BRINEGAR CABIN

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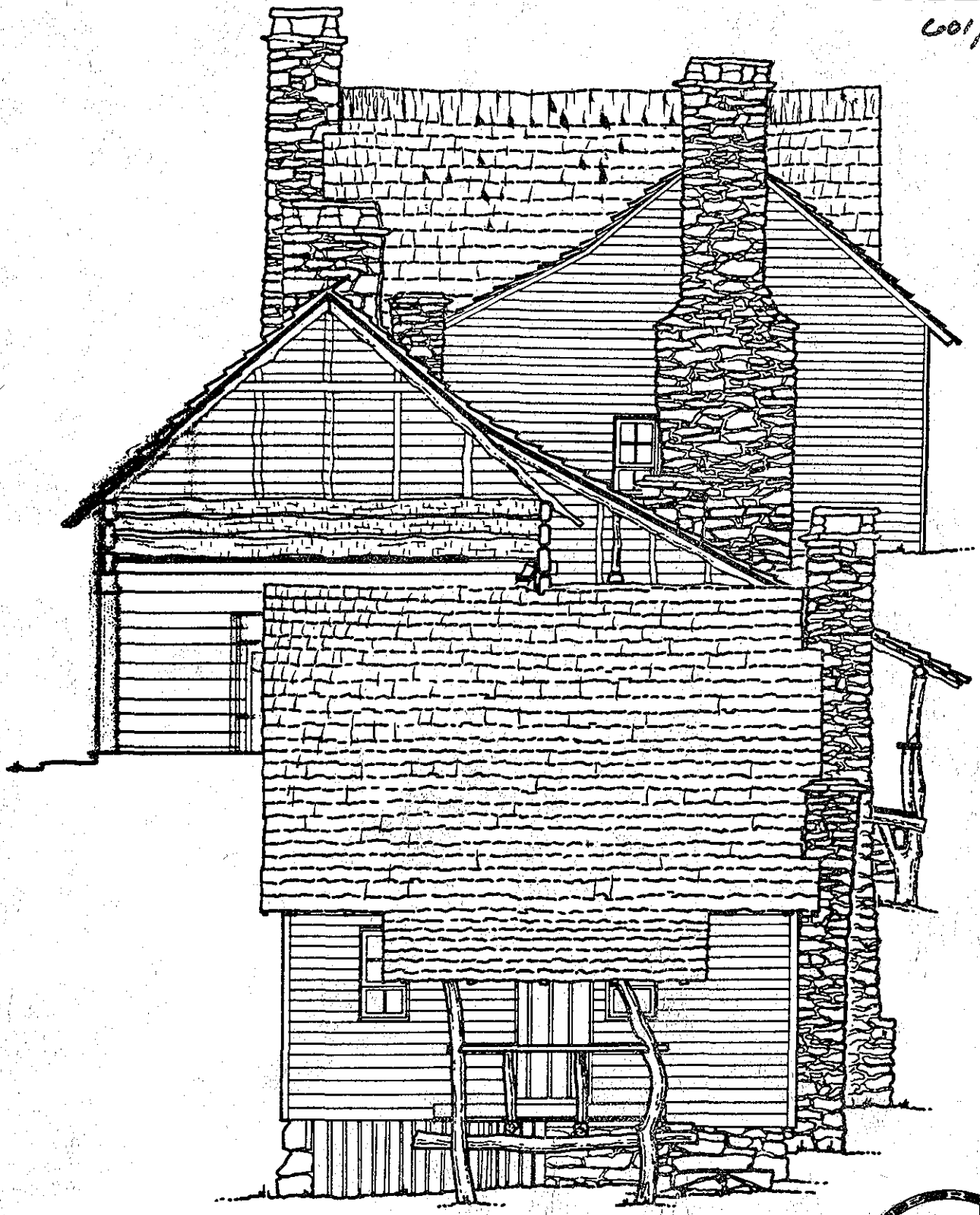

HISTORIC RESOURCE STUDY

BLUE RIDGE PARKWAY ● 1988

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Brinegar Cabin

Historic Resource Study

by

Barry M. Buxton

June 16, 1988

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PREFACE

This historic resource study and historic structures report has been conducted under the rubric of a cooperative agreement between the National Park Service and the Appalachian Consortium which was executed July 9, 1986. Data contained in this report will be used in interpretation, preservation/restoration and management needs at the site.

The study focuses on the land and structures which comprise the homestead of Martin and Caroline Brinegar at milepost 238.5 in Doughton Park on the Blue Ridge Parkway. Included is information about the Brinegar family, their values and mores, building of the Cabin and support structures, daily life of Martin and Caroline Brinegar, and their relationship with nearby neighbors and the surrounding communities. Also included is general information about settlement patterns in the Southern Highlands at the turn of the century. A brief analysis of management of the site by the National Park Service is also provided.

Most of the research for this report was conducted in Alleghany and Wilkes Counties in September and October, 1987. Additional material was gathered in the Spring of 1988.

The historic structures report has been prepared by Eric Swanson of the Rhode Island School of Design. The architectural drawings, fabric analysis, and recommendations for treatment are all a result of his labors. Appreciation is expressed for his keen sensitivity to detail.

Several people have assisted in preparing this report. My thanks are extended to Larry Cothran, a student at Appalachian State University, who conducted field research and B.J. Griffin, a seasonal ranger of the Blue Ridge Parkway who provided extensive interviews with area residents. District Ranger Phil Noblett was generous with his time and knowledge of the site. Martha Bogle, NPS Interpretive Specialist, was kind to provide extensive background information from the Blue Ridge Parkway archives.

Much of the genealogical information about the Brinegars was derived from a study by Mrs. Joyce B. Hory. Mrs. Hory, of Snyder, New York, has done a commendable job of tracing the Brinegar family back to Europe.

My colleague, Professor Carl Ross, Director of the Center for Appalachian Studies at Appalachian State University, was generous in sharing background materials and procedural advice. Thanks also go to Eric Olson and Judy Ball in the William Eury Collection at Appalachian State University.

A Study of this magnitude requires a good deal of guidance and assistance from the National Park Service. This was generously (and with good humor) provided by Art Allen, Assistant Superintendent of the Blue Ridge Parkway, and Allen Hess, Cultural Resource Management Specialist. Mary Ann Peckham, Blue Ridge Parkway representative to the Appalachian Consortium Board of Directors, served as a valuable "sounding board" in reacting to research strategies and conclusions.

Finally, special thanks are expressed to the many descendants and friends of Martin and Caroline Brinegar who so graciously shared their memories of their very special family.

Barry M. Buxton

June, 1988

Chapter I

Origins of the Southern Highlander

Ancestry

The story of Brinegar Cabin begins with the immigration of thousands of Europeans to America in the 1600's. The great majority came from the British Isles, but significant numbers also came from central Europe. Their search for religious and political freedom and economic opportunity is now a familiar theme in the annals of American history.

The earliest white settlers to confront the great forest of Southern Appalachia were predominantly Scotch-Irish and Swiss-German. They brought with them a whole set of attitudes, skills, and expectations which shaped how they responded to an often hostile environment. These "blueprints of the mind" represented centuries-old wisdom which would dictate how to clear land, plant crops, select and breed animals, build a cabin, herd stock, hunt game, make tools, cook food, rear and educate children, spin and weave, make clothing, care for the sick, and preserve food. The log technology of the Germans and the floor plan of the Ulster-Connaught cabin merged to form the Appalachian log cabin which was so well adapted to the forests of the South. The open range system (animals foraging without being fenced) fostered egalitarian ideals and allowed the landless to compete economically. The militant Protestantism of the backcountry fostered local autonomy and dotted the landscape with churches.

The largely Celtic peoples who settled Appalachia did not practice intensive agriculture. They had existed in Europe by a combination of hunting and gathering, pastoralism, horticulture,

and cottage industries such as weaving or extractive industries such as mining. The new American wilderness offered ample opportunity to practice all of these subsistence patterns. The forest teemed with game and fish. Miles of mountainside were covered with native chestnuts and other edible plants. The forest floor was thick with mast to fatten the cattle (and at a later date, hogs) by which these traditional herders had always measured a man's wealth. Southern Appalachia was a stockman's paradise.

Theodore Roosevelt, in The Winning of the West, describes his admiration for the early settlers of Southern Appalachia: "In this land of hills covered by unbroken forest, they took root and flourished...a shield of sinewy men thrust in between the people of the seaboard and the red warriors of the wilderness. They are a bold and hardy race fitted to be Americans from the very start."[1]

Settlement Patterns

It is generally agreed by John C. Campbell and Horace Kephart, two of Appalachia's foremost historians,that the earliest and largest migrations to Southern Appalachia were from southern Pennsylvania, eastern Virginia, and eastern North Carolina. Among those from Pennsylvania was a great pioneer of American history - Daniel Boone. In 1750 his family left for North Carolina, following the old route up the Valley of Virginia, across the Blue Ridge near the dividing line between Virginia and North Carolina, and on to the forks of the Yadkin river.

The early settlers included many of those on the first frontier - self-sufficing farmers who were in opposition to many

of the policies of the British crown and the seaboard regions, particularly on matters of land titles and Indian affairs.[2] They were determined to establish a life as free from contact with laws and restraint as possible. In rebellion against a form of government that imposed its rule from the top, these people reverted to a system of private justice based on the personal relationships common to the clan. Thus they developed a general ideology of leveling - a system that gave equal status to all and that recognized no authority other than the force of the individual. No hierarchy, authorities, or experts were allowed to form in this society; no pressure from outside was allowed to gain entrance.[3]

The mountains of Southern Appalachia provided the ideal setting for this type of life, and into them these passionate lovers of freedom moved. Their difference in fundamental psychology from the other settlers who moved west established a basis for later separation of the southern highlander from his fellow countrymen in the rest of the nation.

At first, the broad valleys of Southern Appalachia were settled. The land was cleared of its virgin timber, log cabins were constructed, the fertile land was broken and made productive. Game, berries, herbs, nuts, fruit, and lumber were in great abundance, and the local Indians were a source of information about living in such terrain. As on any frontier, life was hard and labor-saving devices were few; yet, in many ways, the people who settled here were ingenious. While they were not rich materially, and had brought with them few skills in farming, life in the mountains was nevertheless good and

there was little outside interference.

It appears likely that much of the mountain-top settlement, as seen in the homestead of Martin and Caroline Brinegar, was a direct result of the expanding population. Mountain families were large, and through natural increase, the rapid succession of generations pushed their clearings farther and farther up creeks and valleys away from the land already under cultivation by older members of their families. Because of the steep mountain barriers which effectually prevented any extensive travel beyond the local valley or area, sons and daughters tended to settle down close to parents, grandparents, and other kin. We see this in the family settlement pattern of the Basin Cove Region near Brinegar Cabin.

This custom of settling close to kin has often made each little valley the domain of a small group of families. It is not unusual today to find families with four generations living side by side in one narrow valley. Meanwhile, the settling of the nation went on at a break neck pace. Highways were built and railroads spanned and crisscrossed the continent, moving goods, people, and ideas from place to place. But in the Southern Highlands time was standing still. The people spoke as they had always spoken; they preserved the old handicrafts and grubbed out a living in the old ways. They exchanged dried fruits, cured hams, and gathered ginseng. The gap between the culture of the towns and the highlands became both wide and deep.

It is not an overstatement to say that no other group of Americans has lived through generations so meagerly as have the

Southern Highlanders. But if this lean existence seems, as it undoubtedly does, an indication of a low standard of living, it must in justice be said that the ability of the Highlander to extract from his surroundings the essential elements of life is no small tribute to his strength, ingenuity, and endurance.[4]

Thousands of people in the Southern Highlands still live a life of relative isolation. These are the families farthest up the hollows, where the creek bed may often serve as the road, in the coves that extend for miles up the twisting valleys, and out on the tops of mountain ridges. These folk have but occasional contact even with their neighbors, who may well be their own kin. This isolated family has as little to do with outsiders as possible, and hopes for minimal interference in its own affairs. It is interesting to ponder what Brinegar Cabin would be today were it not for the coming of the Blue Ridge Parkway.

Family Patterns

The social life as well as the emotional security of the Southern Highlander at the turn of the century was centered in the family. It was in this close-knit group that personalities were shaped and the cultural heritage maintained. Self-fulfillment was, even more so than today, a direct result of family interrelationships.

When one speaks of the Southern Highlander family, it is generally meant to include the immediate family, cousins, uncles, and even a few close neighbors. Theirs is a close knit group, not because of shared activities but because of emotional dependence. While the social ties of the family are not particularly strong, the emotional and dependency ties are

extremely strong. The death of a family member brings great grief.[5]

Large families were considered a blessing to the Highland because everyone helped in piecing together a living from the rugged terrain. Until recently, death rates were very high among children, and there was hardly an older family that did not keep a small hillside grave plot where sons and daughters were buried.[6]

At the turn of the century, circumstances fostered what anthropologists term a "live for today" philosophy. There was little of today's middle class preoccupation with the future. The difficulty and uncertainty of life led most mountain people to accept whatever came along, including children. Children were highly valued because they gave meaning to their parents' lives. As one mother stated in Yesterday's People, "If I didn't have my children, I wouldn't have nothin'." And while children were valued, the uncertainty of life in the Highlands created a situation where many mountain children were brought up by their grandparents.

