethlehem and joined Dr. Peucker on-site at MAB to review the EWI collection. During this week, Archives' staff brought out the entire collection for Dr. Sensbach. Dr. Sensbach's examination resulted in a first draft of his assessment. Dr. Peucker reviewed and discussed the first draft with Dr. Sensbach, after which Dr. Sensbach submitted a revised draft of his assessment (appendix 1). Sensbach's assessment was distributed to the other members of the team of historians who each submitted a written response in November and December of 2015 (appendices 2 and 3).

In his assessment Sensbach confirmed that "the importance of the papers extends far beyond their value to conventional church or denominational history, or even to mission history more broadly. Rather, they shine a very bright light on major events in global history." Therefore, Sensbach stressed: "These documents urgently need to be restored, preserved, digitized and made accessible for research and scholarship in the humanities, as well as for the benefit of modern descendants of the original enslaved parishioners, who number in the tens of thousands in the Caribbean and the mainland U.S."

The assessment stresses the overall value of the EWI records. Moravian records are rich in content because of "a carefully-crafted bureaucratic structure with an attention to organizational detail and an indefatigable commitment to record keeping." Sensbach

considers the Moravian records not simply documentation of religious sentiment but rather a detailed record of slavery and the African diaspora that brought unnamed millions to America. For him, the transatlantic slave trade echoes insistently throughout the pages, sometimes in unprecedented detail. The records establish immediate connections between Africa and the Caribbean and provide the basis for historical and genealogical retrieval well into the mid-eighteenth century.

The team of historians was unanimous in their assessment of the records' value for the humanities:

- history: Atlantic slave trade, African experience in early America, African roots of Caribbean culture
- religious studies: transference of African religion to the Americas and their complicated encounters with Christianity, history of black Christianity
- linguistics: emergence of Dutch Creole that endured in the former Danish West Indies until well into the twentieth century
- genealogy: possibilities to reconstruct family lineages and connections to locations in Africa

According to the assessment, the EWI records occupy an important position "at the intersection of academic and public history."

Although all the documents in the collection are important in their own way and need to be preserved and digitized, not all possess what Sensbach calls the dramatic power "to evoke the lived experience of African-Caribbean people." Evoking the lived experience of African-Caribbean people is the overall, principal criterion for the prioritization plan.

Based on the assessment and the reviews the following criteria for prioritization were identified: Biographical content, age of the records, potential to shed light on the African-Caribbean connection and/or African culture in the Caribbean, informational value to document daily life in the Caribbean, and informational value for the internal development of the Moravian Church.

In the initial assessment by the team of historians the physical condition played a role as a factor in the prioritization. It was clear that a historically valuable document ranked higher on the prioritization list when it is in a fragile condition. During the conference call it was decided to leave this criterion to the conservators from the Conservation Center for Art & Historic Artifacts in Philadelphia, who visited MAB after the work of the team of historians was completed (see below).

- **Biographical content:**

The most striking element of the EWI records, according to Sensbach, is "the profusion of names, tens of thousands of names—the baptized, the sanctified, the married, the recalcitrant, the punished, the born and the dead--year after year, list after list, page after page, name after name." The missionaries faithfully recorded activities of their parishioners. The value of this Moravian practice becomes even greater when we realize

that for most of the people, except perhaps for an occasional plantation inventory, there would be no other record they ever existed: “By naming those who for the most part could not write, had no way to record their own lives, and have therefore vanished from history, the documents offer a tool to begin the restoration of historical visibility.” The team ranks this criterion as the most important criterion.

- **Age of the records**

The team of historians worked under the assumption that the earliest records are the most valuable because of their rarity and their ability to link to the African origins. Early records are rare; much has already been lost.

- **Potential to shed light on the African-Caribbean connection and/or African culture in the Caribbean**

Some of the records provide direct information on African survivors of the middle passage. Missionaries noted ethnic identities of the converts, designating Creole or a multitude of African origins. The EWI records offer historians of the slave trade clues about the variety of origins of the Caribbean’s enslaved communities.

- **Informational value to document daily life in the Caribbean**

Moravian presence in the Caribbean began in 1732 and continues until this day. Therefore, Moravian records present insight in the development of Caribbean society over a long period. The records document life in various parts of the Caribbean before and after emancipation

- **Informational value for the internal development of the Moravian Church**

In addition to the criteria above, some of the records are important because of the insight they provide about the Moravian Church itself: correspondence between missionaries, reports, instructions received from administrative boards in Europe, North America, These records show how the Moravian Church established itself in the Caribbean, how it interacted with local officials, and how the mission stations developed into a self-governing province within the worldwide Moravian Church.

During an extensive conference call on January 15, 2016, these criteria were further discussed. One topic of conversation was the selection of the most important items that needed immediate attention. It was clear that because of the high costs, preservation and digitization of the entire collection was probably not realistic in the near future. Based on Sensbach’s onsite assessment and on Gerbner’s and Lightfoot’s reading of Sensbach’s report and the Archives’ finding aids, the team had selected a series of items they recommend for preservation. This list is part of the assessment (appendix 1). Their list did not cover all items in the EWI collection but was a selection of the top items in the collection.

The Archives' staff, however, felt the need for an overall assessment of the collection based on the criteria defined by the team of historians. During the conference call a system was presented by the Archives' staff to assign numerical ratings to each item in the collection. According to this method, it is possible to rate each item in the collection. Each category can be weighed differently. It is also possible to reduce the rating, for example, if the information in the item is widely available. This could be the case if records are duplicated and exist elsewhere or if they are printed. The team felt if the information of an item in need of preservation existed elsewhere as well, the item would rank lower in priority.

The system with numerical ratings also allows for the results of the survey by the conservation team to be included. Conservators Marianne de Bovis, Rebecca Smyrl, and Richard Homer from the Conservation Center for Art & Historic Artifacts in Philadelphia came to the Moravian Archives on February 3–5 and 16–19, 2016, and examined a total of 631 items in the EWI collection. During examination the condition of each item was described; the number of pages with content was estimated; treatment and housing proposals with estimates were developed; and each item was assigned a conservation priority level. This conservation priority level was integrated into the formula to determine the prioritization rating of each item.

The prioritization rating is based on the following formula:

$$\frac{(3B + 2A + 2C + D + M + E) \times P}{\text{Dup}}$$

B = Biographical Content

- 5: rich in biographical content: church registers, catalogs, records with names and much additional information
- 3: records with names and some additional information; records where some names are mentioned, such as minutes
- 1: records with names but no additional information: attendance lists of Sunday schools

A = Age of the records

- 5: pre 1800
- 4: 1800 – 1850
- 3: 1850 – 1900
- 2: 1900 – 1950
- 1: post 1950

C = Potential to shed light on African-Caribbean connection, African culture in the Caribbean

- 5: records listing African origins of the population
- 3: records documenting African culture in the Caribbean (early diaries, reports, letters in Creole languages)

- 1: small potential to shed light on African-Caribbean connection and/or African culture in the Caribbean

D = Informational value to document daily life in the Caribbean

- 5: Minutes of Helpers meetings; remark books, registers of exclusion
- 3: diaries, annual reports; financial records documenting life on plantations; church minutes, correspondence
- 1: little informational value to document daily life in the Caribbean

M = Internal Moravian Church

- 5 documenting the life of the local missionaries, mission stations
- 3 Documenting church policies in the EWI
- 1 General Moravian church: synods, news letters

E = Exceptionality

- The team felt that some records are to be rated higher although they do not fall under any of the other categories, for example, because they document an area that has not received scholarly attention at all (such as St. Kitts) or they document a historically important location ("one of the oldest Moravian churches in the Caribbean"); documents that would otherwise slip through the cracks (e.g., "a very old and brittle slave ode for the Leeward Islands from 1690-1730" in box 22)
- 5 additional points

Dup = Duplication factor

Is information also available elsewhere?

- 5 printed information; widely available
- 2 handwritten, but duplicates of material in other collections; legal information, information possibly available in other state archives
- 1 might be available elsewhere but appears rare; unique

P = Physical Condition

The team of conservators from the Conservation Center in Philadelphia assessed each item in the collection to determine the preservation need. There are four priority levels:

- 4 extensive damage (cannot be used without treatment)
- 3 moderate damage, (fragile, further loss likely with use)
- 2 minor (mainly cosmetic damage)
- 1 only new housing needed

In the formula, the different categories are weighed differently according to the recommendations of the team of historians.

After the team of historians and the conservators had finished their work MAB staff developed the implementation plan (appendix 7) and white paper.

Publicity

- ongoing postings on the Moravian Archives Facebook page and a staff member's Instagram during the project
- information on the Moravian Archives website: www.moravianchurcharchives.org
- *Voices from the Vault: Newsletter from the Moravian Archives*, no. 22 (2015) (<http://www.moravianchurcharchives.org/publications/voices-vault/>)
- *Voices from the Vault: Newsletter from the Moravian Archives*, no. 24 (forthcoming) (<http://www.moravianchurcharchives.org/voices.php>)
- Presentation by Dr. Paul Peucker at Nisky Moravian Church in Charlotte Amalie, St. Thomas, US Virgin Islands, January 23, 2015
- Presentation by Dr. Paul Peucker at the Caribbean Genealogical Library in Charlotte Amalie, St. Thomas, US Virgin Islands, January 24, 2015 (see online video <https://www.youtube.com/watch?v=Cw17wtNam74>).
- Posting on SAA Archivists of Religious Collections Section Facebook page, May 25, 2016
- Thomas J. McCullough, "Caucus News," announcement and explanation of NEH grant and project, *Mid-Atlantic Archivist* 44, no. 4 (Fall 2015): 14 (<https://marac.memberclicks.net/assets/documents/maracfall15.pdf>).
- Nicole Radzievich, "Moravian record books hold little-known history of slaves," *The Morning Call*, 16 May 2015 (<http://www.mcall.com/news/local/mc-bethlehem-moravian-slave-archives-20150516-story.html>), and video (<http://www.mcall.com/news/local/mc-video-moravian-archives-slave-records-20150423-premiumvideo.html>). (appendix 8).
- "Moravian Archives in Bethlehem receives funding for digitization project," *Express-Times*, 9 Apr 2015 (http://blog.lehighvalleylive.com/community-calendar/2015/04/moravian_archives_bethlehem_rec.html).
- Dick Eastman, "Virgin Islands Records to be Digitized," Eastman's Online Genealogy Newsletter, 5 May 2015 (<https://blog.eogn.com/2015/05/05/virgin-islands-records-to-be-digitized/>).
- Aldeth Lewin, "Moravian Archives to Digitize V.I. Records," *Virgin Islands Daily News*, 4 May 2015.
- Margot Maddison-McFadyen, blog about the EWI records on <http://www.maryprince.org/#!moravian-archives/iydod>

Accomplishments

- Prioritization guidelines
- Item-by-Item Collection Survey, prepared by the Conservation Center for Art & Historic Artifacts, May 3, 2016, including a condition description, a treatment and/or housing proposal, a conservation priority level, and cost estimates.
- Digitization plan, prepared by the Conservation Center for Art & Historic Artifacts, May 24, 2016
- Implementation Plan
- Established contacts with
 - dLOC (Digital Library of the Caribbean)
 - Caribbean Genealogical Library in Charlotte Amalie, St. Thomas, US Virgin Islands Caribbean Regional Branch of the International Council on Archives (CARBICA)
 - Latin American and Caribbean Cultural Heritage Archives Roundtable (LACCHA)
 - Danish National Archives (Asbjørn Hellum) and their Danish West Indian records digitization project
 - Susan Laura Lugo, Territorial Archivist of St. Thomas US Virgin Islands

Audiences

As part of the EWI Records Planning Project we reached out to the following audiences, some overlapping:

- 1) Scholars and educators, who serve as proxies for the furtherance of additional outreach to their peers and pupils,
- 2) Caribbean peoples, who strive to learn the complex and evolving history of their region through the use of available primary sources, through a visit by Dr. Peucker to Antigua in December of 2014 and to St. Thomas in January 2015
- 3) Archivists, librarians, and other information professionals, serving as potential reference guides for requests that may be answered through the EWI Collection, and
- 4) Genealogists and family historians involved in researching individuals that once lived in the Caribbean, a region that often leaves genealogists in a difficult position to find primary sources.