Chapter II

Family Life and Genealogy

Ancestry

The patriarch of the Brinegar family in America is believed to have been Veith Bruninger, who arrived in Philadelphia from Rotterdam on September 21, 1731. He was of German descent and 35 years of age when he arrived in the new world. Shown on the same passenger list were Barbara Bruninger (age 40), Anna Melia Bruninger (age 7), Hans Adam Bruninger (age 5), and Hans Adam Bruninger (age 1). Unfortunately, it is impossible to confirm

the exact relationship of these immigrants and the presence of two young males with the same name remains a mystery. The most probable explanation is a mistake in recording by the ship's captain How long the family was in Rotterdam before setting sail for America is unknown.[7]

The earliest proven Brinegar ancestor in America was Adam Brininger. The passenger list of Ship Britannia, 1731, shows two Hans Adam Bruningers.[8] Born in 1725 or 1730, Adam had moved south from Pennsylvania to Rowan County, North Carolina, where his name appears on the tax roles in 1759. In 1766 he wrote his will, leaving a 600 acre plantation to sons Adam and John. To his oldest son Jacob, he left an undetermined amount of cash.[9]

Although Adam and John were left the plantation in the will, they apparently never gained legal possession. Along with other lands, including 640 adjoining acres where son Jacob probably lived, it was entered for consideration as land grant acreage in North Carolina in 1778 by John Johnston. His application was granted five years later in 1783. Two years later, Johnson sold 440 acres of this tract for eleven pounds. The aforementioned land is now in Davie County, just east of Mocksville.[10] A record of this will is available under "Rowan County Wills" in the North Carolina Division of Archives and History, Raleigh. (See Appendix A, B, C)

Jacob Brinegar, (1745-1783) the oldest son of Adam Brininger of Rowan County, North Carolina, represents the third generation of Brinegars in America. On December 5, 1768 he married Mary Prock, daughter of Paul and Margaret Prock of Rowan

County. (See Appendix D) On Jonathan Hunt's list for Rowan County taxes in 1768 he is listed as "Jacob Brunegur". In the Rowan County Court Minutes of August 5, 1778 Jacob's name appears in the "Register of persons who neglected or refused to take an Oath of Allegiance to State." His brothers John and Adam are also on the list.

On November 4, 1783 an inventory of the estate of Jacob Brinegar was filed (Rowan County Minutes of the Court of Pleas and Quarter Sessions). One year later, in 1784, Mary Jacks, late widow of Jacob Brinegar, and Richard Jacks were cited to appear at the next court session to settle the estate of said Jacob. No papers or further records regarding the estate settlement can be found. Mary Brinegar was granted 640 acres of land (NC Grant #870) on November 4, 1784. This was, in all probability, the land on which she had lived with Jacob. It was contiguous on the south with land that had been Adam Brininger's plantation; the same land was entered for North Carolina Land Grants by John Johnston.[11]

In March, 1785, Mary and Richard Jacks began selling the aforementioned land (Rowan County, Deed Book 10, p. 189) and in February, 1787, while residents of Surry County, North Carolina, they sold the last of the property (Rowan county Deed Book, 11, p. 561). Thirty years later, on March 20, 1827, in Rowan County Superior Court, the heirs of Mary Brinegar filed suit to regain this land. Their suit claimed that Richard Jacks was married to another woman at the time of his wedding to Mary Brinegar and that there was no privy exam of Mary as grantor. The suit was carried to the North Carolina Supreme Court where the plantiff's lost.

The following children were born to the union of Jacob and Mary (Prock) Brinegar. All are thought to have been born in Rowan County (now Davie County):

1) Jacob Brinegar, born between 1770-1780. Descendants living in Alleghany & Wilkes Counties.
2) Thomas Brinegar, born between 1770-74. Moved to Kentucky by 1800; returned to Ashe County, N.C. by 1830 and died by 1840.
3) Mary Brinegar, born between 1770-74. Married one Thomas Bracken in Rowan County. Mary died before the law suit surrounding the estate was filed.
4) Nancy Ann Brinegar, born between 1770-75. Married in Rowan County in 1789 to Samuel Bracken.
5) Paul Brinegar, born 1774. Wife's name is unknown. Paul died between 1858-60 in the area now known as Yadkin County, (formerly Surry County).
6) Adam Brinegar, born 1779-80. Adam moved to Ashe County by 1810 and lived there until his death in 1870. Many of Adam's descendants currently reside in Ashe County.
7) Joshua Brinegar, born between 1780-84. Joshua resided in Davie County where he died in 1846.

The first Brinegar (the name was being spelled by this time as it is today) to live in the area of Wilkes and Alleghany Counties was likely to have been Jacob Brinegar, who was born three generations after Adam came to the United States. Jacob was in Ashe County (present day Alleghany County) by 1799 when he entered land for a grant on the east side of the Little River. Though it has not been proven conclusively, Jacob had a son, Thomas, born around 1800. Thomas is believed to have been

Martin Brinegar's grandfather because the census from 1850 lists Thomas, his wife Sarah, and a son named John William. John William Brinegar was Martin's father.

John William Brinegar

John William Brinegar was born in 1833 to Thomas and Sarah Brinegar. He was married on November 6, 1854 to Mary "Polly" C. Holloway. (See Appendix E, F) They had three sons, the oldest being James Martin Brinegar of Brinegar Cabin, who was born December 11, 1856. Thomas Marshall "Parsh" followed in 1858 (or '59) and Isaac Franklin "Frank" in 1861.

John William Brinegar fought with the Confederacy in Company D, 33rd Regiment of the North Carolina Infantry during the Civil War. (Military service records, National Archives, Washington, D.C.) Military records are confusing, however, as two John W. Brinegars apparently fought in the War. Martin's father, though, is believed to have died at Sharpsburg on September 17, 1862 in the infamous Battle of Antietam. Brinegar was one of three soldiers from the 33rd Regiment that died at Sharpsburg. In what is known as the single bloodiest day of fighting in the entire Civil War, some 23,500 Union and Confederate soldiers were lost.

The place of burial of Martin's father is shrouded in mystery. According to Joyce Hory, who has conducted an exhaustive family genealogy, there were two John Brinegar's serving in Company D and both were killed at Sharpsburg. She says "it is my feeling that the attached military service records (See Appendix G, H, I, J, K) of John W. Brinegar pertain to two men: John W. Brinegar of Salem, Richardson County, Nebraska and J. William Brinegar of Wilkes County, NC.

"Several years ago I was in Salem, Nebraska checking gravemarkers in the Salem Cemetery. Among the Brinegar markers I found were two for my great, great, great uncle, John W. Brinegar. The small marker, probably marking his grave, read 'John W. Brinegar, Co. D, 33 N.C. Inf. C.S.A.'. There was also a large family monument giving John W.'s birth and death dates - Jan. 12, 1826, died March 19 (or 13) 1862 - along with his wife's and children's dates."

"When I received the military records from the National Archives I realized the 'Killed Sept. 1, 1862 Sharpsburg' did not fit my John W. To confuse things further, both John W. and J. William left widows named Mary. I believe that the first page of the records may pertain to my John W. Note that they indicate a birthplace of Ashe County, the present day Alleghany County. 'Absent without leave' suggests that he was on his way back to Nebraska."

The CSA military records are far from complete, and I suppose any copyist would assume that a J. William Brinegar and a John W. Brinegar were the same man. I have not been able to find out why John left Nebraska and traveled all the way to North Carolina to enroll; the families must have had some contact. J. William's and John W.'s grandfathers were brothers. In the same company were two other Brinegars, James and Joseph, who were sons of J. William's grandfather's second marriage. James, Joseph and a John W. have the same enlistment date and place - Oct. 4, 1861, Raleigh by O. T. Parks.

Martin Brinegar

James Martin Brinegar, known as Martin or "Mart", was the son of William and "Polly" Brinegar. Martin was born December

11, 1856 in Ashe County (present day Alleghany County). There exist some contradictory evidence regarding his birth date because the death records filed in Wilkes County record a birth date of 1855. The Alleghany County record, however, supports an 1856 birth, as does Martin's grave marker and marriage certificate. (See Appendix L, M)

The exact date of death is difficult to determine but appears to be April 25, 1925. This uncertainty is a result of conflicting records. The Brinegar Family Bible, in the possession of Kyle Brinegar, records the date of death as April 25th. The Alleghany County death certificate records death on April 20th, with burial the 22nd. The Wilkes County death certificate states April 25th.

An obituary, written by his son John Brinegar, reads as follows:

> "Brother Martin Brinegar was born December 11, 1856 and died April 25, 1925, making his stay on earth 68 years, 4 months and four days. He was married to Caroline Joines about 48 years ago. Unto this union were born 4 children, 2 living and 2 dead. He professed a hope in Christ and joined the church at Pleasant Grove about 36 years ago. He was taken with pneumonia and lived 8 days. He leaves a wife and 2 children and 4 grandchildren to mourn their loss. He was loved by all who knew him.
>
> Fairwell wife and children dear
> No more I'll lead you while you stay here.
> For me do not weep, lament or sigh
> But meet in the sweet bye and bye."

Martin Brinegar died of pneumonia on April 25, 1925.

Ironically, this devoutly religious man was caught in a cold rain on his eighteen mile return from services at the Pleasant Grove Baptist Church where he served as clerk for more than 25 years. Jerry Lee Brinegar states that Dean Pruett, who succeeded Martin as church clerk some five months before his death, helped rescue Martin from the mountains somewhere between the church and Brinegar Cabin. He says they used a team of horses and sled to take him back to the cabin. Dr. J. L. Doughton of Sparta attended to Martin on April 12th, but he died thirteen days later.

Caroline Jones Brinegar

Caroline was the daughter of Ezekiel and Jane (or Jennie) Crouse Joines.[12]

Ezekiel Joines, born May 9, 1824 was already a fourth generation American. He was the eldest of eight children of Thomas Joines, Jr. and Lydia Hoppers who lived in Ashe County (after 1859 known as Alleghany County.) His grandfather, Thomas Sr., fought in the Battle of Kings Mountain in the Revolutionary War. Ezekiel was named for his great-grandfather who was the first of his family to come to America.[13]

People often married young in those days. On April 6, 1842, just before Ezekiel's eighteenth birthday, he married Jane Crouse, a neighbor girl of fifteen. Jane (sometimes referred to as Jennie) was the daughter of Benjamin Crouse and Wady Cheek. Land records show Ezekiel's first land purchase consisted of twenty-five acres for which he paid twenty-five dollars. He continued to add to his acreage until he had over five hundred acres. This land, in the Pine Swamp area on the Little River, was said to be fertile and ideal for farming.[14]

Like most families in the area, Ezekiel and Jane had a large family consisting of six girls and five boys. It seemed to be a pattern in colonial days that a child would be born just about every two years. Ezekiel and Jane were true to this pattern having eleven children in twenty three years. It was not uncommon for small children to be lost to illness, but the rugged life seemed to agree with the entire Joines family.[15]

In addition to farming his fertile land, Ezekiel was a cooper, making barrels and churns to supply the needs of the community. According to the Alleghany and Wilkes County Geneological Societies, he made a loom for his daughter Caroline as a wedding present.

The Civil War between the states became a harsh reality to this family when Ezekiel enlisted in the Confederate Army in 1863 at the age of 39. He left his wife and children to manage the farm. The care of a six-day-old son, Henderson, added to the already heavy workload. The eldest daughter, Wada, at 18, was already married. The other girls: Evaline, Flora Ann, Susan Ann, Christina and Caroline ranged in age from 14 to 2 respectively. The eldest son Daniel, age 16, was also to serve in the war. Richard, age 12 escaped the direct horrors of the war. When an exhausted Ezekiel returned home recovering from wounds, he fell by the doorstep and had to be helped into the house. The story goes that Jane killed a chicken and made soup every day to help nurse him back to health. He survived, and the couple added two more sons to their family, Linville and John Reason.[16]

Ezekiel died in 1904 at the age of 70, and Jane lived to be 84 years old. All the children's spouses were from Alleghany

County. The family consisted of Wada Joines (1845-1916) who married David Caudill; Daniel Robinson Joines (1847-1914) who married Nancy Landreth; Evaline Joines (1848-1930) who married Harvey F. Brown; Richard Haywood Joines (1851-1930) who married J. Aris Waggoner; Susan Ann Joines (1855-?) who married Daniel Chappel; Christina Joines (1858-1939) who married Nathaniel Moxley; Caroline Joines (1861-1942) who married Martin Brinegar; Henderson Joines (1863-1938) who first married Cornelia Richardson and then Mary Ann Crouse; Linville Joines (1866-1945) who was married four times to Nancy Edwards, Kate Roberts, Mary Hall and Jettie Jordan; and John Reason Joines (1868-1927) who married Susan Edwards and then Sally Holloway.[17]

One of Ezekiel's brothers, Major Finnely, was a teacher in the Wilkes/Alleghany area. He was a second lieutenant in the Army of the Confederacy and served under the command of General Robert E. Lee. During the war Major was wounded, taken prisoner, and sent to Gettysburg, Pennsylvania On July 3, 1863, he was released by the Union troops and returned home to his wife, Molly. After the war, he traveled on foot and horseback to teach in area schools. This was a period in our history when few girls received a formal education and boys were regularly needed to help with planting and harvesting. These "informal" schools were scheduled around farming needs and often met in groceries or general stores such as the Irvin Grocery School in Stratford.[18]

Caroline's maternal grandparents were Benny and Wadie Cheek Crouse. Her mother was one of three children born to Benny and Wadie. She had one brother, Henderson, and one sister, Elizabeth. Martin purchased the land where the Brinegar

Cabin now stands from Henderson (Caroline's uncle).

Henderson Crouse married and had one child, John Wesley Crouse. One of John Crouse's children was Elbert Crouse, who married Bettie Brooks. Elbert and Bettie Crouse lived closer to the Brinegar Cabin than did any of the Brinegar's other neighbors. They were frequently visited by Martin and Caroline. (Note that Elbert was a grandson of Henderson Crouse, Caroline's maternal uncle, making Elbert and Caroline cousins as well as neighbors.)

The story of the Crouse family is in many ways similar to that of the Brinegars. They were good friends as well as neighbors. Their small, half-dovetail notch house was built around 1900. Both Martin and Elbert were subsistence farmers and both maintained orchards. It is reasonable to assume that Elbert helped Martin in laying the logs for the Brinegar Cabin and other chores which required more than one man.

Caroline was raised in the Pine Swamp Community. She was one of eleven children, six girls and five boys. According to her son John, she was approximately 5'3" tall and weighed around 120 pounds. In many ways, Caroline was the quintessential Highlander woman. She worked hard, seldom travelled, and was wary of strangers. She had an iron will and, according to Kyle Brinegar (grandson), was firm with her husband when she felt he needed it. "She had a quick temper and she would rake Martin across the coals when she thought he wasn't doing what he was supposed to."[19]

Kyle remembers that she was "full of pep." One can hardly dispute that after hearing the following: "They kept some of the best land fenced in for the crops. Maybe a half acre or

an acre for a patch of corn. And they had some goats in the pasture and one day a goat jumped up on the fence and over into the corn. She went up and got him out of the corn and fixed the fence. When she looked back up there, the goat was standing on the fence! Furious, she went in the house, got the gun, and shot him off the fence."

Caroline has been quoted by John, her son, as saying there is "no way they can build a turnpike over these mountains." Her beliefs were shaken the day she heard dogs barking and surveyors close behind mapping out the Parkway route. According to Kyle Brinegar, when the Parkway eventually acquired the property in 1937, she was asked to stay to demonstrate her weaving for Parkway travelers. Her reply was that she "wanted no part of all them outside people." She had invested 59 years there. It was the land she and Martin had settled as newlyweds. There were good times and bad , but most of all there was surviving day to day, tending crops, rearing three children and a grandchild, drying and storing food for winter consumption, making clothes and blankets, and caring for her beloved husband.

Marriage, Children and Kin Folk

Martin Brinegar and Caroline Joines were married February 9, 1878 at the home of Daniel Holloway. Justice of the Peace Josiah Caudill performed the ceremony. Witnesses were Daniel Holloway, Thomas Clary and Levi Joines.

Their Alleghany County marriage certificate lists Martin as 21 years old (substantiating his birth year as 1856) and Caroline as 18. Caroline's age is apparently stated incorrectly, however, on the marriage certificate. Born on April 22, 1861, she was 16 at the time of marriage.

Alice, the couple's first child, was born nearly a year later on January 12, 1879. She was followed by Sarah LouRena (June 30, 1881) and John William (September 1, 1888). A fourth child, William, was born in 1896 but died shortly thereafter.

In addition to the three children of their own, Martin and Caroline raised their grandson, Verl Brinegar. Verl was the only child of John and Sessie Choate Brinegar. John and Sessie were married in December, 1911 and Verl was born on November 1, 1912. Tragically, Sessie lived only thirteen months after Verl's birth. She died of pneumonia and shortly thereafter Verl moved into the cabin with Martin and Caroline. He lived with Caroline until her death in 1942. Kyle Brinegar, Verl's half-brother, remembers: "My brother stayed with her, Verl did. When his mother died she took him and raised him. He lived with her as her child just about from then on until she died."

Verl told his wife Delia Sexton Brinegar, whom he married in 1944, that he slept in the cabin loft. During the cold winter months he slept between two feather ticks. Some mornings a dusting of snow covered his bed but he always felt warm between the feather mattresses Caroline had made.

John Brinegar, Martin and Caroline's son, spoke extensively about his parents and their life at the Cabin in a feature story in the "Wilkes Journal Patriot" in 1969. He enjoyed returning to the Cabin where he grew up. "I generally go back two or three times a year. I like to go up there. It brings back a lot of old memories."

John remembers his father working hard as a farmer and cobbler. He said "lots of folks used to bring in hides of

leather" to get his father to make them into shoes for their children. "He charged for the shoes according to size."

John Brinegar, a longtime resident of nearby North Wilkesboro, said "when you farmed on these hills you didn't have to bend your back much to hoe corn." He said they raised cabbage, potatoes, sheep and hogs to help pay for flour, sugar, and other necessities they could not provide for themselves. "One thing we didn't do; we didn't mess with liquor. One feller up there raised a pretty creditable family, ten or twelve of 'em by making liquor."

While John remembered life at the Cabin with great affection, he was not so positive about the construction of the Blue Ridge Parkway. "The people had lived all their lives in the mountains. Everyone got along fine, making a fair living, happy in their homes. Then the government came in and took the land for little or nothing. We would have been better off if they had left us alone."

Verl Milton Brinegar, the son of John and Sessie Choate was born on November 1, 1912, in Alleghany County. Martin and Caroline "took him to raise" thirteen months after his mother died. Verl "got his schooling" at the one-teacher Air Bellows School. He married Delia Mae Sexton of the New Haven Church community and spent almost thirty years of his adult life working as a crosstie inspector for Hawkins Tie and Lumber Yard in Galax, Virginia. He retired in 1975 and died two years later on January 25, 1977. He is buried in the New Haven Church Cemetery.[20]

Verl remembered his early life as one of hard work, helping make a living for himself and his grandparents. He

plowed with a heavy plow and a team of oxen. They raised almost all of their food. For a money crop they raised sheep and sold the wool. They also sold chickens and eggs.[21]

One of Verl's most vivid memories of the Cabin revolved around the 1934 Bullhead Fire. For days the forest on Bullhead Mountain burned. Verl and his grandparents moved all of their belongings out of the Cabin. As the flames grew near, Caroline climbed on top of the Cabin and Verl and others carried water from the spring. She poured the water over the roof to prevent sparks from setting it ablaze.[22]

Another grandson who spent a great deal of time with Martin and Caroline was Elmer Pruitt. He was one of five children born to the marriage of LouRena Brinegar Pruitt and Squire Pruitt. According to Sherman Caudill, Elmer was the victim of a childhood disease. "He had somethin' called white swellin' when he was little and it left him cripple. He used two canes and kinda jumped along. He stayed there (with Martin and Caroline) the biggest part of the time. Elmer was a good feller. He had the strongest arms of any man I ever saw. I guess it was walkin' with those canes. He stayed with Martin and Caroline because his mother and daddy lived way down next to Basin Creek and he couldn't climb in and out of there. He went to school some with me at Air Bellows School, about three-quarters of a mile from the Cabin toward Whitehead."

Anna Joines Edwards, the niece of Martin and Caroline Brinegar, wrote a letter to the "Alleghany News" in 1952, on the occasion of her return to visit the Cabin from her home in Cardiff, Maryland. A portion of that letter reads:

"While along the Parkway, we got out of the car and walked down to Uncle Mart Brinegar's old home and I looked around where I had played with Alice and Rena many times. I went down to the old Spring House, where we had churned butter with the old dash churn. Two of us would hold the dash at the same time and we would go around and around, and that was fun. Then I went to get a drink from the old spring that I had drunk from more than 60 years ago, but there was no drinking gourd there, as it was the last time. The old, long-handled gourd that Aunt Caroline kept there to dip water with was gone. So I folded my hands together and dipped up water and drank but it did not taste as fresh and good as it did when I used to drink out of that old, long-handled gourd."

Sebert Dewey Brinegar of Grassy Creek, North Carolina (Great Grandson of Calvin Brinegar) relates an interesting, although difficult to substantiate, piece of information. He suggests that actor Paul Brinegar, who was the cook on the television show "Rawhide," must have been a relative because of the name and the uncanny physical resemblance. Sebert and his wife said that their entire family used to sit in front of the television and marvel at the family resemblance between Calvin Brinegar's son Marion and the well known character actor, Paul Brinegar.[23]

Chapter III

The Cabin and Its Furnishings

Types of Mountain Cabins

Although the log cabin is a symbol of the American frontier associated with every advance of our pioneers into the wilderness, there is no section of the country where so many old log houses are still standing nor where so many new ones are being constructed. The continued interest in this form of building is due to several reasons: in many sections of the Highlands to build with logs is no more expensive than to build with sawed timber; there are those who feel that for the wooded homesite of the mountains, the log cabin is the most esthetically pleasing type of architecture; and finally, in many hearts there is a strong sentiment for its traditions.[24]

It is doubtful if any experience in house building can exceed in satisfaction that which the pioneer felt in literally hewing his home out of the virgin forest. He secured all his materials near the site and worked them by hand, often supplying every item of construction himself, including the wooden or leather hinges, latches, and fasteners for doors and windows carefully whittled out with his pocketknife.[25]

Observant travelers in the Southern Highlands often note the harmonious relation of this type of architecture to its environment, and the good judgment and taste generally shown by the builders in the selection of sites. There are tiny cabins nestling in little coves as inconspicuous as a bird's nest, and there are strongly built log houses exposed to wind and sun on top of a mountain ridge commanding what must have

seemed a complete view of the universe. And what a variety of scenes the Southern Highlands region affords with its wealth of contours, its rich flora and every variety of water form, from mountain torrent and cascade to placid lake and spring. The water supply is so abundant in many places that no other domestic supply is required.

The log cabin has a number of variants. The early shelter was a crude structure of one room, often without a single window. Then came the more adequate but still simple form of two rooms with a loft over each, the rooms separated by a covered passageway from three to eight feet wide, called a "dog-trot." This type of cabin is known as a "but-and-ben," a term used in Scotland. The most elaborate cabin was that with new rooms or 'new houses," as they are called by old inhabitants, built on from time to time. These resulted in combinations of T's and L's or sometimes complete crosses with fireplaces in each of the four gables. Some of the windowless cabins had two doors, one that opened to the east to get the "sun ball" early in the morning, the other opening to the west so that it might receive the evening rays of the setting sun. There are still to be found in the mountains today cabins which have no windows; those with but one are not uncommon.[26]

Approximately 80 years ago the introduction of glass windows became a momentous event and contentious issue in Knott County, Kentucky. The issue revolved around the offer of some outsiders to give windows to those who would use them. Objections were made by old timers against installing them. Both moral and religious scruples were raised and a prospective

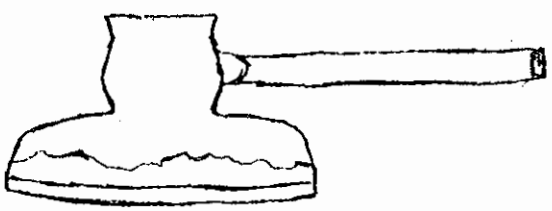
window became a serious bone of contention. Windows would open the cabin to the outside world and thus began the "people who live in glass houses" debate. To some windows conveyed a lack of respect for the privacy of the family. Tradition gave way to the new technology and increasingly cabins had at least one "winder."

The simplest of these typical old-time log cabins was made of hewn logs in the form of a parallelogram with a roof of split oak boards. A chimney at one end was built usually of stone with clay for mortar, although when stones were hard to get, sticks and clay served for the upper part. The single door was swung on heavy wooden hinges or leather straps made usually from the hide of a wild animal. In the early days the aperture of the window, when there was one, was not covered with glass, but with split boards swung on handmade hinges which, when opened, let in not only the light but whatever kind of weather happened to be outside. The usual light for the interior of the house would be firelight from the hearth, supplemented in fair weather by daylight from the opened door or in rare cases from the so-called window.[27]

In certain instances a narrow, sometimes vertical, sometimes horizontal opening, would be made in the wall to the right or left of the fireplace, a small space the height of one or two logs and varying in width from a peephole to about two feet. This would afford a lookout and also let in a shaft of light. In this combination of an open fire and a primitive window, the mountain family had two sources of beauty and comfort that many city dwellers would envy, a wood fire and a clear glimpse of the starry heavens.

John Ehle, the accomplished novelist, and other contemporary writers have reflected on the simple beauty of the mountain cabin with the warmth of its open fire on the hearth and distant stars seen through a small window. Perhaps it is such a scene that inspired the now classic "Moon and Star" patchwork quilt Allen Eaton identified with early cabin life in the Blue Ridge Mountains.