Especially the extensive article in the local newspaper, placed on the front page of the Sunday edition, reached a large local audience.

Continuation of the Project

This project laid the foundation for future work. With the assessments and surveys as the outcome of this planning project, we will continue to work towards accomplishing the goal of preservation and digitization of the EWI records. With the prioritization guidelines and the documentation from the conservators in hand, the Moravian Archives will continue to plan for the preservation and digitization of the EWI collection. The implementation plan lays out the various activities and the time plan to realize these. It will be important to continue to promote

public interest in the collection and the project. The implementation plan will guide us during the next few years.

Assessment of Documents in the Eastern West Indies Collection

Jon Sensbach, 2015

The mission records of the Moravian Church's Eastern West Indies province constitute an extraordinary, if little-known, resource for the study of history, religion, linguistics, and genealogy. Numbering tens of thousands of pages contained in 120 linear feet of boxes, the documents date from the earliest years of the church's mission in the Caribbean in the 1730s and extend into the mid-twentieth century, with the bulk falling in the nineteenth century. The collection provides a record of the Moravian evangelical outreach among Africans and their descendants in the West Indies, a project that for centuries intersected and overlapped with European colonialism, the transatlantic slave trade, slavery, rebellion and revolution, emancipation, and post-emancipation society, all of which are woven deeply into the documentary record of the missions. As a result, the importance of the papers extends far beyond their value to conventional church or denominational history, or even to mission history more broadly. Rather, they shine a very bright light on major events in global history. These documents urgently need to be restored, preserved, digitized and made accessible for research and scholarship in the humanities, as well as for the benefit of modern descendants of the original enslaved parishioners, who number in the tens of thousands in the Caribbean and the mainland U.S. The source material contained in the collection would provide immediate and vivid documentation to reconstitute family and community histories long thought lost. Therefore, a prominent dimension of the project is to make tools for developing public history and cultural memory available to underserved audiences.

Overview of Collection

Moravian missions flourished in Protestant colonial settings where church representatives were able to establish amicable relations with imperial authorities and gain permission to evangelize among enslaved Africans. In the eastern Caribbean, those colonies represented in this collection included the Danish islands of St. Thomas, St. Croix, and St. John (the present-day U.S. Virgin Islands), where the Moravians established their first missions in the 1730s; and the British colonies of Antigua, St. Kitts, Trinidad and Tobago, where missions took root later in the eighteenth century. An uneasy tension often persisted with sugar planters who remained suspicious that Christianity would instill restlessness and subversion among the enslaved population. The Brethren therefore constantly sought to reassure authorities of their intent to preach submission, as in a letter to the governor of Antigua in 1806 in which they contended that with Christianity "such a general respect prevails in the minds of the Negroes, as to constitute one powerful means to preserve them from the pernicious principles of insurrection and rebellion." (Box 22, No.7)

The Moravians were by no means the first missionaries to preach among enslaved Africans, but their vigorous evangelizing represented something of a turning point in African engagement with Christianity, which until then had been dominated by the Catholic Church. In the fifteenth and sixteenth centuries, Jesuit and Capuchin missionaries had recruited large swaths of the west-central African kingdoms of Kongo and Angola for Catholicism, with the result that vast numbers of African captives shipped to the Americas from that region already observed syncretic African-Christian practices. In Spanish, Portuguese and French colonies throughout the Caribbean and Latin America, additional

hundreds of thousands of Africans gained baptism and admission into the Catholic family, which often afforded a pathway to manumission. Protestant efforts to proselytize among Africans lagged far behind until the early eighteenth century, partly because of African resistance to Christianity and partly from lingering doubt among English planters whether baptism led to emancipation for slaves. In the early eighteenth century, the Anglican Church's Society for the Propagation of the Gospel inaugurated missions to Africans in the British Caribbean and North America, with tepid support at best from planters, and yielded only modest results.

Entering the mission arena slightly later, the Moravians used a series of effective techniques to make speedy and dramatic advances among enslaved African populations. Though affirming a proslavery interpretation of Christianity, they emphasized the religion's spiritual equality, universalism and cross-racial acceptance at a time when Africans were often cast as devilish "others." They appealed to Africans with an emotional religion of the heart rather than formal doctrinal learning. Lay preachers and organizers from enslaved communities, variously called "native assistants" or "national helpers," including many women, helped recruit and instruct Africans, often from the same ethnic group or nationality. And congregations were divided into small gender-segregated "bands" and "classes" to foster companionship and Christian instruction. For survivors of the Atlantic slave trade, these new kinds of social and sacramental connections became important strands of fictive kinship with new "brothers and "sisters" of the spirit. Of course, African practices and beliefs persisted and mingled with Christianity, often covertly, so that baptism and conversion never represented a unilateral process of exchanging one religion for another. Still, their message and tactical approach put the Moravians in the vanguard of Protestant evangelicalism and thus right in the middle of cultural and religious encounters between Africans and Europeans in America. By the 1770s missionaries reported having baptized some 7,000 Africans in the Danish West Indies, easily the largest concentration of black Protestants in the Atlantic world at the time, with thriving missions underway in Jamaica, Antigua and elsewhere in the British colonies. As the Great Awakening gathered momentum in revolutionary-era North America, people of African descent also warmed to overtures from Baptists and Methodists inspired in part by Moravian success. Those groups eventually eclipsed the Moravians in their appeal to enslaved and free people of color, but well into the early nineteenth century the majority of black Protestants in the Americas were Moravian, making the church an influential origin point in the emergence of black Christianity.

All of this is richly represented in the EWI mission records. At the heart of the Moravian system was a carefully-crafted bureaucratic structure with an attention to organizational detail and an indefatigable commitment to record-keeping. In the Danish West Indies, missionaries wrote in German; in the British colonies they wrote mostly in English. Island by island, mission by mission, ministers kept multiple layers of accounts reporting levels of membership and the activities of parishioners. This abundance of documents includes baptismal and communion registers, marriage and death registers, daily congregational diaries, church membership lists, disciplinary committee reports, administrative board minutes, financial statements, real estate transactions (including plantations and slaves the missionaries themselves owned), letters to church officials in Germany and North America, school catalogues and more, as will become evident. The volume of documentation pouring forth annually from dozens of mission sites throughout the Caribbean left an extraordinarily long—and, in the Protestant world, unmatched—paper trail regarding African encounters with Christianity in American slave societies.

The most striking impression given by the material as a whole is the profusion of names, tens of thousands of names—the baptized, the sanctified, the married, the recalcitrant, the punished, the born and the dead—year after year, list after list, page after page, name after name: the accretion of decades of ledger-keeping that funnels us back into the history of people for whom, except perhaps for an occasional plantation inventory, there would be no other record they ever existed. By naming those who for the most part could not write, had no way to record their own lives, and have therefore vanished from history, the documents offer a tool to begin the restoration of historical visibility. This is vital when we consider that the Moravian records are artifacts not simply of religious sentiment but of slavery and the African diaspora that brought unnamed millions to America. Indeed, the transatlantic slave trade echoes insistently throughout the pages, sometimes in unprecedented detail. The half-dozen most significant documents in the entire collection are baptismal registers, all of them thick volumes of 300 to 400 pages representing vast compilations of names. Each entry reports the candidate's pre-baptism and Christian names, plantation owner, and place of origin. Many are described as Creole—born in the Caribbean—but thousands more are identified by African ethnic or national designations such as Ibo, Mandinka, Kongo, Fula, and dozens of others. As scholars have learned more in recent years about the provenance of African captives shipped to America, through such modern research vehicles as the Trans-Atlantic Slave Trade Database, the kind of information contained in the Moravian registers offers rare, nearly unique, precision about thousands of specific individuals, establishing immediate connections between Africa and the Caribbean. This kind of data will allow scholars to reconstruct life experiences of enslaved people and provide the basis for historical and genealogical retrieval deep into the eighteenth century. In that regard, the baptismal registers are so valuable that they should be considered world heritage documents, the equivalent of threatened cultural landmarks that need immediate attention and preservation.

At the same time, other kinds of documents add human texture to the catalogue of names. Diaries recorded by missionaries describe the progress of their evangelical work, including conversations with enslaved Africans about religion (a separate batch of documents, also held in the Moravian Archives but part of a different collection, is a rare set of letters written in Dutch Creole by converts themselves). Minutes from behavioral oversight committees give acute insight into African dissent from, and occasional disgust with, Christian teachings, revealing complicated layers of engagement between missionaries and congregants. Reports and letters describe the coming of freedom in the British and Danish West Indies, the actions of freedpeople in the aftermath of emancipation, and the church's efforts to both support and circumscribe their freedom.

The East West Indies collection therefore holds broad value for the humanities. For historians of the Atlantic slave trade and the African experience in early America, the documents can restore identities to thousands of persons after two hundred years of anonymity, or worse, non-existence. Historians can then embed the experiences of rediscovered people in events of global significance—slavery, rebellion, revolution and emancipation. Scholars of religious studies will find a trove of new material to study the transference of African religions to the Americas and their complicated encounters with Christianity that have given form to a variety of African-derived religious practices in the modern Caribbean. For linguistics scholars, the documents offer opportunities to study the emergence of the Dutch Creole dialect that endured in the former Danish West Indies until well into the twentieth century. The genealogical possibilities for descendants of enslaved Africans to reconstruct family lineages traced to specific individuals and identified locations in Africa are immense. With this information, many West Indian congregations (including those in the U.S. Virgin Islands), which remain important cultural institutions

comprising thousands of members throughout the Caribbean, can begin reconstructing their own histories—some of the longest-enduring black churches in the world—with far greater precision. Thus, the collection occupies an important position at the intersection of academic and public history.

Method of Assessment

All the documents in the collection are important in their own way, all have historical value, and all need to be preserved and digitized to make them publicly accessible. Yet not all have the same dramatic power to evoke the lived experience of African-Caribbean people, which ought to be the principal criterion for determining how resources might be parsed to protect the manuscripts. The basis for evaluating and ranking documents to identify those most in need of preservation therefore involves a combination of factors, including their age, perceived historical importance, physical condition, and potential for research. In general, older documents, from the eighteenth through the mid-nineteenth centuries, were accorded higher priority than later ones, in part because of their greater fragility and partly because they offer a more immediate conveyance into the transformative historical forces generated by the African slave trade and its aftermath.

This formula is approximate and contains certain elements of imprecision. Age, for example, is not an absolute index of a document's physical condition, because some eighteenth-century manuscripts are in better shape than some from the twentieth century. And late-nineteenth and early twentieth-century documents describe important processes too, such as the efforts of emancipated people and their descendants to carve out lives of dignity under administrations that remained under colonial control. Furthermore, some documents may require a distinction between conservation and digitization. Many need both, and the assumption is that documents that receive sustained conservation attention, such as those ranked in the highest category of necessity, will also be digitized. In other cases, documents may be in sound enough shape that they can be digitized without major investments in time and money spent on conservation. For significant number of the most important documents, conservation is the clear priority, without which there can be no digitizing. But it may also be that, funds permitting, digitizing of some documents can proceed at the same time restoration moves forward with others. With all of these factors in mind, if choices must be made to differentiate among many documents that need various levels of urgent care, the decision generally favors older ones with the highest historical value, the greatest degree of deterioration, and the potential to be of the greatest use to the largest number of people both in the scholarly community and the general public.

I. Highest Priority

1. **Antigua church registers, 1791-1806 (A200) and 1771-1798 (A10).** These books, both in critically endangered condition, are immense baptismal catalogues from the early years of the Antigua mission. A random block of entries on one page of A200 gives a brief hint of the entire volume: "Leonard, Ebo; Mark, Morro; James, black Fulla, Guinea; John, Coromantee; Philemon, Ebo; Edward, Antigua Creole." Thousands of such names provide a vivid demographic profile of Antigua as well as a transatlantic cartography of the forging of African Christianity in the Caribbean. Some Catholic parish registers contain such information, but in the world of Protestant missions, the Moravian ledgers stand virtually alone. Far more than any confessional distinctions, however, their extraordinary value lies in their lens onto African survivors of the middle passage. The information contained in these two volumes alone would furnish the building blocks for scholars to reconstruct a select cross-section of the slave trade, its

impact on the Caribbean, and the strategies of enslaved Africans to rebuild lives through new family, community and religious associations in America. The pages of these volumes are so brittle, however, that they cannot be turned without damage, and lacking prompt restoration they will simply crumble.