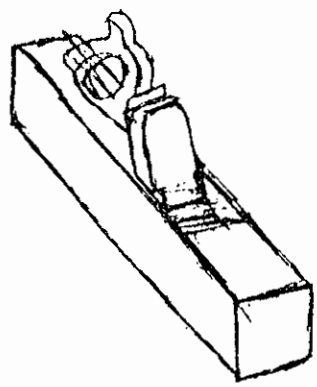
An important contribution to the architecture which marks the Blue Ridge Mountain area has been the great variety and large supply of native trees. Among those that have been used are oak, ash, walnut, hickory, chestnut, cherry, maple, and poplar among the deciduous trees; pine, spruce, and hemlock among the evergreens. The deciduous trees have usually been preferred. In the evolution of the cabin, the logs have been made smoother and smoother with the great broadax until, in many a wall, both inside and outside, close examination is often required to determine whether the logs, sometimes 20 feet long, have been hand hewn or sawed out.[28]

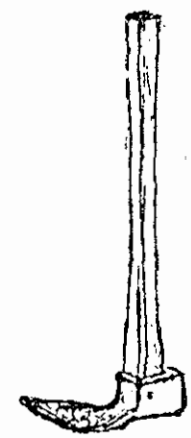


Broadax

The mountain carpenter's skill is apparent, not only in the logs for the walls, but also in the structural timbers for the loft floor and the roof frame, the "boards" or shingles for

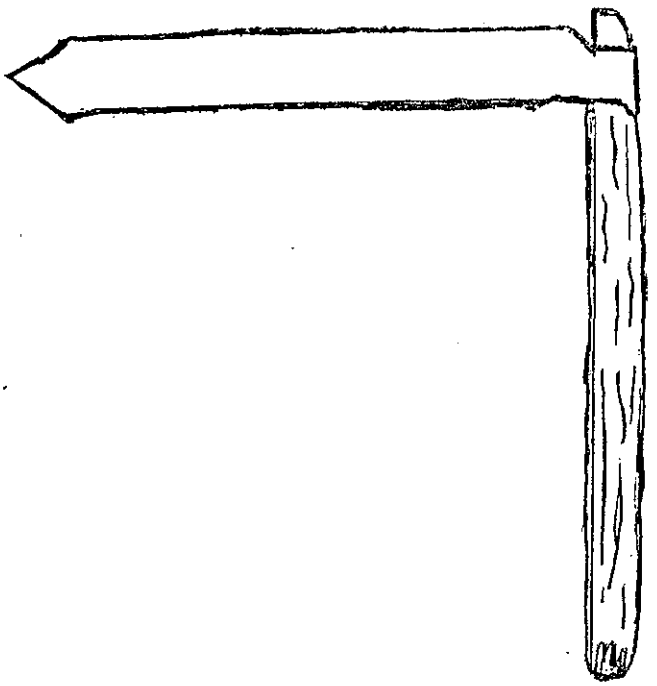
covering the roof, and in the older cabins the boards for the door frames and the doors themselves. The logs, or "poles," as they are sometimes called, used as joists to support the floor of the loft, were of carefully selected small tree trunks. Oak, hickory, walnut, poplar, or maple, were smoothed with the broadax on all sides to bring them to a uniform plane. Along with the rafters, the logs would be further smoothed with the drawing, an old but very useful tool in the mountains. After the strong log walls were completed and the framework in place, three more essentials were required to complete the cabin; the floors, roof, and doors. The 'puncheon" floors were either hewn as smooth as possible with a block plane or broadax or cut with an adz from timbers split out of the log.





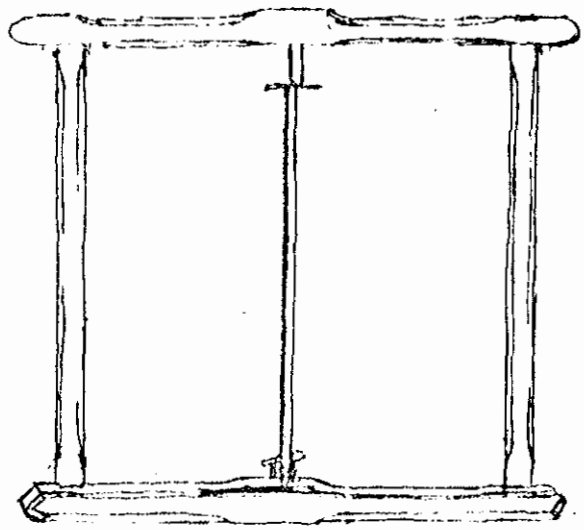
Block Plane and Foot Adz

The boards that covered the roof were thin, narrow, split strips about half an inch thick, four to eight inches wide, two to three feet long, and laid on the roof. These were made usually of oak or hickory and were split with a froe, a long-bladed tool with a handle on one end. The blade was driven into the wood by the stroke of a hardwood maul on the back edge. The board then splits off or is pried off.



Froe

The doors of the earliest cabins were made of hickory, oak, and ash, which yield the best of the longer dimension boards. There are also records that indicate timbers for both house and bridge construction were cut by hand with a two-man ripsaw, or "pit saw," just as is done today in parts of the third world. One of the sawyers would stand on top of the log and the other in a pit below. This method was used more frequently for commercial than for individual building purposes, although at times floor and other boards were made in this way. Later, the lumber for doors and floors was bought from sawmills. Kyle Brinegar has said that he remembers "Uncle Mart" using the broadax, foot adz, and froe in his work.



Framed Pit Saw

Mountain cabins, as noted by Kephart, Campbell, and other leading historians have been built without windows, many with but one door, and earth has frequently taken the place of wood for the floor; but every cabin, however simple and bare, has its fireplace. It was usually made of rough, native stone in dimensions found near the cabin. The firebox was often shallow and this narrow construction throws the heat out into the room, although it often throws out a good supply of smoke also. The requirements of living, however, were not so exact in pioneer cabins as they are in more modern houses. Whatever the dimensions, the fireplace was the dominant feature of the log cabin, serving as the heating system, as a place for cooking, as a forge, a ventilator, often an illuminating plant as well, and as a center of sociability for which there was no substitute. Only one who has been brought up beside such a hearth can understand the hold it has.[29]

Comfortable, cheerful, and attractive as the fireplace usually is, sometimes a more esthetic feature from an

architectural point of view is the chimney, which in its relation to the main lines and mass of the cabin offers great beauty. What scene is more appealing to a wayfarer than the gray-blue smoke of a hardwood fire as it rises from a cabin chimney in the early morning or in the evening of a cool day?[30]

Today, one of the pleasures of traveling the Blue Ridge Parkway is the opportunity to enjoy the chimneys of the cabins along the route. If you have ever tried to build a chimney or wall with native stone, your appreciation of the work of the Southern Highlander will be immeasurably enhanced. These stone chimneys will appeal for their mass, line, texture, and color. Allan Eaton suggests that "in these combinations many an unknown mountaineer has wrought a masterpiece."[31]

The form of the chimney and fireplace relate perfectly to the low mass of the cabin, the attractiveness of which is enhanced by a gently sloping roof line that helps to tie the whole structure to the earth, out of which it has grown. The chimney rests firmly upon the ground, and the ascent of its stone and mud masonry seems as natural and as beautiful as the growth of a symmetrical tree. Its generally harmonious outline is always pleasantly broken by the varying sizes of the stones used, so that the eye follows, not swiftly but in leisurely fashion, the outside angles of the mass with its horizontal lines equally pleasing. The stone is laid as nearly as may be in courses with the thinner flat ones at the top, but quite irregular because of different thicknesses. No two faces of the stones are exactly alike, some are broken and rough, others

smooth; but all, combined with the coarse, lumpy mortar of native clay, give a most satisfying, even beautiful, texture when seen in combination with hewn logs or rough boards in rain, snow, or sunshine.[32]

But it is the color of these native stones and clay mortars as much as the form and texture which often provide unforgettable harmonies. Perhaps the most beautiful range of clay colors in our nation is to be seen along the Blue Ridge Parkway; gray, tan yellow, brown, rose, black, or red.

The Brinegar Cabin Setting

Martin and Caroline Brinegar were surrounded with natural beauty at their cabin home. From the blooming of wildflowers in the early spring to the apple blossoms of early summer, their's was a "homestead" blessed with unparalleled variety. All around them lay the beauty of rhododendrons and the sweet smell of honeysuckle. Dream vistas of blue and violet, as far as the eye could see in all directions, were the envy of many a lowlander. And in the autumn, foliage anthropoids (except perhaps for New England) in its brilliance and variety. This was a life lived close to nature and one which fostered an appreciation and respect for all its elements. Today, at Milepost 238.5 of the Blue Ridge Parkway, 3500 feet above sea level, one still has that feeling of closeness to nature and solitude that must have drawn Martin and Caroline to the site over 100 years ago.

Martin Brinegar initially purchased land at the sight of Brinegar Cabin in August of 1876. According to records at the Alleghany County Register of Deeds Office, Martin bought 125 acres from Henderson and Mary Crouse "for and in consideration

of the sum of two hundred dollars" or $1.60 per acre. In addition to the land, the deed conveyed a small cabin.

While Brinegar Cabin itself is located in Wilkes County, about 75 yards south of the Eastern Continental Divide, the original tract of land owned by the Brinegars straddled the boundary between northern Wilkes County and southern Alleghany County in North Carolina. The largest towns in the vicinity of the Cabin at the turn of the century were Sparta to the north, Elkin to the southeast, and North Wilkesboro, thirty miles to the south. An element of humor surrounds this dual-county location of the Brinegar Cabin property. John Brinegar, son of Cabin builder Martin Brinegar, noted in a 1969 "Wilkes Journal-Patriot" article that "the boundary line between Wilkes and Alleghany counties was determined by the direction the water ran. If it ran off the southern side of the mountains, the land was included in Wilkes County. If the water ran off the northern side, Alleghany claimed the land." As was often the case in rural Appalachian counties, politics was a powerful force. In this case apparently powerful enough to defy the laws of gravity. John continues, "but sometimes they changed the county because of politics. My daddy was a Republican and they didn't want him in Alleghany so they put him on the Wilkes County side."[33]

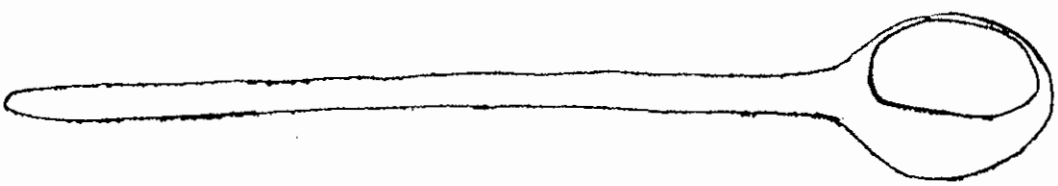
It is interesting to note that while Martin Brinegar purchased this land in 1876, he was apparently in no hurry to build. The deed for the purchase of the property was not recorded until December 29, 1885, nine years after the conveyance. Information gathered over the years suggests that Martin and Caroline, along with daughters Alice and Rena, lived

in a cabin which was originally on the 125 acres until Martin built the present cabin. He began construction of the cabin in 1886. Caroline related in later years that the cabin was completed when John was six months old. That would place completion of the cabin in early 1889.[34]

Martin and Caroline bought property on two other occasions. When the Parkway acquired the property, Caroline had three deeds, the deed for the initial 125-acre purchase Martin made form Henderson Crouse and two unrecorded deeds. The unrecorded deeds totaled 19 1/4 acres. They listed a purchase of 10 3/4 acres from Henderson Crouse in February of 1893 and a purchase of 8 1/2 acres form F.L. Richardson in October, 1900. At some point, Martin and Caroline sold 55 3/4 acres to R.L. Church according to Parkway records. This resulted in a Brinegar property totaling 88.5 acres. Parkway records indicate, however, that 85.7 acres were purchased from Caroline and heirs in the transference of Tract 24 on November 12, 1935. (See Appendix N)

As stated earlier, the Cabin location on the crest of the Blue Ridge Mountains provided a vista of unparalleled variety and beauty. The view to the southeast on a clear day was over fifty miles, extending to Wilkesboro and beyond the Yadkin River Valley to the piedmont lowlands. To the northwest, the Peach Bottom Mountains and parallel tiers of mountain ranges were etched from the Blue Ridge Plateau by the ancient New River. In the far distance, beyond the hulking forms of several mountains, is the long outline of the Iron Mountain Range, which formed the western border of the Blue Ridge Plateau along the Great Valley.

At the turn of the century, the site for cabin building was usually chosen to be as near a spring as possible. No other advantages would ever make up for the lack of good water. And so it was that Martin and Caroline Brinegar located their cabin just above an excellent spring. They were very proud of their spring water which was said to have never run dry or freeze in the winter. The log Spring House with its hollow chestnut log cooling trough, was critical to the health and well being of this Highland family. The spring was noted to have the coolest water "in these parts." In summer it was always "two degrees cooler than morning." Caroline was said to have kept a long handle goard for drinking purposes. She kept her house plants in the springhouse in the winter between two boards. The spring is said to be the headwaters of the Roaring River.[35]



Long Handle Goard

During the period of the building of Brinegar Cabin, farming had to continue to sustain the family. Each spring Martin planted his crops and then let Caroline and daughters Alice and Rene tend them. Building was a slow process using an ax, froe, adz, and broadax.