2. Friedensberg church books, 1832-1887 and 1819-91 (C20). Much the same could be said of these massive compendiums of baptisms from the St. Croix congregation of Friedensberg, dating from a slightly later period. They show that, well into the nineteenth century, missionaries still maintained the practice begun a century earlier of noting ethnic identities, designating Creole or a multitude of African origins. These documents would therefore be extremely useful for scholars studying the African roots of Caribbean culture and the persistence of African ethnicities in the Americas well into the nineteenth century. Due to long use—55 years in one case, 72 in the other--and severe insect infestation, the books are badly damaged and on the brink of deteriorating into powder.

3. Friedensfeld church registers, 1819-1861 (C35) and 1819-1840 (C38). As with no.2, the registers from Friedensfeld, also in St. Croix, demonstrate the persistence of an African-born population in the West Indies, though the slave trade to the Danish islands ended in 1792. As late as the 1850s, even after emancipation in 1848, the Friedensfeld records show that Africans were still being baptized into the church. These documents would be of unusual importance to scholars with an interest in the fusion of African cultures and their transition to a new African-Caribbean population, and they would be equally critical in furnishing the missing genealogical links to descendants attempting to reconstruct African origins.. These volumes are in terrible shape and in desperate need of restoration.

4. Friedensthal church books, 2 vols., 1744- (C19). These volumes from St. Croix—one for women, one for men--are equal in importance to the Antigua registers identified as first priority. Dating from the earliest years of the St. Croix mission, they likewise catalogue baptisms and African origins, even listing ethnic identities of initiates' parents—a very unusual level of detail that indicates the continuity of generations, the severing of many kinship links, and the reconstruction of new ones during the age of the slave trade. The registers should be seen as companion pieces to Christian Georg Andreas Oldendorp's massive history of the mission, published in 1777 and recently republished in a restored and heavily annotated German edition, which is gaining recognition as one of the masterpieces of eighteenth-century ethnography on Africans in the Atlantic world. The only reason these registers are not ranked in the top three is that they are in better shape than their counterparts from Antigua and from the Friedensberg and Friedensfeld congregations—brittle, but not in imminent danger of disintegrating. However, because of their importance they need to be digitized soon and made available for study in a way that will not risk undue stress on the paper.

5. St. John records, 1756 to early nineteenth century (J2-12). This is a very thick collection of documents, several thousand pages in all, from the early years of the mission on St. John. Describing daily interactions between missionaries and Africans, the diaries of the Bethany and Emmaus congregations are an excellent source of information about early African responses to Christianity. The Emmaus register from 1833-1881 offers the same wealth of details as those listed above. Many pages are very brittle and suffer from the effects of acidity and tropical humidity. Because all the diaries are written in an archaic form of German script called *Sütterlin*, they are inaccessible to English-speaking audiences and would need to be transcribed and translated, an enormous project by itself. But stabilization should be the first goal, followed by digitization.

II. High Priority

1. **Nisky diary, St. Thomas, 1774-1800, 1808-1843** (T7,T8). These thick diaries report on activities in the important Nisky congregation on St. Thomas, one of the oldest Moravian churches in the Caribbean. The pages, in German script, are in advanced decay, though the second volume is somewhat less so (with the exception of 1807, which is falling apart). They are too brittle to use, but a brief glimpse suggests that the diaries' significance, as with the St. John records described above, lies in their detail about how an African-Caribbean congregation functioned in the late eighteenth and early nineteenth centuries.

2. **St. Kitts, various registers 1833-1911** (K6, K101-105). The Moravian mission on St. Kitts has, undeservedly, received no scholarly attention at all, yet as these voluminous records make clear, it was a vital part of life in the colony during and after slavery. As with all the mission communities in the EWI collection, the church remained a constant feature of social organization and ritual devotion during the transition to freedom and beyond. The St. Kitts documents include a number of catalogues in varying stages of physical distress. A marriage register of 1846-56 from the Esteridge congregation (K6.1) bears the marks of severe insect damage. Several baptismal and marriage registers from the 1830s to 1870s (K101) are disintegrating, as are registers from the Bethel congregation (K105), which are also excellent sources of information about African identities. A series of registers from the Basseterre congregation (K102), while fragile, is in less dire condition but still needs stabilizing. One of the most interesting St. Kitts documents is a register of exclusions (K104), a ledger kept by a disciplinary board that reveals insight into beliefs and practices of church members. Congregants could be excluded temporarily or permanently if they violated certain behavioral expectations, an illustration of how the church functioned as an auxiliary arm of the state, even after emancipation. In 1858, for example, one Samuel Potter was excluded for seeking advice from "Harry King, the Obeah man, who, he said, took plenty glass bottles out of his skin and cured him." Such evidence indicates that some, or perhaps many, parishioners saw no conflict in observing several layers of ritual practice from conventional church Christianity to African-derived folk medicine.

3. **Antigua church registers, 1772-1897** (A9.1-4). Ministers on Antigua were remarkably fastidious in keeping registers, and whether there is any duplication between these and the volumes assigned the highest priority is not clear—all are too fragile to handle for close inspection, though in this set A9.2 and A9.3 are in the worst shape. These four registers contains baptismal and burial lists, less specifically attuned to identifying country of origin or ethnic identity, but the names of enslaved parishioners' plantation owners are carefully listed, furnishing researchers with crucial demographic information about the relationship of plantation workforces to congregational formation.

4. **Danish West Indies real estate and slave lists 1728 to mid-nineteenth century** (40.1-6). Moravian missionaries were not only men of the cloth, they were businessmen who owned plantations and slaves. Moravian plantations were thus unusual for producing sugar for world markets with a workforce that doubled as Christian congregation—an anomaly that historians have barely begun to explore. This dossier includes deeds for plantation property, mostly in St. Thomas, as well as bills of sale for slaves and

manumission papers. Such lists put a human face on Moravian business practices while shining light on their role as Christian capitalists. Many of the papers are brittle.

5. West Indies papers, 18th – 19th. c (W 103, 104, 105, as well as unnumbered boxes). This diverse collection consists of marriage and church registers, congregational diaries, and mission reports. Many of the most important documents are eighteenth-century letters between leaders of the Unity Elders' Conference in Germany and missionaries in the West Indies. Several important letters from Bishop August Spangenberg written directly to African congregants in the Dutch Creole dialect offer keen insight into church officials' attitude toward enslaved parishioners as well as excellent examples of creole language formation. Other letters describe the importance of the "national helpers," the African lay leaders instrumental in preaching and organizing black religious communities. Nineteenth-century marriage registers from Tobago (W103) are an important element in this collection. The Tobago mission represents a very small fraction of the collection, but as with marriage registers from Antigua and elsewhere described above, these catalogues are valuable for shedding light on post-emancipation marriage practices and family consolidation in the British West Indies. One small folder is very brittle, while a larger register is fragile but still salvageable. The Nisky church register of 1850-1902 and diary of 1848-63 (W104, 105) from St. Thomas, which are in very poor condition, are likewise valuable for their insights into post-emancipation St. Thomas. They describe the reactions of local officials and newly emancipated residents to the unexpected onset of freedom. One diary entry, for instance, describes the arrest of a respected mission helper for not having a pass in the days after the emancipation decree of 1848, while other reports describe economic and social aspects of the transition to post-slavery life, including the authorities' desire to control black labor.

6. St. Croix register of girls' baptisms, to 1830s (C36). This unusual document is an entry point into the gendered dimension of the missions. Moravian theology emphasized the sanctity of female spirituality and made a special point to reach out to enslaved women and girls. African women were the essential "helpers" who recruited females into the mission, and this list is one product of that work, giving the names of hundreds of baptized girls. It reflects the degree to which Africans and their descendants, of both sexes and all ages, were absorbed—and absorbed themselves—into the mission. Very brittle.

7. Antigua congregational registers: Marriage banns, Spring Gardens, 1795-1826 (A12); **New Field, Gracehill and Lebanon registers, 1788-1937** (A101, A103). The principal Moravian congregation in St. John's, the main town on the relatively small island of Antigua, was Spring Gardens. Much of the mission effort, however, was centered well outside of town, in the heart of sugar plantation country. This set of records--marriage ledgers from Spring Gardens as well as birth, baptismal, marriage and death records from three rural congregations--indicate how deeply entwined the mission was with the lives of black Antiguan across the island. Researchers might use records such as these, for example, to chart the demographic and cultural transition from a principally African population to a Creole or Caribbean-born one, which would be reflected in baptismal and birth records. They might also use marriage records, such as those from Spring Gardens and Gracehill, to chart the continuation and formation of families during the transition from slavery to freedom, when marriages went from church-recognized only to gaining full legal standing. All of these records are in poor shape.

8. **St. John conference, 1755** (Box 8). This 32-page manuscript contains long lists of baptismal candidates whose names were submitted to the lot, a Moravian method of determining divine will. With a “yes” lot drawn from a bowl, a candidate could be admitted with God’s approval; no: come back another time. Valuable for its supply of names, many of them African, of early entrants into the germinating St. John congregations. Fragile pages but not yet at risk of falling apart.

9. **Antigua folders, 18th c. – 1830’s** (Box 22). This miscellaneous set of 68 folders consists of correspondence among church officials and between missionaries and government authorities. One important document is a very old and brittle slave code for the Leeward Islands from 1690-1730. Other letters describe conditions in the Antigua mission during the slavery period as well as the advent of emancipation in 1834. Considerable discussion is devoted to the role of the church during the transition to freedom and to post-emancipation conditions. In combination with the Antigua exclusion books described above (A11), these documents provide rich material on how the church was entwined with the lives of enslaved and free congregants and the extent to which these participants shaped each other.

10. **Friedensberg annual report, 1894** (Box 1). This brief report, in a state of advanced deterioration, is notable for focusing less on congregational matters than for its description of economic conditions on post-emancipation St. Croix in the depressed sugar market of the late nineteenth century. An extract: “Several estates have been obliged to shut down upon cane, and it seems as if the whole north side of our island, a hilly district, will soon be out of cultivation. This may be a bad sign for the owners of estates, but we regret the necessity chiefly for the laborers who lose their accustomed employment and are compelled to remove to parts of the island in search of work and a home.” Such eyewitness accounts provide key testimony about the demise of the centuries-old sugar economy in sections of the Caribbean and the effects on the wage laborers upon whom that enterprise depended.

III. Priority

1. **Antigua exclusions, 1795-1856** (A11). This thick collection of minutes from exclusion conferences is extremely important for the insight it provides into congregants’ behavior and beliefs as reflected in the punishments meted out to them. Though the documents need to be handled with care, for the most part they are still usable and not in terrible shape (with the exception of exclusions 1801-03 (A11.12) in very poor condition), which explains why they are not in a higher category. Examples from the exclusions catalogue of 1795-1806, for example (A11.1), reflect multiple undercurrents of thought and practice deemed incompatible with conventional Christianity: “she consulted a conjurer to make her husband return to her;” “he stole a Turkey and never comes to church;” “He cut off his fingers on purpose;” “she was with child by a seafaring man;” “she exposed her own nakedness, saying she would show she had no sickness like Faith.” Such evidence provides vivid reminders that the mission operated in a slave society and was therefore another location of control and dissent. The exclusion lists reveal the constant pressure on enslaved people to conform and the multiple ways they resisted slavery and religious orthodoxy through self-mutilation, African-derived folk practice, sex out of wedlock, and sheer ribald mockery. The practice of exclusions continued into the post-emancipation period, indicating the role of the church in helping the state maintain social control in colonial society.

2. **St. Croix, Provincial Helpers' Conference Minutes, 1830-48** (C15). These ministers' conference minutes describe conditions in the mission and on St. Croix generally. These documents are especially useful in describing the aftermath of the slave rebellion in July 1848.

3. **St. Croix mission conferences, 1843 to c. 1900** (C11). As with the Antigua exclusion lists described in no. 1 above, these documents contain detailed discussion about congregation members leading to exclusion and readmission. Though all the portfolios are full of human detail, the exclusion catalogue from 1846-54 is especially interesting because it covers the years immediately before and after emancipation in 1848, when sure cane workers rose in rebellion on St. Croix, forcing the governor to capitulate and grant immediate liberty. This little-known revolt should be accorded recognition along with the Haitian Revolution as the only two successful slave uprisings in history. The mission conference papers would be a crucial source for study of the rebellion and of this Caribbean population's transition to freedom.