The first phase of the building process was laying the foundation of flat rocks. They formed a level and firm base of support. Logs, preferably from chestnut trees, were cut to the

desired length, hewn smooth on two opposite sides and notched at the ends. "Laying the logs" was a heavy job and required the help of neighbors. He found willing helpers like Elbert Crouse, his closest neighbor, and among his friends in nearby Pine Swamp.[36]

At the turn of the century a house-raising (as the laying of logs was commonly called) served several important community functions. First, and most important, it served a utilitarian purpose by enabling the proud and independent Highlander to get the assistance he needed with a demanding job. Without strong, able-bodied help the cabin could never have been built. There was also a social element to the house raising. It brought families together and contributed to a bond of trust and understanding among neighbors. Good food was always available to sustain the effort.

Alex Stewart, an early Southern Highlander, speaks of house raising in John Rice Irwin's book Portrait of a Pioneer: "I don't know at the house raisings I've went to. I bet you I've been to 25 or 30 of them. What a time we'd have at a house raising! And the cookin' - usually big fat hens with dumplins, beans, pickled corn, kraut, and big old cobbler pies. And no one never did think about charging a penny."

After the logs were in place Martin calked them with clay. The roof was covered with oak boards or "shakes" and "laid arm's length to the weather." According to Irwin, a roof was never put on during the "new of the moon" because mountain folklore held that the shakes would soon curve into a crescent like the moon itself.

In Brinegar's time, sawmills were available to most of the people. Therefore, Martin had some of his yellow-poplar sawed into flooring and weatherboard siding. Earlier settlers made "puncheon" floors out of logs split in half and laid side by side, flat surface up, then smoothed with an adz.[29]

To protect his home against the blustery winter wind, Martin boarded his log walls inside and out. A recessed space was left on the side of the house for the chimney, made of flat rocks, chinked with clay. He took care to make it airtight and smooth on the inside to insure a good draft.

When finally completed in 1889, the cabin presented the tidy appearance of a small, but plain cottage. Martin and his neighbors didn't go in for unnecessary frills. Another feature was a disregard for windows. The only opening on the front facade was a central entrance with a plain heavy surround and a board-and-batten door. The interior was lighted by one tiny window beside the large stone chimney and a slightly larger window containing six-over-two sash on the opposite wall. A rectangular louvered vent with crude horizontal bars located near the apex of the gable ventilated the attic.

On the rear of the cabin is a shed addition with a smaller stone chimney on the side. The addition has a central exterior door on the rear facade similar in design to the main entrance. Flanking the door are windows containing four-over-two sash.

The interior consists of two rooms, one in the main block and one in the shed addition. Both are finished with horizontally sheathed walls and low exposed-beam ceilings. The mantels, which may be replacements, are quite simple with heavy shelves supported by large brackets. The unfinished attic or

loft is reached by a ladder rising on the rear wall in the main room.

Later, Martin added the previously mentioned springhouse, a small barn which was located near the existing Parkway, and a granary with a root cellar beneath it where fruits and vegetables were stored. According to Delia Brinegar, the garden was located between the cabin and the barn, slightly to the northwest.

Delia Brinegar notes that when Martin enlarged the house after John's birth, he built a porch facing southeast. The porch was used for sitting, breaking beans, peeling apples, sewing or just for whittling.

It has been suggested by Kyle Brinegar that his grandfather also built a dry kiln. This, according to Kyle, was added after the barn, granary, and springhouse. Although unable to corroborate this, it is consistent with the practice of German families who came south from Pennsylvania.

Furnishings of the Cabin

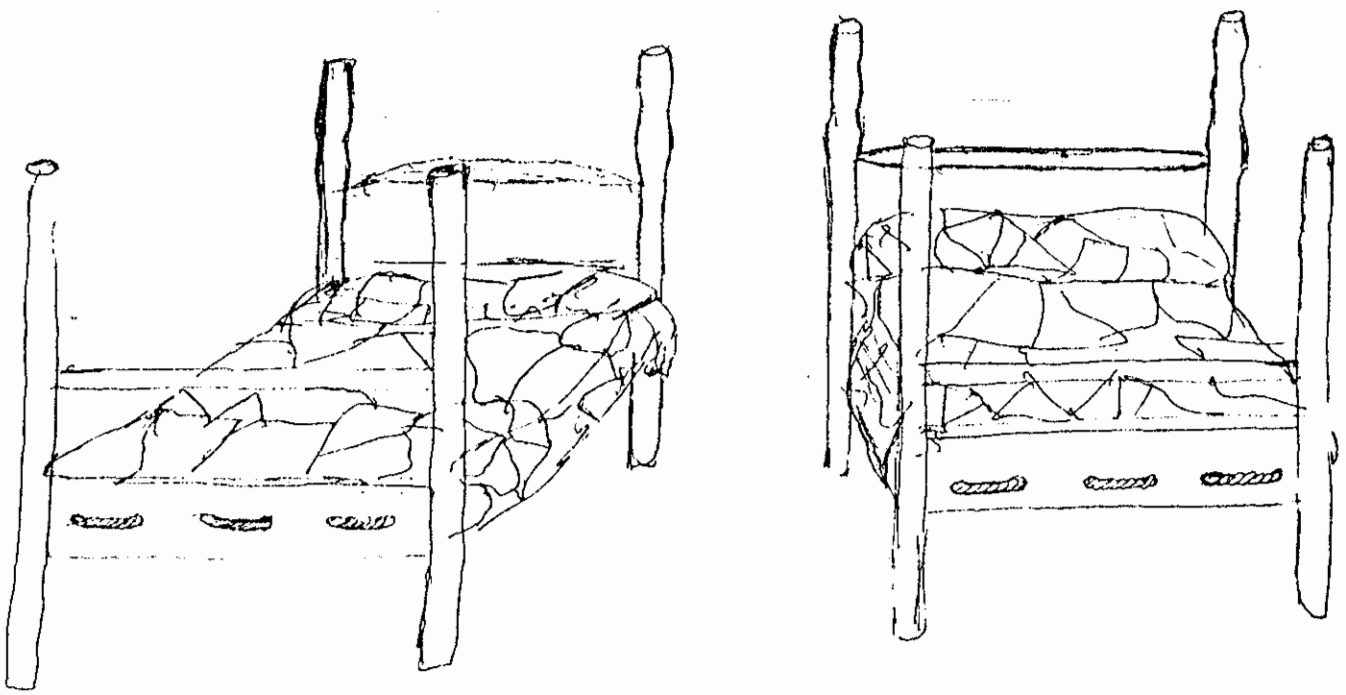
Just as primitive and as simple as the Cabin itself was the furniture which it likely contained. Because there was no inventory of furnishings before Caroline left the property and recollections of kin folk are incomplete, we must generalize somewhat about this aspect of the Cabin.

The furnishings of the Cabin were severely plain with no surface designs or decorations. There was no use of paint or stains and apparently no use of the dye of local plants to adorn furniture, as was occasionally done elsewhere in the Highlands.

The dominant piece of furniture in the Cabin and one of unquestioned importance to family survival was the four-poster

hand loom which was made for the newlyweds by Caroline's father Ezekiel Joines on the occasion of their wedding. It was on this loom that Caroline made coverlets, shawls, blankets, linsey-woolseys, and whole cloth for family garments. These family textiles were almost always made in the home, although there were some exchanges and bartering among neighbors.

Kyle Brinegar (Grandson) has noted that a small bed nearly filled the addition to the Cabin on the right as you move from the main room to the kitchen. Kyle says that this was a cord bed. The cord bed utilized ropes or cords in place of slats, mattress and springs. A cloth tick filled with straw served for the mattress. Every spring, after thrashing time, the old straw was emptied and the ticks were filled with fresh new straw.

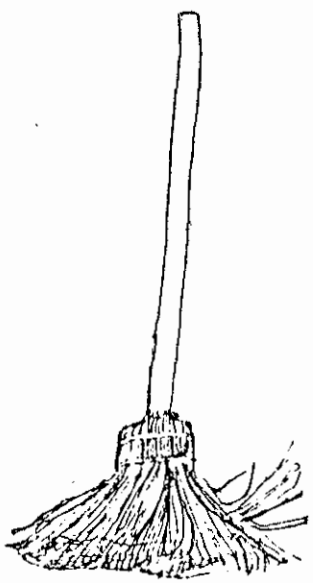


Cord Beds

Verl Brinegar has indicated that he slept between two straw ticks in the loft portion of the Cabin. Kyle Caudill, a former neighbor of the Brinegar's, has said that while there was a bed downstairs there was none in the loft. He confirms that Verl slept on the floor on straw mattresses with one of Caroline's linsey-woolsey blankets for warmth.

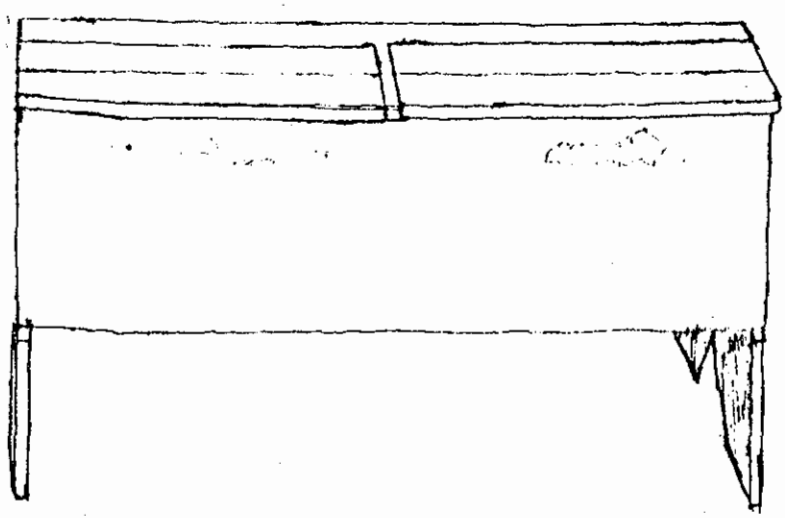
Caroline used a scrub broom to clean and scrub the cabin floor. The scrub broom was made from a single piece of wood, the splints of which were left attached to the handle.

Mountain woman Kellie Williams Eledge describes how she and her sisters used them: "Mama 'ud say, 'Hits time to scrub off them ole floors' and we'd take the mule and sled down to the creek and fetch a load of sand. An' we take the eatin' table 'n things outside - an' then we'd pour that creek sand all around over the floors, and then we'd pour water on and scrub with the scrub broom. Lord, we'd scrub 'n scrub 'til them floors 'ud be as clean as new. Then we'd wash off all the sand, and thum 'ud be the prettiest scoured floors that ever you seed."[38]



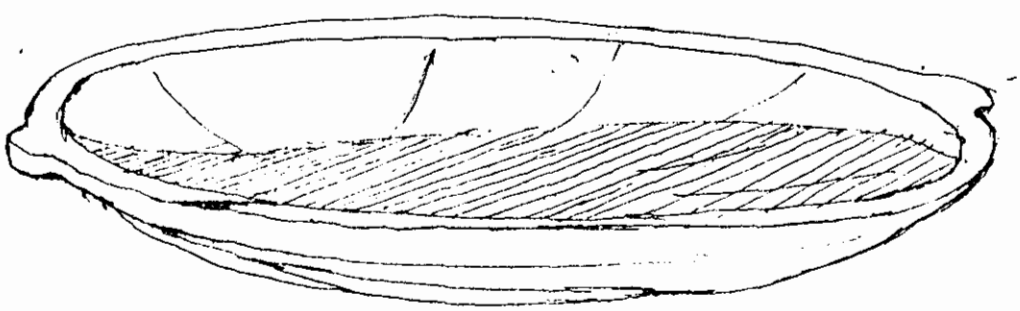
Scrub Broom

Another item which Kyle Brinegar confirms Caroline used daily was the meal chest. This was an item that was found in almost every Highland home. Almost all of the meal chests had a partition; one side for meal, the other for flour. In very early days, flour was always scarce so the first chests were used exclusively for meal. "She kept one side full of meal and the other full of flour," said Kyle.



Meal Chest

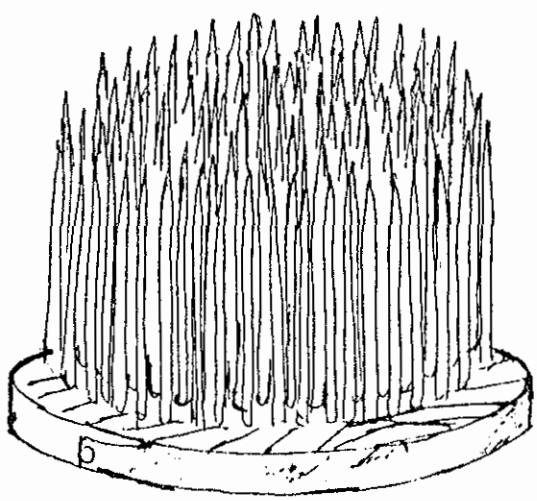
A dough tray, of oblong shape, was found in almost every home; from the tiny pole mountain cabin to more substantial brick homes along the fertile river bottom. John Rice Irwin says that these were always made from the buckeye tree.