4. **Antigua folders, 18th c. – 1830's** (Box 22). This miscellaneous set of 68 folders consists of correspondence among church officials and between missionaries and government authorities. One important document is a very old and brittle slave code for the Leeward Islands from 1690-1730. Other letters describe conditions in the Antigua mission during the slavery period as well as the advent of emancipation in 1834. Considerable discussion is devoted to the role of the church during the transition to freedom and to post-emancipation conditions. In combination with the Antigua exclusion books described above (A11), these documents provide rich material on how the church was entwined with the lives of enslaved and free congregants and the extent to which these participants shaped each other.

5. **St. Croix, communications with government officials, 1739-1853** (C13). This miscellaneous set of papers contains a variety of letters between missionaries and Danish administrators. Many of the earliest discuss the earliest years of the St. Croix mission in the 1740s, and one from Moravian leader Nikolaus Ludwig von Zinzendorf even dates to 1739. A batch from 1819-37 contains congregational lists of baptisms, deaths, and marriages and discusses individual congregations. The collection in general is useful for helping to shed light on how the church navigated relations with governmental officials to remain in good standing in the face of planters' lingering suspicion and occasional hostility.

6. **Catalogues, Antigua, 1833-early 20th c.** (A1-8). This large set consists of congregational membership rolls (some divided by gender), registers of candidacy for baptism, lists of church affiliation by estate residency, and marriage catalogues. The sum constitutes an enormous compendium of names across several generations, furnishing historians and genealogists with ample material to reconstruct family formation and continuity in post-emancipation Antigua. They are important documents in that they represent subsequent generations of black Antiguan life after the cohort of slave trade survivors identified in Category 1 (A200 and A10), and they may be cross-checked against, and added to, other nineteenth-century lists in Category 2 (A9, A12, A101, A103). Digitized and indexed, all these catalogues together would represent an extraordinary volume of documentation about African-Caribbean family and social structure from the era of the slave trade through the twentieth century.

7. **St. Croix, financial records** (C1-5, 8, 12, 16). This is a very large body of documents—many thousands of pages--pertaining to the economic functions both of sugar plantation management and of missions on the island in the eighteenth and nineteenth centuries. Most of these are ledgers, account books and the like—short on human detail, long on the financial intricacies of the plantation economy. Many

books appear to be records from estates on St. Croix as well as the other two Danish islands, St. Thomas and St. John, operated not only by the Moravian Church but by hundreds of other planters as well, and would be of great interest to economic historians of slavery and plantation administration. Some books are in fragile shape and need restoration while others are in good enough condition that they can be digitized more readily.

8. Provincial Elders' Conference, Reports of Individual Islands, 1830s – early 20th c. (Box 1). This collection of reports from St. Thomas, St. Croix, Antigua, and Tobago provides a diverse set of descriptions by missionaries within individual congregations and on the islands generally during and after slavery. While the emphasis is largely on religious affairs within the missions, other valuable material describes economic and social conditions (one important subset of this collection, a report from St. Croix, has been singled out for particular attention in Category 2, no.10). One report from St. Thomas in 1844, for example, describes the difficulty of attracting enslaved parishioners to evening meetings when those laborers were forced to work into the evening and were unable to walk long distances from their estates to prayer gatherings. Such testimonies indicate the complex intersection of religious and material factors that congregants weighed in determining their allegiance to the church and its practices.

Others

The documents identified in this list represent a small fraction of the entire collection, perhaps no more than ten or fifteen percent of a large total. Other manuscripts include bodies of correspondence between church officials, board minutes from discussions of mission policy, financial records and more catalogues of baptisms, memberships, and marriages. Many are twentieth-century documents. To reiterate, all are valuable and need to be made accessible through conservation and digitizing. An effort has been made to identify those most in need of preservation based on a flexible set of criteria that account for historical content, value and physical condition. Emphasis has been placed on those documents that most vividly illuminate the human experience, particularly that of African generations in forced transit to the Caribbean, their quest for freedom, and their descendants' struggle for equality after emancipation. Yet it is often difficult to differentiate among similar collections of documents, and the recommendations need not represent an ironclad prescription. It may well be that after documents in the highest category or two are addressed, subsequent orders of importance can be revisited and refined. It may also be that preservation of some documents can proceed at the same time that others are being digitized. In any case, the essential point remains that the collection as a whole contains vast riches for the humanistic study of African and African-Caribbean cultures in America.

Evaluation of the Conservation Plan for Documents in the Eastern West Indies Collection
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The records in the Moravian Church's Eastern West Indies (EWI) collection are of unprecedented significance for a variety of fields of study, most notably the history of black Christianity, the history of slavery, and religious history. In his assessment of the documents in the EWI collection, Jon Sensbach evaluated the records according to age, historical significance, condition, and potential for research. He has identified three levels of priority for the conservation and digitization of these documents: top priority, high priority, and priority. In my evaluation of his assessment, I have described my own assessment of the strengths of these collections based on my experience using Moravian records for research. Overall, I have found that Jon Sensbach has identified the most important and endangered documents for conservation and I strongly support his assessment.

I believe that the top priority for conservation should be records that provide insight into the lives and experiences of enslaved and freed blacks in the Caribbean. While there are extensive records on the government and politics of the Eastern West Indies, as well as the lives of white subjects, it is difficult to find sources that focus on enslaved and freed people. Unlike most other contemporary sources, the Moravian records provide a vast amount of information on the daily lives of enslaved and free men and women in the colonial and postcolonial periods. Jon Sensbach recognizes this unique strength of the EWI records in his assessment and uses it to determine his list of prioritized documents.

While the Moravian EWI records are unique in their attention to black life and religious communities, some records provide more insight than others. Of all of the EWI sources, the church registers contain the greatest potential for research. Moravian missionaries included the names and lineage of enslaved and free converts in their registers and, in many cases, they also recorded information about African ethnicity or creole status. This was the case in the Antigua church registers (A200, A10) and the Friedensberg church books and church registers (C2, C35, C38, C19). Jon Sensbach has rightly identified these records, which are in a critically endangered condition, as the top priority for conservation. The St. Kitts registers (K6, K101-105), which contain important information on marriage and baptismal records, are listed as a top priority, along with several additional Antigua registers (A9.1-4, A101, A103) and the St. Croix register of girls' baptisms (C36). The Antigua catalogues (A1-8) are listed as priority. These records will enable historians to discern family connections among enslaved and freed people and to better understand the role of African ethnicity within slave communities and the Moravian church. They also offer historians an unprecedented opportunity to examine how Africans rebuilt families and religious communities after the middle passage.

Moravian missionary diaries provide more crucial insight into the lives of enslaved and freed people. In some cases, Moravian missionaries recorded multiple diaries for the same mission stations, allowing historians to compare sources and perspectives about the same event. These records are of vital importance to the history of slavery, colonialism, and black Christianity, as well as Moravian and mission history. The St. John records, which run from 1756 to the nineteenth century (J2-12), include several thousand pages of missionaries' descriptions of daily life, but historians have underutilized them because they are written in German *Sütterlin* script. The St. John records are in poor condition and urgently need to be stabilized. Jon Sensbach has identified these records as a highest priority, while the Nisky diary (T7, T8) is considered to be high priority.

In addition to church registers and diaries, Jon Sensbach has identified real estate and slave lists from the Danish West Indies (40.1-6), the West Indies papers (W 103, 104, 105), correspondence (C13, Box 22) several annual reports (Box 1), financial records (C1-5, 8, 12, 16) and conference proceedings (Box 8, C11) as being high priority or priority documents. I agree with Sensbach's assessment that these documents can provide crucial information about the negotiation over Christian practice, the relationship between the Moravian church and the local governments, and the economic functioning of the Moravian missions. These records will be of interest to religious studies scholars and economic historians, as well as historians of slavery.

I have two questions regarding the assessment of documents. First, are any of these documents held in duplicate in the Unitätsarchiv in Herrnhut, Germany? In my own research, I have found that versions of the same documents are sometimes available in both places, though this is not always the case. Either way, it could be useful to compare the holdings at the Moravian Archives in Bethlehem to those in Herrnhut, so as to discern whether any of the items are available elsewhere. Second, it would be helpful to know more about whether each of the documents listed will be conserved and digitized, or only conserved. In his Method of Assessment, Jon Sensbach noted that some documents would be conserved while others would be digitized, and some would be both conserved and digitized. Is there a plan in place for the documents described in the priority list, or will this be determined later? Also, once documents are digitized, how will they be made available? Are there plans for a website available to the public?

Overall, I strongly support Jon Sensbach's list of priorities for conservation and his description of the urgent need to preserve these records for future research. These documents have the potential to revolutionize scholarly understanding of black life in the Caribbean, and they need proper care and attention in order to remain accessible.

The Moravian Church Archives' Eastern West Indies Collection, as noted by Jon Sensbach in his assessment, offers unparalleled documentation of many facets of daily life in the colonial English and Danish Caribbean over hundreds of years. Scholars of church history and religious studies obviously stand to benefit from these records. Also linguists with an interest in the evolution of the German language and Antillean Creole dialects might also glean much from these documents as well. Likewise, scholars of Caribbean social and economic history, slavery and emancipation, and European colonialism in the Americas will find much information of value in these archives to further their work. Having researched in this collection myself for my recently published book on the history of emancipation in British colonial Antigua, I can attest to its unusual volume and the extent of its richness, in comparison to other archival collections in the United States and beyond, in capturing the multilayered experiences of building and maintaining slave societies, and their eventual transition to freedom.

From my perspective as a scholar, I agree wholeheartedly with Sensbach's determination of priority among the records for digitizing and other forms of preservation because of their age and condition, and most importantly, the value of their content. In particular Section I is correctly named as the highest priority records in need of immediate attention because they are all on the brink of decay. But also they demand attention because they evidence the array of African ethnic groups that had a presence in the West Indies during the eighteenth and early nineteenth centuries. The archives of the transatlantic slave trade are voluminous regarding the paths and processes of slave voyages and sales yet incredibly imprecise regarding which Africans were moved and sold. This series of records featuring thousands of names of African slaves across several islands with ethnicities specified thus offers historians of the slave trade further clues about the variety of origins among the Caribbean's enslaved communities. Many important contributions to African Diaspora historiography might be made from mining these records.

Section II is also appropriately designated as the next highest priority, because these records concentrate on the various ways that enslaved people's social and public life was marked by engagement with Moravian mission churches, via marriages, deaths, baptisms, and other interactions, like the operations of plantations in the Danish isles. These might be similar to the records of other denominations operating missions in the Caribbean during the 18th and 19th centuries that are already preserved, such as the Wesleyan Methodists (preserved on microfiche), making the need to preserve these less immediate. However, the Moravian missionaries' notations still appear to be much more meticulous than even those of Methodists, based on my investigations into their archives for my work on Antigua. Thus I would still insist on the need for preservation of the archives in Section II as quickly as possible as the information gleaned from them might be valuable for their distinct level of detail. I would also suggest that possibly the St. Kitts registers, listed as the #2 priority within Section II, might possibly also be worth consideration for the #1 slot, because as Sensbach mentions in the description for those records, Kittian Moravianism has received no scholarly attention at all, and thus might suffer from the compounded obscurity of being decayed before ever being examined or interpreted at any length by any scholar.

The documents in Section III also complement to the collections in Section II, as they offer further details on slave social life and family formation as they relate to the broader intricacies of plantation society. The information contained is still of great interest to social and economic historians of the Caribbean in these periods, and thus still merits the care necessary to keep them for posterity. However, from Sensbach's description, some are from later periods and may not be as in dire shape, given that the information therein extends through the late 19th century/early 20th century, which makes me agree with his conclusion to place them lower on the list of priorities.

Ultimately these choices are difficult because this entire archive, documenting centuries of Moravian presence in the Eastern West Indies, illuminates crucial themes in Caribbean and world history. Any effort to conserve part or all of this collection is incredibly worthwhile, and for the purpose of expanding knowledge, absolutely necessary.

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Moravian Archives, Bethlehem, Pennsylvania

Eastern West Indies Records Planning Project

PRIORITIZATION GUIDELINES

Based on Dr. Sensbach's assessment and the reviews by Dr. Gerbner and Dr. Lightfoot the following criteria for prioritization were identified for the records in the EWI collection:

- Biographical content
- age of the records
- potential to shed light on the African-Caribbean connection and/or African culture in the Caribbean
- informational value to document daily life in the Caribbean
- informational value for the internal development of the Moravian Church
- physical condition

Each item in the collection will be assigned a numerical value based on these criteria.

Biographical content:

The most striking element of the EWI records, according to Sensbach, is "the profusion of names, tens of thousands of names—the baptized, the sanctified, the married, the recalcitrant, the punished, the born and the dead—year after year, list after list, page after page, name after name." The missionaries faithfully recorded activities of their parishioners. The value of this Moravian practice becomes even greater when we realize that for most of the people, except perhaps for an occasional plantation inventory, there would be no other record they ever existed: "By naming those who for the most part could not write, had no way to record their own lives, and have therefore vanished from history, the documents offer a tool to begin the restoration of historical visibility." The team ranks this criterion as the most important criterion.

Age of the records

The team of historians worked under the assumption that the earliest records are the most valuable because of their rarity and their ability to link to the African origins. Early records are rare; much has already been lost.

Potential to shed light on the African-Caribbean connection and/or African culture in the Caribbean

Some of the records provide direct information on African survivors of the middle passage. Missionaries noted ethnic identities of the converts, designating Creole or a multitude of African origins. The EWI records offer historians of the slave trade clues about the variety of origins of the Caribbean's enslaved communities.

Informational value to document daily life in the Caribbean

Moravian presence in the Caribbean began in 1732 and continues until this day. Therefore, Moravian records present insight in the development of Caribbean society over a long period. The records document life in various parts of the Caribbean before and after emancipation

Informational value for the internal development of the Moravian Church

In addition to the criteria above, some of the records are important because of the insight they provide about the Moravian Church itself: correspondence between missionaries, reports, instructions received from administrative boards in Europe, North America,

These records show how the Moravian Church established itself in the Caribbean, how it interacted with local officials, and how the mission stations developed into a self-governing province within the worldwide Moravian Church.

Each item will be evaluated and receive a numerical rating for each of the criteria. The criteria are weighed differently (see formula below).

B = Biographical Content

- 5: rich in biographical content: church registers, catalogs, records with names and much additional information
- 3: records with names and some additional information; records where some names are mentioned, such as minutes
- 1: records with names but no additional information: attendance lists of Sunday schools

A = Age of the records

- 5: pre 1800
- 4: 1800 – 1850
- 3: 1850 – 1900
- 2: 1900 – 1950
- 1: post 1950

C = Potential to shed light on African-Caribbean connection, African culture in the Caribbean

- 5: records listing African origins of the population
- 3: records documenting African culture in the Caribbean (early diaries, reports, letters in Creole languages)
- 1: small potential to shed light on African-Caribbean connection and/or African culture in the Caribbean

D = Informational value to document daily life in the Caribbean

- 5: Minutes of Helpers meetings; remark books, registers of exclusion
- 3: diaries, annual reports; financial records documenting live on plantations; church minutes, correspondence
- 1: little informational value to document daily life in the Caribbean

M = Internal Moravian Church

- 5 documenting the life of the local missionaries, mission stations
- 3 Documenting church policies in the EWI
- 1 General Moravian church: synods, news letters

E = Exceptionality

The team felt that some records are to be rated higher although they do not fall under any of the other categories, for example, because they document an area that has not received scholarly attention at all (such as St. Kitts) or they document a historically important location (“one of the oldest Moravian churches in the Caribbean”); documents that would otherwise slip through the cracks (e.g., “a very old and brittle slave ode for the Leeward Islands from 1690-1730” in box 22)

5 additional points

Dup = Duplication factor

Is information also available elsewhere?

- 5 printed information; widely available
- 2 handwritten, but duplicates of material in other collections; legal information, information possibly available in other state archives
- 1 might be available elsewhere but appears rare; unique

P = Physical Condition

The team of conservators from the Conservation Center in Philadelphia assessed each item in the collection to determine the preservation need. There are four priority levels:

- 4 extensive damage (cannot be used without treatment)
- 3 moderate damage, (fragile, further loss likely with use)
- 2 minor (mainly cosmetic damage)
- 1 only new housing needed

In the formula, the different categories are weighed differently according to the recommendations of the team of historians: Biographical Content rates three times, Age of the Records and informational Value for African-Caribbean Connection and Culture two times, and Informational value to document daily life in the Caribbean, Internal Moravian Church, and Exceptionality each one time.

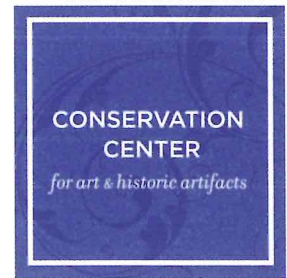
The prioritization rating is based on the following formula:

$$\frac{(3B + 2A + 2C + D + M + E) \times P}{\text{Dup}} = \text{prioritization rating}$$

May 2016

SUMMARY OF ITEM-LEVEL SURVEY

Eastern West Indies Collection of the Moravian Archives



May 3, 2016

Moravian Archives
41 West Locust Street
Bethlehem, PA 18018
Dr. Paul Peucker
paul@moravianchurcharchives.org

SCOPE OF THE SURVEY

During visits on February 3–5 and 16–19, 2016, conservators Marianne de Bovis, Rebecca Smyrl, and Richard Homer, from the Conservation Center for Art & Historic Artifacts (CCAHA), examined 631 items ranging from the 18th to 20th centuries from the Eastern West Indies Collection of the Moravian Archives. During examination the condition of each item was described; the number of pages with content was estimated; treatment and housing proposals with estimates were developed; and each item was assigned a conservation priority level.

This survey included examination of 428 bound volumes and 203 files of loose documents including minutes from the Provincial Elders' Conference (PEC) and of regional island conferences, correspondence, financial and real estate records, records on the individual islands of St. Thomas, St. Croix, St. John, Antigua, Barbados, Tobago, Trinidad, and St. Kitts, oversight over educational institutions, maps and drawings, individual church records (baptisms, marriages, and burials), membership lists, and records on individual members.

CONDITION OVERVIEW

Based on the conservation assessment in 2014 by conservator Samantha Sheesley, we expected to find significant damage from inherent vice in the paper and media and from the materials' exposure to high humidity and vermin. These were the main condition issues that were evident from a closer item-level inspection of the materials:

Support

- 34% of the items had become brittle due to the poor quality of the paper or through exposure to extremes in temperature and humidity
- 19% of the items suffered from cracking of the paper due to corrosion of the media
- 62% of the items has some level of mechanical creasing or folding of the paper support
- 41% of the items had some damage from vermin or insects. At times this was so severe as to prevent handling of the item.
- 19% of the items had loose fragments associated with them
- 4% of the items had corrosion stains from metal fasteners
- 7% of the items had visible accumulations of mold
- 96% of the items had overall discoloration to the paper or local liquid staining
- 78% of the items had heavily soiled paper
- 4% of the items were mended with tape or other poor quality materials
- 72% of the items had tears and losses in the paper

Media

- 25% of the items had cracks or losses to the media due to corrosion
- 77% of the items had evidence of migration or haloing of the media
- 80% of the items had some level of sinking or strikethrough of the media

Structure

- 33% of the bound items had secure binding structures
- 67% of the bound items had loose or disintegrated binding structures

Cover

- 52% of the bound items had abraded or desiccated covering materials
- 14% of the bound items had one or more detached cover boards
- 17% of the bound items had one or more loosely-attached cover boards
- 57% of the bound items had one or more missing cover boards
- 23% of the bound items had crushed or delaminating cover boards
- 21% of the bound items had heavily soiled or stained cover boards
- 25% of the bound items had damage from insect or other vermin to their cover boards
- 47% of the bound items had some level of loss to the covering material
- 3% of the bound items had visible accumulations of mold on the cover
- 15% of the bound items had loose or detached spine covering or portions of the spine covering
- 63% of the bound items had missing spine covering
- 25% of the bound items had tape or poor repairs made to the cover

Housing

- Currently most of the collection is housed in document folders inside upright document boxes. Some of the larger bound volumes are housed in two-piece boxes. The folders and boxes range from poor-quality, acidic materials to good-quality, acid-free materials. Some of the folders are not sized appropriately for the boxes that they reside in. Some of the folders have items of various sizes stored in them without being separated by subfolders of alkaline paper. Many of the boxes are over-filled, making search and retrieval of documents difficult and increasing stress on the items during handling.

TREATMENT & HOUSING STRATEGY**Support**

- Accumulations of mold will be reduced with vacuum aspiration, but mold staining will not be affected.
- Gross accumulations of soiling will be surface cleaned, especially if water washing is recommended.
- To the degree possible, fragments with content will be returned to their correct locations.
- Extreme brittleness, discoloration, and staining will be treated with water washing where the stability of the media allows
- Creases and folds in the support will be humidified and flattened where content is obscured. The exceptions may be fold-out structures or folded correspondence.
- Tape or poor quality mends will be removed if it is possible without damaging the support.
- Tears and losses in the support will be mended where they threaten content

Media

- Where the media is stable, severe media corrosion will be arrested with the use of aqueous calcium-phosphate washing, buffering with calcium-bicarbonate, and re-sizing with gelatin.

Structure

- Bound structures that have covers will be mended to restore their function as a book.
- Bound structures that are missing covers and are mostly intact will be stabilized with or without the addition of new covers depending on the condition and intended use of the volume.
- Bound structures that are mostly loose will be disassembled, and the sections will be placed in folders within a box.

Cover

- Covers that will be retained with the volume will be cleaned, mended, rebaked, and/or flattened as appropriate.

Housing

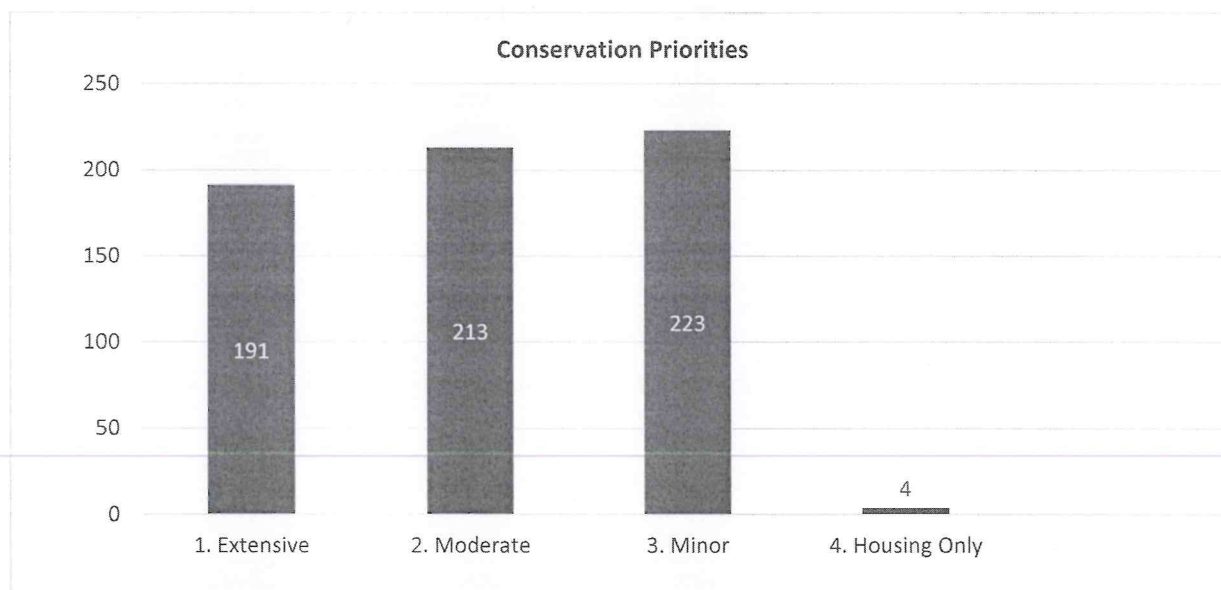
- Acidic housing materials will be replaced with alkaline, lignin-free materials
- Loose items that are significantly different in size or in condition will be separated into alkaline paper subfolders
- Folders that are too small for the items they enclose or for the box in which they are housed will be replaced with appropriately-sized, alkaline 10 point paper folders
- Loose items will be foldered and placed in standard-sized, alkaline paperboard upright document boxes.
- Medium- to large-sized bound volumes will be housed in custom-sized, alkaline corrugated paperboard clamshell boxes with a computer-generated alkaline paper label adhered to the spine of the box
- Bound volumes that have been disassembled with separate or missing covers will be housed in a custom-sized, alkaline paperboard four-flap enclosure before being placed in a custom-sized clamshell box
- Separated covers will receive their own custom-sized four-flap enclosure and will be housed with the associated book block or disbound pages

CONSERVATION PRIORITIES

In order to allow for phased planning for conservation, each item examined was assigned one of four priority categories:

1. Extensive (cannot be used w/o treatment)
2. Moderate (fragile, further loss likely with use)
3. Minor (mainly cosmetic damage)
4. New Housing Only

The chart below shows the number of items in each priority category:



ITEMIZED CONDITION REPORTS

Included with this summary is a PDF called "**Moravian Archives Survey 2016_condition report_forms**" containing an abbreviated, one-page condition report for each examined item. These reports show the client's reference code, title, date, and dimensions for each item; estimate the number of pages; describe the type and condition of the support, media, structure, and/or cover; propose conservation treatment and/or housing; and assign a conservation priority level. This PDF will serve as the official set of condition reports for this survey. A glossary of terms is included at the end of this summary that describes terminology referred to in the treatment proposals.