Dough Tray

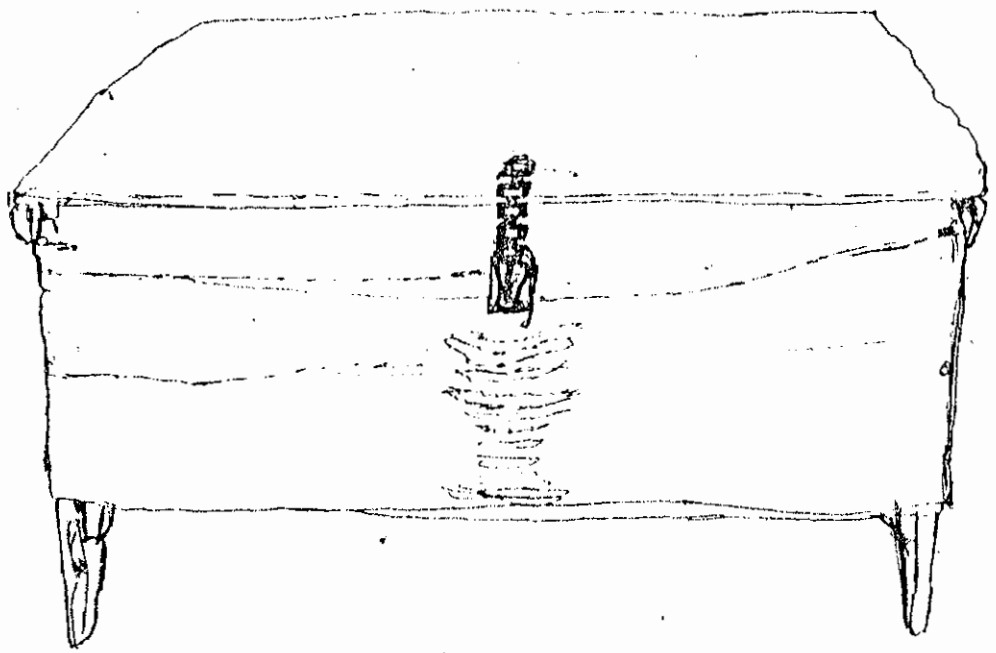
It is not difficult to imagine Caroline Brinegar, up by four o'clock in the morning, sitting before the fireplace with the dough tray on her knees. In the center would go flour and sour milk which she would "work" with her hands until it became thick enough to bake. She may have used an old fashioned iron "baker" for this purpose. The baker was placed in the fireplace with hot coals on the bottom and top. People who have eaten corn bread from this method of cooking say that nothing even comes close to its flavor.

According to son John Brinegar and his wife Delia, Martin and Caroline "raised a patch" of flax which, after undergoing many steps of processing, became linen, or more commonly jeans, for shirts, trousers, dresses, etc. Caroline, like other mountain women at the turn of the century, made all of the families clothes. Flax, of course, had been grown in Europe for hundreds of years. One step in this process of turning flax to linen was the combing out of the detritus and for this Caroline used a round flax hackle like the one pictured below.



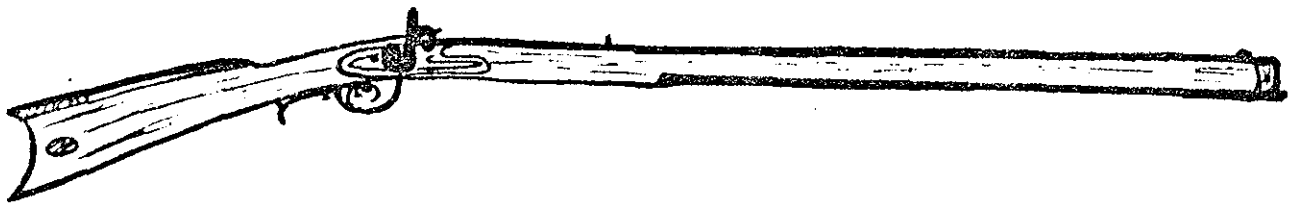
Round Flax Hackle

Another item which is believed to have been an important piece of furniture for Martin and Caroline was the blanket chest. Again, probably unadorned of color or decoration, this was utilitarian like all the other furnishings. The blanket chest was usually placed at the foot of the bed.



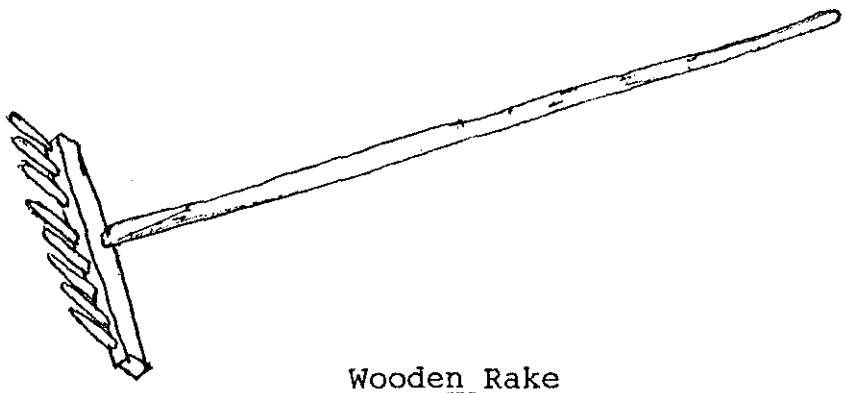
Blanket Chest

While most of the items inside the house were used and maintained by Caroline, one important exception was the long rifle. Those made in Pennsylvania were usually ornate and very well crafted. The Kentucky, Tennessee and Carolina long rifles were generally strictly utilitarian. This was, of course, one of the most important items the Highlander owned. It was the male equivalent of the loom in importance because it provided protection and game for eating. It is interesting to note that Caroline was well versed in the use of this muzzle loader.[39] This was important in the event that a bear, wolves, or "panther" paid an unwelcome visit.



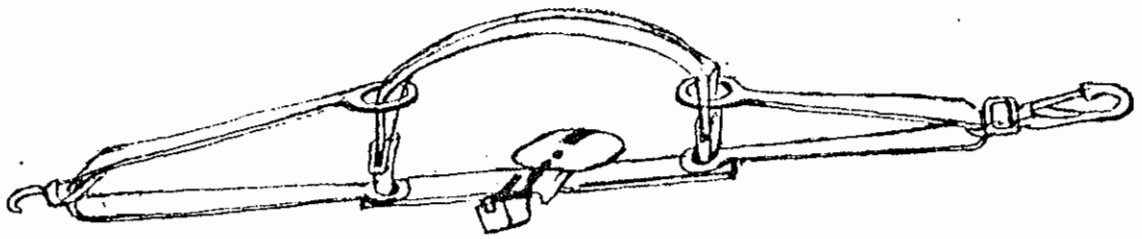
Long Rifle

Among the tools in the barn used by both Martin, Caroline and the family was the wooden rake. In addition to raking leaves out of the barn, it was used to rake hay.



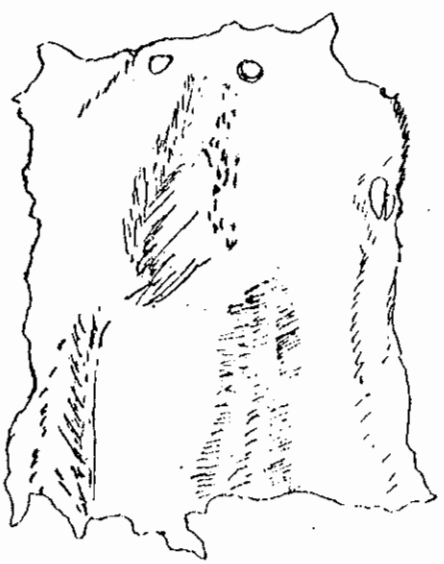
Wooden Rake

Few mountain cabins were without the old steel trap which played such an important part in the exploration and settlement of the country. The double spring trap was adequate for fox, wildcat, or wolves. The smaller circular base trap, depicted below, was used extensively in Europe and later in America. It was used to trap small animals such as mink, muskrat and 'coons.



Steel Trap

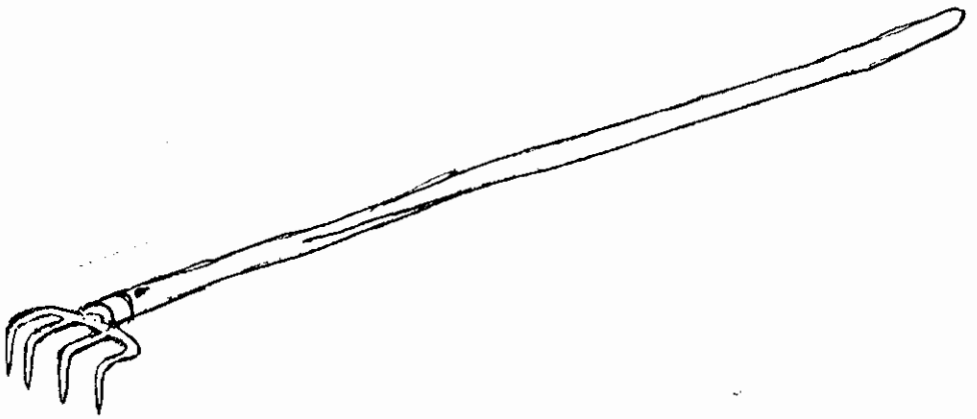
Another item which was likely to be found hanging on the barn wall was the ground hog hide. According to John Rice Irwin, the ground hog is the only small animal whose hide is of no value for its fur.[40] Martin may have used the thick hide for making shoe strings and thongs for repairing the horse harnesses.



Ground Hog Hide

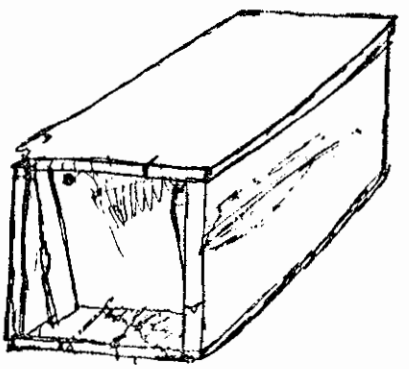
A frequently used implement at the Brinegar Cabin was the 'tater hoe.[41] It was used primarily for digging sweet and Irish potatoes, an important staple in the Brinegar diet. The

tines were advantageous over the solid iron hoe for two reasons: first, they would project deeper, underneath the "hill" of potatoes; and secondly, if a tine did strike a potato, it would not be sheared in half.



Tater Hoe

There were few furnishings or implements which brought joy to the young child growing up in the Blue Ridge Mountains at the turn of the century. An interesting exception which John and Verle both probably used was the rabbit box.



Rabbit Box

Using an apple core or a nubbin of corn for bait, the trap was set in the surrounding woods and examined every morning. The thrill of seeing at a distance that the trap door had been

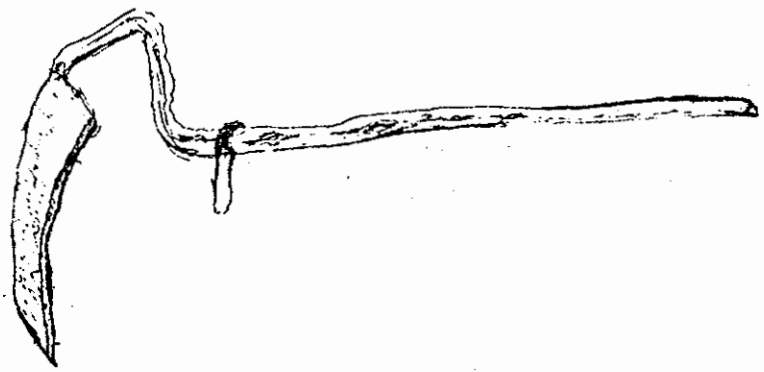
sprung (fallen), indicating a catch, brought exhilaration to the young trapper. One learned from experience that these boxes also attracted a less desirable prey-skunks! The rabbit was usually skinned and either eaten or used as bait for the larger steel trap. John might have sold the rabbit fur but it only "fetched" five or ten cents.

Martin Brinegar was representative of most Southern Highlanders who kept bee hives for the delicious honey.[42] Although there were more sophisticated hives, or "gums" as they are called in the mountains, he used the more primitive log hive according to Ralph and Ruby Joines. These were popular in Europe over 300 years ago and their use represents the practice of many Highlanders of reverting to a more primitive tool or implement. The word gum is derived from the fact that most of the log hives were made from the black gum tree.

Bee Gum

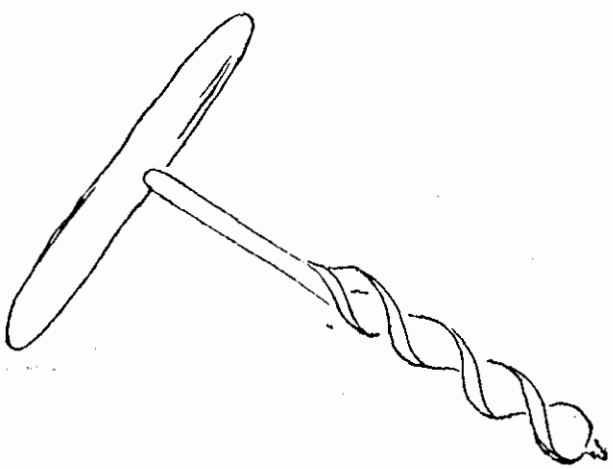
Among the other tools used by Martin, Caroline and their family were the briar scythe and the whetstone for keeping the

scythe sharp.[43] The scythe, often called a reap hook, was used to cut grain. Kyle Brinegar remembers the scythe as an indispensable but "contrary" tool around the cabin.



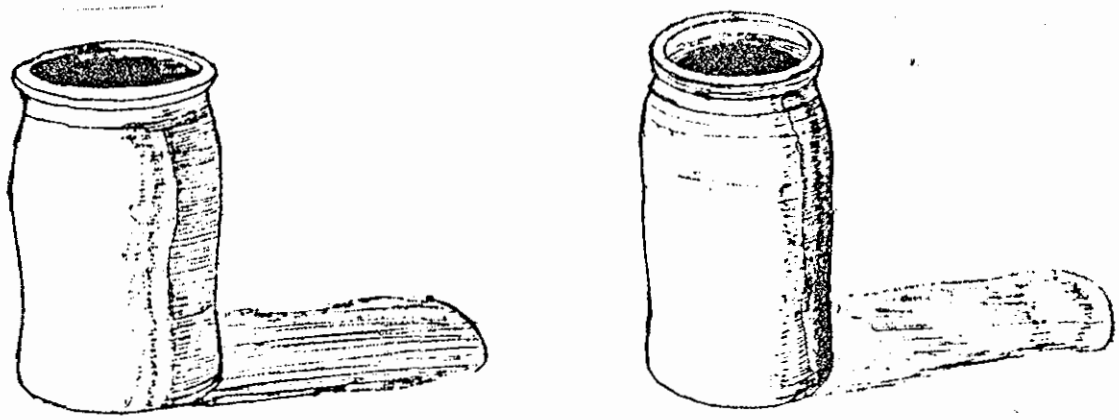
Brier Scythe

When the first Southern Highlanders migrated down from Pennsylvania, they often brought no more than a gun, knife, axe and an auger. Martin used a two inch auger (according to Kyle Brinegar) in pegging together the log house, the rafts, perhaps a sled (which by the way, was used more in summer than in winter), and in making some of the more primitive furniture.



Auger

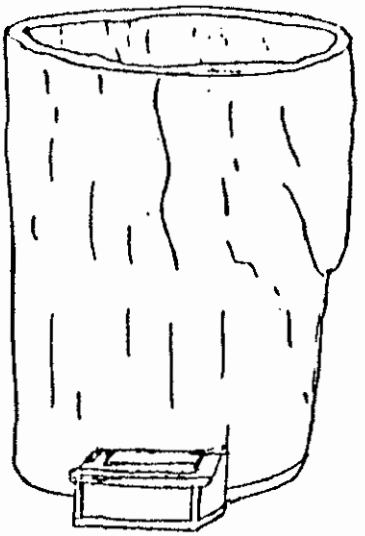
Two items used in the springhouse were the stone fruit jar and the long handle goard.[44] While the term "fruit jar" connotes a glass type jar to most of us, these stone jars were widely used for canning apples or other fruit. They were capped with small stone lids and sealed with wax. The long-handle dipper goard was used for drinking at the spring. In an attempt to make the goard longer, Highlanders would tie a weight to the suspended goard as it grew, in the belief that it would stretch and be a better dipper. Kyle Brinegar states that Caroline "kept milk in the fruit jars and put them in the Spring House."



Stone Fruit Jars

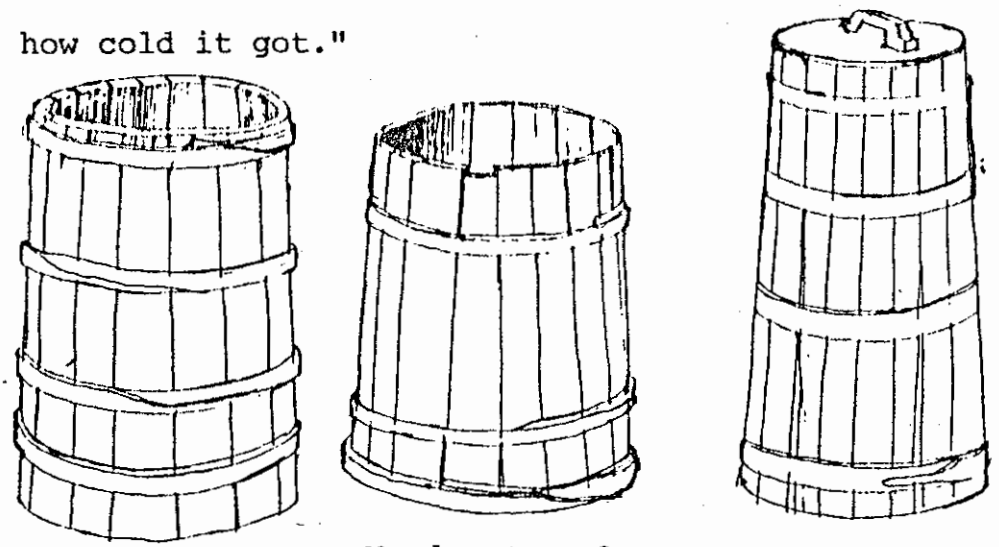
Two related items which were probably used in Martin's granary or in the Spring House were the log barrel and the wooden stand. Although artisans of Europe were making barrels of staves and hoops hundreds of years before immigration to America, the process required a rather sophisticated skill and special tools. Nevertheless, when Martin and Caroline first settled, they needed containers for grain, molasses, lard soap, salt, honey and other essentials. Martin made such containers from short sections of logs like the one depicted below. These logs were called salt gums or bee gums because the most commonly

used tree was the black gum. Martin would hollow out the stump by a combination of burning and scraping and have storage for as much as 100 gallons of grain.



Log Barrel

As time passed at the Brinegar Cabin, Martin is likely to have purchased wooden barrels in North Wilkesboro or nearby Whitehead. They are often referred to in the Highlands as "stands," a term dating back to 14th century England which meant open-ended barrel. The three below are representative of the type found on farms along the Blue Ridge. Kyle Brinegar says that Caroline used the barrels for pickle beans and kraut. "They'de keep all winter in the Spring House and not freeze no matter how cold it got."



Wooden Barrels

Chapter IV

Life at the Brinegar Cabin

An important premise of this study is that the Brinegar Cabin, and the lives of Martin and Caroline Brinegar, are representative of folk culture among Highland families around the turn of the century. From their fierce individualism to the subsistence farming and religious fundamentalism they practiced, their lives paralleled the day to day lifestyle of most of their neighbors. If you could have traveled the current-day route of the Blue Ridge Parkway at the turn of the century, the Brinegars would have been representative of the people along the way. They serve as a useful case study of the life and times of the Highlander in the Southern Appalachian Mountains.

What was an average day like for Martin and Caroline Brinegar and their family? With no electricity, no running water or plumbing, and no central heating system, it was indeed a very different existence from ours today. It was a day full of hardship and pain. Yet, as John Opie notes, there is more to this difficult life than meets the eye. The Highlander's close association with the land extends the American frontier experience into the present day. This frontier-like existence is based upon a long history. Opie suggests that what is satisfied in this Highland life has been almost removed from mass society; a profoundly fundamental human need to have a "habitat" and know it intimately.[45] Those few Highlanders still living as pioneers might be called "living fossils" because they remind our urban society of the world we left

behind. The Brinegars stand as a reminder of a quality of life that has become rare in contemporary society. They knew they belonged.

This sense of place was important to Martin and Caroline. Like most of their neighbors, they were stay-at-homes. The outside world held little attraction. The center of their world was the home they had fashioned with their own hands and the land which provided both solitude and bliss. For them and other Highlanders, the mountains were a shield from the outside world. Their reality was the plot of land they knew so intimately, their fixed place, the central axis of their lives. The longest trips ever taken were to Wilkesboro, 20 miles from the Cabin, to pay taxes. And while Martin walked seven miles to church each month, Caroline stayed closer to home. It was this sense of place which kept Caroline at the Cabin, fully a decade after Martin's death. Only the coming of the "turnpike" could separate her from their home of over 50 years. For to be at one's cabin home manifested order, harmony, permanence, health and safety. One's land was not merely a patch of dirt or an economic unit; it always expressed something transcendent. Its meaning was not abstract or intellectual; it was concretely and intimately connected with the fundamental realities of a satisfying life.

Unlike the stereotypes projected by media today, mountain people like the Brinegars were hard working. They had to be to survive. Martin and Caroline would arise about four in the morning to begin their daily chores. "He always stayed busy," remembers neighbor Sherman Caudill. "Of course we all did, we

had to just to get along. And she worked ever' bit as much as he did."

This industriousness is consistent with the observations of Horace Kephart in his classic work Our Southern Highlanders. He states "Rarely do we find mountaineers who loaf all day on the floor or the doorstep like so many of the poor whites in the lowlands. If not laboring, they at least must be doing something, be it no more than walking ten miles to shoot a squirrel or visit a crony. As a class they have great and restless physical energy. Considering the quantity and quality of what they eat there is no people who can beat them in endurance of strain and privation. They are great walkers and carriers of burdens."[46]

This industriousness seems ironic today, given the Highlanders disregard for time. He lived by rhythms other than the hour, day or week. The rhythms of the seasons, of hunting and fishing, of gardening and weaving, these provided the paces for Martin and Caroline.

Perhaps the most striking characteristic of Martin and Caroline's life was their independence. Both heredity and environment conspired to make them extreme individualists. In their veins ran the blood of the German and Scotch-Irish immigrants who left their homeland for the unknown spaces of the free land. Year by year their forebears lived the solitary life of the pioneer, facing alone the hardships of the wilderness. They were lovers of freedom.

"They were totally self-reliant people," said their grandson Kyle Brinegar. They grew the vegetables they consumed and maintained livestock for slaughter. Martin also maintained

a small orchard of apple trees on the property. "Grandpa grafted apples all the time," said Kyle. The orchard was located just below the current rock wall which was constructed for the parking lot. "Mart had, oh, I'd say 25 to 30 apple trees."

Sherman Caudill, a neighbor and friend, reminisced about Martins' small orchard. "The Pruitts used to live on down toward basin Creek and we used to meet over at Uncle Mart's (although not related, "uncle" was commonly used as a reflection of friendship). We loved to go in the wintertime because he always had a bunch of those limber twig apples. They was really good about February or March. He kept them in the root cellar."

"He had several apple trees," continued Caudill, "the best was them Virginia Beauties and the ol' timey Limber Twigs. They lasted and stayed good all winter long. Now we didn't have any apples like that down at our place."

John Brinegar remembers his father keeping cattle, sheep and hogs. "We used a team of oxen to plow and tend crops. In the spring," said John, "we turned the hogs loose in the woods to fatten on mayapples, chestnuts and acorn mast. Then in the fall we rounded 'um up to take them to market." He added that "people nowadays wonder how we managed to catch the hogs after runnin' wild all summer. But by then the hogs were so fat they couldn't do much running around. In fact, it took us a long time to round them up because they were so fat they had to lie down and rest every few minutes!"[47]

Like most mountaineers, John said that the family grew cabbage and potatoes to sell in the fall. With the cash they purchased flour, sugar and other staples not grown on the farm.

They also raised crops of buckwheat, rye, oats and sorghum, cutting them at harvest time with a "reap hook" and threshing the grain by flailing it with a hickory pole. "When you farmed on these hills you didn't have to bend your back much to hoe corn," joked John.

Ralph and Ruby Joines of nearby Pine Swamp remember the Brinegar's slaughtering hogs and salting and curing their own meat. "They would use the side meat and fat back. He used hams sometimes to pay taxes. They would hang the hams in sacks in the granary."

Honey was an extremely important food to the Highland family. It was the only sweetener that Martin and Caroline had most of the time. Ruby Joines said that "Martin kept a bee gum behind the house." As was the tradition, he used black gum and placed forked sticks inside for the bees to make the comb. Caroline was known "to make good sourdough biscuits, she would always have the starter for sourdough." No doubt the honey found its way to those biscuits on more than one occasion.

The entire family participated in gathering wild berries. They were eaten fresh and used for preserves by Caroline. Among the best were dewberries, huckleberries, blackberries and strawberries. Pawpaw's were also popular, but more difficult to find. "Wildfish" mushrooms were also gathered by most Highland families as were ramps and salad greens such as lamb's quarters, "woolen britches," narrow dock, and dandelion. Of course the mountain salad was always cooked rather than eaten raw.