Also included is a table in Microsoft Access called "**Moravian Archives Survey 2016_condition report_table**". This table will allow Moravian Archives to manipulate the data that shows up on the one-page condition reports. For instance, the column "Priority" can be sorted in order to allow grouping according to conservation priority.

ESTIMATES

The pricing for each conservation proposal is included in a PDF table called **"Moravian Archives Survey 2016_estimates"**. This PDF will serve as the official planning estimate for the conservation proposals described in this survey.

Also included is a version of the same table in Microsoft Excel called **"Moravian Archives Survey 2016_estimates"**. This table may be useful for sorting the prices by conservation priority.

CONSERVATION PRIORITY-GROUPED ESTIMATES

The following table shows overall estimates for proposed treatment and housing, grouped by conservation priority category along with totals:

PRIORITY	TREATMENT COST	HOUSING COST	TREATMENT/HOUSING TOTALS
1. Extensive	\$2,750,347	\$101,277	\$2,710,092
2. Moderate	\$732,011	\$41,616	\$773,627
3. Minor	\$516,374	\$33,199	\$549,573
4. Housing Only	—	\$543	\$543
TOTALS	\$3,998,731	\$176,635	\$4,175,366

DISCLAIMER

The prices that CCAHA has listed in the above and included tables are intended for planning and fundraising purposes only. They are subject to change pending a more thorough examination and/or future adjustments to CCAHA's price rates. The pricing for the files of loose documents is based on treatment being performed on the files individually. If multiple files could be grouped in treatment, more efficient workflow might result in cost savings.

Summary Prepared by Richard Homer

GLOSSARY OF TERMS

Collate:	Establish the sequence of un-numbered leaves, attachments, fragments and inserts by numbering the recto, or both recto and verso, of each leaf or fragment to the extent necessary to maintain order.
Document:	Using diagrams or photo-documentation to capture significant details of the object before and during disassembly or treatment that may be briefly-revealed, changed, or lost.
Reduce mold:	Reduce mold spores using an adjustable suction HEPA (high efficiency particulate aspiration) vacuum equipped with a soft brush attachment along with vulcanized rubber sponges.
Consolidate cover:	Apply a mixture of SC6000 acrylic polymer and wax emulsion and a 2% solution of hydroxypropyl cellulose (Klucel G) in ethanol to stabilize desiccated leathers ranging in condition from friable to red-rotted.
Surface clean:	Dry clean surfaces with a natural rubber sponge, a polyurethane sponge, solid or grated white vinyl erasers, and/or a soft brush to remove loose dirt and, where appropriate/possible, embedded grime.
Remove cover:	Separate the cover of the binding from the textblock by cutting connecting material at the joint (e.g., pastedowns, sewing supports, spine linings, and/or covering material) or by mechanically separating areas that have been adhered, as appropriate.
Clean spine:	Remove covering material mechanically, and preserve, if possible. Remove linings and reduce adhesive mechanically and/or with the use of controlled moisture in the form of poultices of methyl cellulose.
Disbind:	Separate the leaves and/or folded sections of the textblock by releasing adhered areas and/or cutting the sewing thread. Disbinding should be preceded by collation of the leaves in graphite pencil to the extent necessary to keep order.
Remove tape:	Lift different types of pressure-sensitive or water-based tapes and reduce associated adhesive residues mechanically, with a heated spatula, with controlled moisture, and/or with a solvent, as appropriate.
Remove mends:	Lift old mends and reduce associated adhesive residues mechanically and/or with controlled moisture, as appropriate.
Wash leaves:	Immerse the leaves, supported by spun polyester, in a bath of ethanol to set inks and promote even and controlled wetting-out of the paper, if appropriate. Immerse the leaves in successive baths of calcium-enriched de-ionized water to reduce discoloration and acidity, and to restore water content to the paper fibers, increasing flexibility.
Phytate leaves:	After washing, immerse the leaves in a bath of calcium phytate to arrest the corrosive properties of iron gall ink, preventing potential damage to the paper, such as lacing and text loss. Phytate treatments are followed by immersion in a buffering solution and sizing with gelatin.

Buffer leaves:	Immerse the leaves, especially after a phytate treatment, in a bath of calcium bicarbonate to raise the pH of the paper and to introduce a mildly alkaline buffer to help protect the paper from exposure to acidity in the environment.
Size leaves:	Immerse or spray the leaves in/with a dilute solution of laboratory-grade gelatin in warm calcium-enriched, de-ionized water. Sizing with gelatin replaces sizing that may have been lost during washing. Sizing improves the strength of the paper and creates a protective barrier over potentially corrosive inks like iron gall ink, which reduces the risk of future corrosion.
Sort fragments:	Relocate and attach fragments of the object, giving priority to the fragments with content, to the extent possible. Retain all fragments for return to the owner.
Mend leaves:	Mend tears and losses to the leaves with long-fibered mulberry paper usually adhered with wheat starch paste or a mixture of wheat starch paste and methyl cellulose.
Line leaves:	Reinforce extremely brittle leaves or leaves with extensive cracking from media corrosion with overall linings of a translucent mulberry paper adhered with a mixture of wheat starch paste and methylcellulose, a solution of gelatin in warm de-ionized water, or a solution of hydroxypropylcellulose in ethanol.
Hinge leaves:	Adhere hinges of long-fibered, mulberry paper to the appropriate edge of the leaf with wheat starch paste and/or a mixture of wheat starch paste and methyl cellulose to create a method of attachment to the rest of the textblock during resewing or with adhesive.
Guard leaves:	Reinforce or recreate vulnerable or broken spine folds in the folios of the text block with strips of long-fibered mulberry paper adhered with wheat starch paste.
Humidify/flatten:	After a water bath or other relaxing procedure such as overall or local humidification, flatten between blotters under moderate weight until fully dry.
Resew:	Resew the volume with unbleached linen thread following a sewing structure similar to the original, including supports if appropriate (e.g., linen cords, fiber or parchment tapes).
Reinforce sewing:	Reinforce or extend broken sewing threads and/or supports with new material (e.g., linen thread or cord or ramie, textile, or parchment tapes).
Endsheets:	Create new endsheet sections from an alkaline paper of an appropriate weight and type. Attach the new sections to the textblock during resewing or sewing reinforcement.
Line spine:	After cleaning the spine and/or resewing the volume, adhere layers of long-fibered mulberry paper to the spine of the textblock with wheat starch paste to serve as a removable barrier layer. Adhere layers of mulberry paper, Western paper, cotton cloth, parchment, or leather, as appropriate, to support the opening of the volume and to aid the attachment of the cover boards.
Reattach covers:	Use extended spine linings, hinges, and/or the ends of the sewing supports to attach the cover boards to the text block mechanically (by lacing) or with an appropriate adhesive.

Mend cover:	Mend tears, losses, and other vulnerable areas of the spine and cover board areas of the volume as appropriate with long-fibered mulberry paper or cotton blotters adhered with an appropriate adhesive (usually a mixture of wheat starch paste and PVAc).
Mend interior hinges:	Mend or reinforce the interior hinges with strips of long-fibered mulberry paper usually adhered with wheat starch paste or a mixture of wheat starch paste and methyl cellulose.
Reback:	Replace the missing or removed spine covering material by adhering new leather, cloth, paper, and/or parchment to the spine and/or cover boards of the volume with an appropriate adhesive. Re-adhere the original spine covering material to the new reback, if available, with an appropriate adhesive (usually a mixture of wheat starch paste and PVAc).
Rebind:	Recover the volume in leather, cloth, paper, and/or parchment in an appropriate style.
Folder leaves:	Insert loose leaves into an alkaline folder to protect them from damage from handling. Folder different-sized leaves in alkaline paper sub-folders.
Four-flap enclosure:	An enclosure usually constructed of alkaline 20 pt. paperboard designed to contain and support loose leaves or foldered leaves for insertion into a custom-sized box.
Standard-sized document box:	A mass-produced document box, usually constructed of 60 pt. alkaline paperboard, sized to fit standard folder sizes.
Custom-sized corrugated clamshell box:	A drop-spine box, constructed from alkaline corrugated paper board, sized to fit an individual volume or an enclosed stack of folders or loose leaves.

Prepared by the
Conservation Center for Art & Historic Artifacts
264 South 23rd Street
Philadelphia, PA 19103

May 24, 2016

Eastern West Indies Collection Digitization Plan

SCOPE OF THE SURVEY

During visits on February 3–5 and 16–19, 2016, conservators Marianne de Bovis, Rebecca Smyrl, and Richard Homer, from the Conservation Center for Art & Historic Artifacts (CCAHA), examined 631 items ranging from the 18th to 20th centuries from the Eastern West Indies Collection of the Moravian Archives. During examination the condition of each item was described; the number of pages with content was estimated; treatment and housing proposals with estimates were developed; and each item was assigned a conservation priority level.

This survey included examination of 428 bound volumes and 203 files of loose documents including minutes from the Provincial Elders' Conference (PEC) and of regional island conferences, correspondence, financial and real estate records, records on the individual islands of St. Thomas, St. Croix, St. John, Antigua, Barbados, Tobago, Trinidad, and St. Kitts, oversight over educational institutions, maps and drawings, individual church records (baptisms, marriages, and burials), membership lists, and records on individual members.

CONDITION OF THE COLLECTION AND HANDLING CONCERNS

During the survey of this collection, the items that were examined were rated according to one of four conservation priorities:

1. Extensive (cannot be used w/o treatment)
2. Moderate (fragile, further loss likely with use)
3. Minor (mainly cosmetic damage)
4. New Housing Only

Within the collection, there are many items that have extremely brittle and/or vermin-damaged leaves which require careful handling by trained personnel. Items that are categorized in "Extensive" or "Moderate" will need preliminary conservation treatment to prepare them for handling during digitization. Even with preliminary treatment and utmost care by handlers, there may be opportunities for additional loss during the digitization process, suggesting a potential need for some additional treatment after digitization as well.

IMAGING STRATEGY

1. Personnel

The digitization of this collection should be undertaken by digital imaging personnel that have training and experience handling rare and fragile paper-based materials. Digitization should be undertaken only after the items have been examined, documented, undergone necessary conservation treatment, and housed, to prevent disintegration and loss of valuable information. A conservator should be involved in supervising the digitization work to ensure that preservation standards are met and should have the opportunity to examine the items after digitization to check for any need for further treatment.

2. Hardware & Software

All equipment selected should be based on the preservation needs of the collections, and what is suitable for the materials being digitized. For bound material, either book scanners or high-resolution digital cameras operating with book cradles can appropriately capture the leaves while protecting the fragile material. For flat paper, either a flatbed scanner or a high-resolution digital camera is recommended. High resolution is required to capture the minute details of manuscripts and other printed works that may be of importance to humanities professionals in their study of the works. Whatever hardware is used, appropriate strategies for controlling the environment and handling should be put into place to lower risks of damaging the fragile materials.

3. Capture Strategies and Formats

For digitization of this collection, imaging specifications, core metadata, and quality control procedures should meet, or exceed, standards for production of preservation master files and digitization of textual documents as outlined by the *National Archives and Records Administration (NARA) Technical Guidelines for Digitizing Archival Materials for Electronic Access* and the *Federal Agencies Digitization Guidelines Initiative's Technical Guidelines for Digitizing Cultural Heritage Materials: Creation of Raster Image Master Files*.

NARA: <http://www.archives.gov/preservation/technical/guidelines.html>

FADGI: <http://www.digitizationguidelines.gov/guidelines/digitize-technical.html>

All leaves, plates, manuscript material, and photographs should be digitally captured on the recto and verso, the same size as the original (1:1), as 400ppi uncompressed RGB TIFFs at 48-bit depth. A set of master TIFFs should be created and preserved from which JPEGs and PDF derivative files can be generated for distribution purposes. The core metadata will be naturally embedded in the digital master TIFFs. These TIFF files will serve as the original high-resolution masters to be used for archival purposes.

4. Quality Control Spot Checks

At predetermined regular intervals within the digitization process, in order to ensure quality control, digitized images should be spot-checked by the vendor. A preliminary spot check

should occur very near the beginning of the project in a test batch to ensure that the expectations of the Moravian Archives and the vendor are aligned.

Following this, benchmark images should be sent to the Moravian Archives for additional quality checks on an agreed-upon schedule. Items to be included within the spot-check should include at a minimum: the structure and ID number of the file name; file format; fidelity to the original; resolution and dimension; bit-depth and color correction; reasonable color match to original; and correct orientation. The images should be saved on a minimum of two portable hard drives for delivery to the Moravian Archives, with the vendor performing a final check of the portable hard drives before delivery.

5. Creation of Metadata

Metadata is critical for both long-term digital file management and discoverability. For digital file management, metadata marks the files and records for easy identification and sorting. In addition, it saves informational data about the digital imaging process and its hardware and software.

Files can be searched by one or more of the tags to either uniquely identify the required file or at least narrow the search. Metadata can be attached to any file, adding appropriate keywords or tags that will aid in locating the digital records in future searches. There are three main types of metadata (descriptions largely paraphrased from *Understanding Metadata*, published by NISO, <http://www.niso.org/publications/press/UnderstandingMetadata.pdf>):

- **Descriptive** - Describes a resource for purposes such as discovery and identification. It can include possible fields such as title, abstract, author, and keywords, and may refer to such examples as finding aids, cataloging records, etc.
- **Structural** - Used primarily for complex objects such as ancient manuscripts, archives, correspondence, or photo albums, as one must be able to reassemble the physical item. This helps the person accessing the files to determine the relationship between separate files, such as sequencing the pages.
- **Administrative** - Provides information to help manage a resource, such as when and how it was created, file type and other technical information, and who can access it. Some fields include date of creation, scanner or camera type and model, resolution, bit depth, color space, file format, compression, light source, owner, copyright date, copying and distribution limitations, and license information. There are several subsets of administrative data; two that are sometimes listed as separate metadata types are:
 - Rights management metadata, which deals with intellectual property rights.
 - Preservation metadata, which contains information needed to archive and preserve a resource¹

¹ NISO, *Understanding Metadata*, Copyright © 2004 National Information Standards Organization. Accessed on May 20, 2016. Available on NISO website.

All metadata should be embedded into the TIFF files using extensible metadata platform (XMP) or comparable technology. An external file of all metadata should be created as a backup. All administrative metadata should be embedded in the TIFFs. The vendor can add structural and descriptive metadata into custom fields as requested by the Moravian Archives, as digitization is underway.

At the end of the project, a minimum of two hard drives, each with a full set of Master TIFF files, should be delivered to the Moravian Archives. The TIFF files should be maintained at the Moravian Archives on an internal server system with an additional offsite backup.

Over time, the Moravian Archives can choose to add to the structural and descriptive metadata, while keeping the original hard drives of Master TIFF files in their original condition. An example would be the addition of English translations (or English summaries or key words within the translations) to the descriptive metadata in order to increase discoverability.

6. Long-term Management of Digital Content

The Moravian Archives should develop a sustainable long-term preservation strategy for its digital collections, prepared in light of the cost of digitization, the ongoing investment of staff in implementing digital preservation strategies, and the long-term cost of digital storage. Strategies for digital preservation can be accomplished in-house, out-sourced to vendors or service organizations, or accomplished using a distributed, consortium model.²

At minimum, TIFFs of the Eastern West Indies Collection should be maintained on regularly backed-up network servers and be subject to processes and systems set up to monitor the integrity of the digital files over time. The Master TIFFs on the hard drives provided by the vendor should be stored in geographically dispersed locations.³ Copies of the TIFFs on the server can be used by the Moravian Archives for the addition of new metadata for purposes of discoverability. Either the Moravian Archives or a designated agency charged with care of the digital material should maintain a schedule for assessing current condition and accessibility of the TIFF data, anticipating needs for digital migration as software and technologies develop. Both the original Master TIFFs and the TIFFs with new metadata should be placed on schedules for digital preservation strategies, such as digital migration. For derivatives generated by this project, it is suggested the Moravian Archives follow the “3-2-1” best practices for digital backup: three copies, two media types, and one copy maintained offsite. Backups of the drives should occur on a regular schedule.

² IFLA Rare Book and Special Collections Section, *Guidelines for Planning the Digitization of Rare Book and Manuscript Collections*, September 2014. Accessed on May 20, 2016. Available on International Association of Library Associations and Institutions website.

³ Ibid.

Much of the work of digital preservation can be accomplished through Content Management Systems (CMS) or Digital Asset Management Systems (DAMS), which also serve as the main intermediary between the collection and portals for Internet access. There are many competing DAMS and CMS systems (such as ContentDM and DSpace) currently on the market. These can be explored in light of the Moravian Archives' capabilities to internally manage their digital collections. Many small institutions use a combination of local servers and cloud-based systems, or they can enter into partnerships or contractual agreements with larger organizations or vendors for assistance with long-term management responsibilities. Through the selected system, the Moravian Archives maintains ultimate responsibility to oversee the long-term preservation of digital elements created through the project. Sufficient staff resources and funding through the annual budget should be allocated to ensure that long-term resources are available to support the selected system.

7. Access to Digital Content

Due to the fragile condition of the Moravian Archives materials, accessibility has been limited. A conservation, preservation, and imaging project would allow the collection to be accessible to humanities professionals throughout the world. For dissemination purposes, it is critically important for the Moravian Archives to identify appropriate portals or aggregators to share JPEGs and PDF derivative files, significantly increasing visibility and access regionally, nationally, and internationally. The Moravian Archives should explore the rapidly expanding universe of potential digital libraries or repositories, such as Internet Archive, Hathi Trust, LOCKSS, or WorldCat, identifying the portals that are most appropriate for providing information to the humanities specialists who will be most interested in these collections.

The Moravian Archives can present images from the collection on its own website, along with links to the full collection. Discoverability is best addressed by working through identified collections and scholars with deep interests in the multitude of subjects touched upon in the material of the Eastern West Indies Collection. Their institutions (universities, libraries, archives, special collections, historical agencies, etc.) should be encouraged to post links to the portals, providing increased access to the Eastern West Indies Collection within the appropriate research communities.

Moravian Archives, Bethlehem, Pennsylvania

Eastern West Indies Records Planning Project

IMPLEMENTATION PLAN

Realization of the goals of the Eastern West Indies Records Project (preservation and digitization) is very costly. The implementation of the goals therefore largely depends on the success of the grant writing efforts. There are, however, important things that can be accomplished at no or relatively low cost.

Assignment of Prioritization Ratings

Each item in the collection needs to be reviewed according to the criteria, established during the EWI Records Planning Project and laid out in the Prioritization Guidelines. Grant writing efforts will focus to get funding for the items with the highest priority ratings.	MAB staff	July – August 2016
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Expand Institutional Partnerships

Institutional partnerships in the originating countries and territories are important for developing educational and research opportunities as well as a fundamental investment in and access to their own historical resources. This means continue to reach out to West Indian colleges and universities, historical societies, preservation boards and so on as well as the Moravian Church's EWI province.	MAB staff	ongoing
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Identify Funding Opportunities

During the Planning Project several funding opportunities have been identified: National Endowment for the Humanities, National Park Service (Historic Preservation Fund), Elsevier Foundation, Wolfson Foundation, National Historical Publications and Records Commission, etc. Each of these programs need to be further investigated and contacted. Other foundations need to be identified, such as organizations that fund projects in specific regions or relating to the history of specific countries.	MAB staff	July – December 2016
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Fundraising

In order to raise the funding for the preservation and digitization of the EWI collection (almost \$4 million for preservation only), grant applications must be written.	MAB staff and/or external grant writer	2016-2019
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Digitization 1

Following the recommendations and requirements laid out in the Digitization Plan, material from the EWI collection can be digitized as part of our crowd-source Digitization Project. Only material that has been rated in the conservation categories “minor” and “new housing only” can be digitized. Material rated “moderate” or “extensive” can only be digitized after preservation has been completed.	Trained MAB volunteers	July 2016 – ongoing
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Rehousing 1

Following the recommendations and requirements laid out in the Collection Survey, material from the EWI collection can be rehoused. Only material that has been rated in the conservation category “new housing only” can be rehoused. Other material may only be digitized after preservation has been completed (see below).	Trained MAB volunteer conservation technicians	July – August, 2016
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Transcriptions

Texts that have been digitized (see above) can be transcribed as part of MAB’s crowd-sourced Online Transcription Project. Expert volunteers produce searchable texts that will be made accessible to the public and will serve to promote interest in the EWI Records Project alive.	Trained MAB volunteers	July 2016 – ongoing
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Indexing of Vital Records

Information from the EWI church registers (baptisms, marriages, funerals, etc.) will be included in the Moravian Roots database. The Moravian Roots project was started in the spring of 2016 and will eventually capture vital records from the more than 200 registers held at MAB. Although strictly not part of the EWI Records Project, the inclusion of vital records from the EWI church registers will preserve information from the records and increase interest in the preservation project.	Trained MAB volunteers	July 2016 – ongoing
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Preservation

Depending on the success of the fundraising efforts, items will be selected for preservation. The selection will be made according to the prioritizations made during the EWI Records Planning Project.	Professional conservators, e.g., CCAHA	Depending on funding
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Digitization 2

After preservation treatment has been completed and material has been returned to MAB, digitization will take place according to the recommendations and requirements laid out in the Digitization Plan, material from the EWI collection can be digitized as part of our crowd-source Digitization Project.	Trained MAB volunteers	Depending on completion of preservation (see above)
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Rehousing 2

After preservation treatment has been completed and material has been returned to MAB, these items will be rehousing according to the recommendations and requirements laid out in the Collection Survey.	Trained MAB volunteer conservation technicians	Depending on completion of preservation (see above)
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Providing Access

The digitized images of the items in the EWI will be made available to the broadest possible audience through cooperative digital networks such as dLOC (The Digital Library of the Caribbean) or other appropriate hosting platforms. The hosting platform will be selected at the time this becomes relevant.	MAB staff in cooperation with hosting platform	Depending on completion of preservation and digitization (see above)
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WHAT TO
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THIS WEEK

GO GUIDE



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MAY 17, 2015

SUNDAY

A T-STORM IN SPOTS 86° | 61°



FORECAST SPORTS 12



LINK TO THE PAST

PRESERVING SLAVES' HISTORY

GETTY IMAGES

Bethlehem Moravians' meticulous but fragile records
reveal 18th-century history not found elsewhere

BY NICOLE RADZIEVICH
Of The Morning Call

Mary Prince has become a symbol of freedom in the 200 years since her death. Though she is known the world over as a West Indies slave whose raw narrative galvanized the abolition movement in the British Empire, there's more to her story than the history books say.

She might have had a cheating husband who lived "in concubinage" with another woman in the Caribbean while Prince was busy fighting slavery in England.

A doctoral candidate recently uncovered that scandalous suggestion elegantly scripted across a brown, tattered church record book — List of Exclusions for St. John's Antigua, 1833-1856 — that has been tucked away for decades in Bethlehem.

Bridging the map points and centuries

Please see RECORDS NEWS 7



EMILY PAINE/THE MORNING CALL
Paul Peucker, archivist for the Moravian Church in America, shows slave records from the West Indies stored in the Moravian Archives in Bethlehem.

RAILROAD SYSTEM

Northeast Corridor is slowly crumbling

Repairing century-old bridges and leaky tunnels on vital train route would cost billions.

BY DAVID B. CARUSO
AND JUSTIN PRITCHARD
Of The Associated Press

NEW YORK — The trains that link global centers of learning, finance and power on the East Coast lumber through tunnels dug just after the Civil War, and cross century-old bridges that sometimes jam when they swing open to let tugboats pass. Hundreds of miles of overhead wires that deliver power to locomotives were hung during the Great Depression.

The rails of the Northeast Corridor are decaying, increasingly strained — and moving more people than ever around the nation's most densely populated region.

The railroad's importance became all the more apparent after Amtrak Train 188 derailed Tuesday as it sped around a curve in Philadelphia, killing at least eight passengers and injuring more than 200, five of whom remained in critical condition at Temple University Hospital Saturday.

The wreck closed part of the corridor all week. On a normal weekday, 2,000 trains run by Amtrak and eight other passenger rail systems carry 750,000 riders between Washington and Boston, making it a vital link for both intercity travelers and suburban commuters.

Federal investigators will take months to determine the cause of the crash. Speed, not equipment failure, has emerged as a key factor.

Amtrak said Saturday it will immediately abide by an order by federal regulators to use a speed restriction system for northbound trains approaching the curve where the train derailed Tuesday. The system, which notifies the engineer when a train is above the speed limit and automatically applies the brakes, already is in effect for southbound trains.

Please see RAILROAD NEWS 23



PHOTOS BY EMILY PAINE/THE MORNING CALL

Records from Moravians in the West Indies reveal many details of the lives of slaves in the former hub of the slave trade. The records survived for centuries in the hot, Caribbean climate, where insects bore holes in the pages. They eventually were moved to the Moravian Archives in Bethlehem.

RECORDS

Continued from NEWS 1

are the Moravians, founders of Bethlehem, missionaries in the Caribbean and keepers of meticulous records.

In the West Indies, once a slave trade hub, the Moravians documented major life events that would have otherwise been lost to history. In those documents, warehoused at the Moravian Archives on Locust Street, are the rich details that make the lives of Prince and other slaves more than stories and symbols.

Moravian archivists are working to rescue the delicate 18th and 19th century church registers and other documents. Thanks to a \$37,982 grant from the National Endowment of the Humanities, the archivists are developing a plan to digitize and conserve records that have taken up 120 feet of shelf space at the Archives for decades.

"What's in these documents is amazing, but they are very old and very fragile," said Margot Maddison-MacFadyen, who is researching Prince for her dissertation at the Memorial University of Newfoundland, Canada. "The documents I looked through were worn with tunnels going through pages, tunnels made by insects. I feared the pages would turn to powder as I turned them."

The records, which span 1728-1964, include church registers that recorded the Christianized names of slaves, baptisms, first Communion, deaths, their masters' names and, in some cases, slaves' African names and the villages where they were snatched from their families.

Carefully written are brief histories of tens of thousands of human beings who were regarded as property, slaves such as Alexander, born to Catherine and Alexander, owned by Dr. Warren, baptized Nov. 12, 1786, and died in 1792; and Quaschiba, taken from the Amina people, baptized in 1784 as Anna Benigna, and died in 1801.

"This one entry in here could be the only mention that someone has ever had in history," said Tom McCullough, assistant archivist at the Archives. "I mean there may be no other shred of their existence. That's why it's really special. ... It can provide information about someone that acquired no land or didn't generate records."

The Moravians also kept a Book of Exclusions, which chronicled infractions that got members excluded from participating in certain aspects of the church such as Communion. And they kept secular records, such as emancipation papers that freed slaves wanted to be stored for safekeeping. The Moravians had so many personal documents, they cataloged them.

"This is a unique insight into Caribbean society of the 19th century," said Paul Peucker, director and archivist at Moravian Archives. "You find information in these books that's not found anywhere else."

The documents had been rotting away for centuries in Caribbean homes and churches that the Moravian missionaries established in the territory now known as the U.S. Virgin Islands. The records endured hurricanes, fires, silverfish and other tropical insects but were severely damaged.

"They found records in church attics, in parsonages — all very important material from the earliest beginnings but stored in a tropical climate," Peucker said. "So, a lot of it was lost."

In peril of losing more history, the churches sent the records in 1968 to Moravian Archives, the official repository for records of the Moravian Church in America-Northern Province.

The records arrived in packages, some marked with warnings that live vermin were seen in the box. The outer edges of the pages are brown, likely because of water damage, and a vinegar scent indicates that the ink is breaking down. Holes puncture the pages, sometimes several inches deep, thanks to voracious tropical insects looking for a place to lay



Paul Peucker, archivist for the Moravian Church in America, pages through delicate registries stored in the Moravian Archives in Bethlehem. A National Endowment of the Humanities grant will allow archivists to digitize the fragile documents, preserving them against further damage and making their contents more accessible to researchers.

eggs.

And those are the good documents, written on 18th-century cotton rag paper. The wood pulp of the 19th century is often too delicate even for the most trusted researchers to touch. Pages break when turned, creating the potential that pieces might be mismatched. Tiny rips obscure some dates and names.

In the 1970s, the Archives planned to put the documents on microfilm, but the funding never came through. So, they were shelved in a climate-controlled archive, not getting any worse but not improving either.

That's not good enough, Peucker said. The documents serve little value locked up and inaccessible to academics and the people to whom they really belong — the slaves' descendants, many of whom are still in the Caribbean. The archives wants to put the documents online, allowing anyone to delve into the West Indies' story.

The task of saving the 150 church and school registers and membership catalogs could take five years and, at \$10,000 per register, cost hundreds of thousands of dollars, archives officials say.

Apologizing for slavery

Like most colonists, Moravians accepted slavery in the 18th century and even brought to the colonies slaves who were converted in their Caribbean missions. In the South, Moravians kept slaves and even segregated them in church services. In the North, some kept slaves but it was common for Moravians to buy slaves with the intention of freeing them or to allow them to buy their own freedom.

Saving a slave's soul was a higher priority for many than freeing them. Black people — the free and enslaved — worshiped alongside whites in Bethlehem and Nazareth, where they were sacristans or held other church duties and shared the Moravians' regimented lifestyle.

In 2006, the Moravians made a formal apology for slavery as the church sought to stamp out any lingering racial divides. Today, whites make up less than 10 percent of the worldwide Moravian Church, thanks to centuries of missionary work in Africa, the Caribbean and South America. Even within the United States, it's the black, Caribbean and Hispanic congregations that are thriving and growing.

The records shed some light on that complicated history but say much more, said Maya Davis, research archivist at the Legacy of Slavery Department of the Maryland State Archives.

Every five years or so, her family gets together on the island of St. Thomas and talks about the past. Davis became particularly interested in a stadium on St. Thomas that was named after her great-great-

grandfather, Lionel Valdemar Roberts. A cricket player, journalist and musician, Roberts was chairman of the Municipal Council of St. Thomas and St. John.

He met President Franklin D. Roosevelt and is regarded as the father of the Organic Act of 1936, which gave the Virgin Islands power to determine its own fate. The accomplishment was a poignant one for Roberts, whose parents were descended from slaves on the islands of St. Croix and St. John.

After graduate school, Davis took a vacation to Bethlehem so she could sift through the Moravian Archives' collection for information about her family. She found records from the Memorial Moravian Church, which included diaries and registers of baptisms and burials.

"I think it's important to preserve that heritage," Davis said. "When you move into a country, you tend to assimilate with what's there. And outside of restaurants, the whole culture tends to get wiped out. The records help you to know who you are and where your people come from."

The Moravians' records offer more than most church registries of the time, said Scott Paul Gordon, a Lehigh University English professor. The Moravians often went into more detail. For example, while other records might have shown the port where the enslaved left Africa, the Moravians sometimes listed where they were born or had lived.

Cross-referencing those documents with the daily diaries of the Moravian missionaries provides more details. Researchers can sometimes determine to what degree the enslaved lost their "Africanness" and what traditions went by the wayside when they were Christianized.

"If you are trying to understand daily life in the 18th century, the records in the Moravian Archives can give an idea," said Gordon, co-director of the Gipson Institute for 18th-Century American and British Literature, Cultural Studies and Critical Theory.

All but the most fragile documents are available for the public to view. The documents attract a few dozen academics and family-history researchers every year, including Ida Smith, who lives in Roosevelt Island, N.Y. Through her grandmother, Smith knew her ancestors had come to the Virgin Islands, specifically St. John's, as slaves and that some still live on land first deeded to them in 1871.

That deed goes back to Henry James, Smith's great-great-great-great-great-grandfather. He married Johanna James, who was born just after slavery had been abolished there in 1848. Her family made their living as coal burners, fishermen, basket weavers and tenant farmers.

Among their children was a daughter, Arimonta, who would marry Herman

Meyers, have 19 children and emigrate to New York City, where Smith would be born generations later.

Smith was looking for records that told more of a story about Johanna and was steered to Bethlehem.

"First, it was a needle in a haystack," Smith said. "But I found so much."

Baptism and marriage records led her to learn more about the Meyers side of the family. Herman Meyers' mother was Letitia Peterson. Letitia Peterson, too, owned land nearby.

And that little slice of land Henry James was deeded in 1871 in the Johns Folly section of St. John's Island? It was once owned by the same people who had owned the James family.

Mary Prince's descendants would find a salacious tangent as they connected the dots in their story.

In 1826, against her owner's wishes, Prince married Daniel James, a carpenter who had bought his freedom. She was horsewhipped for it and two years later, separated from her husband when her owners took her from her home in Antigua to England. She was technically freed when she stepped on English soil, and fled to a Moravian mission there.

Her owners wouldn't let her buy her freedom so she could return to her husband in Antigua. In 1831, her narrative was published, shocking Great Britain with her personal account of a life in bondage. Two libel cases sprang from the book, including one brought against the editor by Prince's former owner.

The last written record of her life was in 1833. Some presumed she died around that time. But Maddison-MacFadyen might have found evidence to the contrary during a 2013 visit to Bethlehem, where she and her husband holed themselves up in the Archives, paging through aging registers.

She lamented that the page that would have recorded the marriage was missing but rejoiced as she found records with the names of missionaries mentioned in Prince's narrative.

A telling record from Jan. 12, 1834, says Prince's husband was living "in concubinage" with a woman named Mary Ann Williams. The allegation of adultery would mean Daniel James still had a wife.

Maddison-MacFadyen says the record suggests that Prince uncovered the adultery, returning to Antigua in 1834 once the British Parliament abolished slavery. How does her story end?

It is a tantalizing question that Maddison-MacFadyen, who has followed Prince's footsteps around the globe, is still exploring. She is scheduled Monday to present her findings in Bermuda to a group that is addressing racism there.

And maybe, she mused, there are more clues somewhere in the Archives.

IDENTIFICATION

Title/Description	Friedensfeld Station Diary (pr. form)				
Date	Apr. 1896 - May. 1899				
H (in)	9	W (in)	10	T (mm)	9
Estimated Pages	140	Object Type	Bound		

Temporary Number	151
Reference Code	C.27.4
Priority	2. Moderate (further loss likely w/use)

DESCRIPTION/CONDITION

SUPPORT

Type	Laid, Ruled, Wove
Condition	Brittle, Insect damage, Stains/discoloration, Surface dirt/grime
Notes	

MEDIA

Type	Brown, Colored, Graphite, Ink, Manuscript, Pencil, Printed, Various
Condition	Migration/haloing, Strikethrough/sinking
Notes	

STRUCTURE

Type	Through-the-fold
Condition	Loose leaves/sections, Projecting leaves, Sewing broken, Spine lining inadequate, Split book block, Split inner hinges
Notes	

COVER

Type	
Condition	Board/s missing, Spine missing
Notes	Cloth with manuscript at front

Imaging Issues

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TREATMENT PROPOSAL

SUPPORT/MEDIA

Collate/document
Surface clean
Humidify/flatten
Mend leaves

STRUCTURE/COVER

Clean spine/disbind

HOUSING PROPOSAL

Folder
Four-flap enclosure
Custom-sized corrugated clamshell box