Caroline worked every bit as hard as Martin. She picked and dried the wild fruit, washed the wool, carded, spun, and wove it, made soap, hominy, butter, lard and molasses. She

helped cut up the meat and raised the poultry. Oh yes, and if that wasn't enough, she had her share of milking cows and hauling wood and water.

Perhaps most important was Caroline's spinning and weaving. This was the principal home industry throughout the Highlands. Like all weavers, Caroline faced two basic challenges in creating her clothing, blankets and other household and personal items. First, the spinning of the thread or yarn, and second, weaving the thread into a web. In Caroline's case, both processes were carried out entirely by hand. As with other mountain women, she did her spinning on a wheel, a graceful practice with great aesthetic appeal. Unfortunately, spinning was a painfully slow process which was basic to the character and quality of every fabric. It takes as many as eight spinners to supply yarn for one weaver. Spinning was an activity which Caroline involved all her children in during their spare time. Not just Renee and Alice, but also John. This help was necessary just to keep the weaving process going.

There were two types of spinning wheels used by women in the Highlands. One was a big, high wheel which was propelled by hand with the spinner standing. The smaller low wheel, operated by foot power with the spinner seated, was not as widely used by Highland women because of the complexity of design and cost to purchase. Unfortunately, I have been unable to determine which type Caroline used. In all probability it was the standing model.

At the turn of the century in the Highlands, all the wool for yarn was carded in the home and made into rolls for

spinning. The fibers were combed out with hand cards, which resemble the broad curry combs used in stables.

Caroline would occupy the winter months spinning and weaving on her four-poster, hand-shuttle loom. As noted earlier, the loom was built by her father Ezekiel Joines as a wedding present. With linen thread and woolen yarn she wove the durable "linsey-woolsey" cloth. Although she could not read or write, she used the old timey "tromped as writ" patterns that resembled sheet music. Symbols like musical notes indicated which of the foot treadles to tromp in sequence to weave the desired pattern. (See Appendix N)

Kyle Brinegar, her grandson, remembers this process vividly. "Grandma wove and spun wool and would knit stockings. She took wool from the sheep's back and made it into cloth. She would spin wool and do the carding. I've worn socks that she knitted and they'd last all winter. Boy, you get under one of them winter blankets she wove and you'll sure stay warm!" She wove counterpanes, coverlets, shawls and made whole cloth for clothes. "She always wore an apron and a long dress and when she was out she wore a splint bonnet."

Caroline used roots, bark, and leaves to dye the cloth. Hickory bark and alum root "made the purtiest yellow cloth you ever saw. It wouldn't fade." To make a red dye she used the bark of red oak, white oak and chestnut mixed with alum. Walnut root was valuable for its brown color and catnip would color the cloth green. Other sources of color were the pawpaw root, polk berry, and yellow poplar root. Caroline would put the root in a pot and boil it and then put in the yarn. This was a similar process to the way we dye Easter eggs today.

Like most mountain women, Caroline was fearless. The Basin Cove area was full of poisonous snakes and wildcats. Her reputation as a "snake killer" was legend among her grandchildren. She "killed more copperheads and rattlers than you could haul off in a wagon." Not "ary bit afraid," she killed them with anything at hand, be it a rock or a rail.

Caroline was also a great storyteller. This lost art has often been associated with the early settlers of the Highlands. Storytelling was important not only as entertainment but also as a means of passing on to the children the heritage and traditions. Emma Miles suggests: "It is scarcely too much to say that every man and woman in the mountains, is, in one way or another, superstitious." The "booger" may be dreams, or charms against diseases; it may be some absurd fear of owls, or ghosts, or burning certain kinds of wood, or carrying a hoe through the house. This may have come from the old Irish or the Cherokee. Their superstitions and tales of goblins and giants were often the theme of Caroline's stories. Her children and grandchildren sat spellbound as Caroline wove tales of adventure. One of her favorites was of a panther stalking a man, wife and baby as they were walking up a steep mountain path. The big cat came closer as night set in. They escaped with their lives by tearing off bits of their clothing and leaving them on the path, distracting the panther who couldn't resist stopping to scream and tear the clothing to shreds.

The Brinegar's, like their neighbors and other Highlanders at the turn of the century, had little desire to engage in the cash economy. They were largely self-sufficient, growing and making what they needed. They often confronted scarcity by

trading with their neighbors and kinfolk. To satisfy their need for cash items, they had a small "money crop."

One of the earliest money crops was the root of the ginseng plant. In going through the old tools of mountain homesteads one often finds long narrow ginseng hoes, used to dig this valuable herb. The roots often grow in the shape of a human body. The word "ginseng" is reportedly of Chinese derivation, and means "likeness of man." In addition to its medicinal qualities, the ginseng root is considered by many to be an aphrodisiac. The best "sang" is said to have grown under and around black walnut trees. Caroline and the children would hunt it in September when the leaves turn a pretty yellow color. They also collected bloodroot, alumroot, black snakeroot, black cohosh, witch hazel, shonny haw, and the bark of wild cherry. They sold the roots and herbs to drug merchants in nearby Jefferson and to Wilcox Drug Company in Boone.

Martin also helped with a cash crop of his own; he was a cobbler and made shoes for family and neighbors. Martin's grandson Kyle remembers "people coming to the Cabin and havin' shoes made." The Cleve Caudill family lived near the Brinegars and Sherman, Cleve's son, can remember Martin sitting near the window in the main portion of the cabin and cobbling. "He made shoes all the time and I wore some of 'um." His workshop was on the lower side of the Cabin opposite the chimney. "Many a time I went to that window and Uncle Mart was workin' on shoes by the light comin' in through that window." Leather, thread, and homemade wooden pegs were the primary materials used in the process. This "jack of all trades," as the self-sufficient Highlander had to be, spent countless hours measuring and

cutting the leather and sewing it into boot-like ankle shoes.

Almost everything on the Brinegar place was "hitched to somethin' else." This meant that there were many interrelationships between the items grown and utilized. Very little was wasted. Such was the case with Martin the cobbler. The beeswax from the honey he cultivated was an important by-product. Martin would take the comb out of the honey and boil it in water. It would then cool and the wax would come to the top of the pot. Martin would lift off the wax and coat the thread for his shoes with it. This prevented the thread from rotting and the shoes from coming apart. He would also give the leather a coat of wax to waterproof them. The beeswax also proved valuable for Martin's horse harness, and in his grafting of apple trees. Caroline used the wax to coat the bottom of her iron and to stop leaks in her pots, buckets, and pans. Just melt the wax down and it would harden like cement.

While many Highlanders initially tanned their animal hides for shoes, Martin is said to have purchased the leather from tanneries in Wilkesboro and Elkin. He fashioned wooden pegs from maple wood to fasten the soles. This involved cutting a limb, splitting it lengthwise into strips, and letting it dry. He then whittled the pegs from the strips into what he called "sprigs." Ralph Joines remembers the final product: "I wore the shoes he made. They were rough on the inside. The first thing folks would do is sand down those pegs 'cause they would poke into the bottoms of your feet. But back then folks didn't wear shoes but in the wintertime. Martin would trace the people's feet and deliver them shoes in the fall before the first frost."

"A pair of Uncle Martin's shoes usually lasted us two years because we went barefoot back then in the summertime," said Sherman Caudill. "He'd come over to our place and say 'hold that foot up' and he'd pick your foot up and rub the shoe and check it for wear. He was so proud of them shoes. Yes sir, he was proud of them shoes."

Kyle Brinegar related that it took Martin about two weeks to make one pair of shoes. "He was busy most of the time when he was able to work." He charged according to the size of the foot but usually one dollar would cover the bill.

Martin Brinegar was a devoutly religious man. He attended the Pleasant Grove Union Baptist Church where he held the honored position of Clerk. He regularly attended monthly services which lasted for two days. Services only met once a month in most rural communities because the preacher was on a circuit and ministered to the needs of three or four congregations in different communities. Another reason for the monthly meetings was the distance members of the congregation had to travel to get to church. Martin walked from the Cabin to church (approximately nine miles) or occasionally rode horseback. The services lasted from 11 A.M. until 2 P.M., according to Sherman Caudill, and Martin often spent the night with his two brothers who lived nearby. He returned home after the Sunday services.

Louise Tayson remembers Betty Crouse (closest neighbor of the Brinegars) talking about Martin's dedication to the church. She said "she could just about set her clock" by Martin's coming by on his way to church. As Clerk, Martin recorded and read the minutes from church meetings. (See Appendix O) He was also a

notary public and justice of the peace. It was in the latter capacity that he officiated for the wedding of Daniel Clary and S. Brinegar on March 29, 1897. Most of his activity as notary and justice of the peace revolved around church matters.

Like most Southern Highlanders, Martin could be termed a "fundamentalist" in his religious beliefs. His church forbade the playing of musical instruments and they were not allowed in the Brinegar Cabin. He also frowned on such frivolities as dancing and drinking. His was an intensely personal religious experience. He had implicit faith in the word of the Bible and interpreted it literally. While Caroline didn't make the long trips with Martin to church services, she was, according to Delia Brinegar, a very religious person. "Caroline couldn't read herself, but she had Martin read a chapter each night out of the Bible." She was not, however, a member of the church.

The Highlanders religious beliefs helped shape his often fatalistic view toward life. With the myriad of hardships facing the mountaineer, is there any wonder that he placed his faith in life being better in the hereafter? "If that's the way God wants it, I reckon that's the way it's supposed to be," is the often heard refrain of the faithful. As Emma Miles notes in her classic The Spirit of the Mountains: "A man born and bred in a vast wild land nearly always becomes a fatalist. He learns to see Nature not as a thing of fields and brooks, friendly to man and docile beneath his hand, but as a world of depths and heights and distances illimitable, of which he is but a tiny part. He feels himself carried in the sweep of forces too vast for comprehension, but in which the Right must prevail. This is the beginning of his faith as he heard it from his fathers, from

hence is his courage and his independence. Inevitably he comes to feel, with a sort of proud humility, that he has no part or lot in the control of the universe save as he allies himself, by prayer and obedience, with the God that rules."[48] What is to be will be. So consistently did the Highlander hold to this that they hardly permitted themselves the casual wish of things better. Theirs was a hard lot in life and to wish for better things for themselves was considered a blaspheme.

While it was not appropriate to ask God to improve your own lot in life, to help others was a different matter. This "helping one's neighbor" was also a philosophical and practical hallmark of the Highlander's life. It was demanded by the scriptures. So it was that Martin and Caroline extended every effort to help neighbors with house raisings, family illness, and other needs. They were there to comfort others in their time of need.

Their religious and political beliefs had important implications for Martin and Caroline after the Civil War. They were among many in the Pleasant Grove Union Baptist Church congregation who helped ex-slaves settle in the Basin Cabin area. "Wilkes County was well-known for its support of the Union cause during the Civil War."[49] In fact, Wilkes County was often referred to at that time as "the old United States", because of its pro-Union sentiments. After Martin's death Caroline befriended a black woman who lived with her for awhile. The black woman was known to have been absolutely fearless. To amuse Caroline, she would climb to the tops of tall trees and "whoopingly" ride them to the ground as neighbors chopped them down. A black family also lived near the

Brinegars. Kyle Caudill says that the family name was Brown."They helped us some with ditching. His name was Armster Brown and they lived in the ol' Henry Fugate place."

Pleasant Grove Union Baptist Church had services once a month on the third Saturday and Sunday. They had communion and foot washing the Sunday after the third Saturday in August.[50] The church was a member of the Mountain Union Association which expressed strong Union sentiments and sympathy toward ex-slaves. In 1868, they helped organize the New Covenant Association which was composed entirely of ex-slaves. The Union Baptists taught these ex-slaves their doctrine, ordained four of them into the ministry, and had communion and footwashing services with them. The first black church was the Pleasant Hill Union Baptist Church.[51]

The differences between the Union Baptists and other Baptists (Primitive, Regular, Old Regular, and United) was not theological but philosophical and political. "The Union Baptists were supporters of Abe Lincoln and were "Lincoln Republicans," said church elder Earl Sexton.[52] Most are still Republicans today. The only other real difference was that Union Baptists practiced open communion while most of the other associations practice closed communion. As Harrison Caudill, Jr. recalls: "Whites and Blacks, even Indians, all had communion together and washed each other's feet in that church down there in the Cove." This openness in worship was unique and is even more amazing when one remembers that this is the period when "Jim Crow" laws were being enforced in the South, and Indians were being subdued and put on reservations. It is unique in the history of American churches.

Martin Brinegar, as a prominent member of Pleasant Grove Union Baptist Church, played a major role in bringing religion and education to the people of the basin cove area. He took an important stand for freedom for all Americans. His church cared for the new born, the sick, those to be married, and the bereaved. It gave both young and old a place for social and spiritual fellowship. Above all the church was a community center, the heart beat of the community.

Martin's religious beliefs also shaped his and his family's attitude toward an important mountain practice-moonshining. Moonshining in the Highlands has been romanticized in so many books, songs, and motion pictures that many find it difficult to differentiate between fiction, and the true role the production of illegal alcohol played in the lives of the people in this region. Many of Martin and Caroline's neighbors made "shine." It was part of the heritage brought with them into the mountains. Their ancestors made liquor in Scotland where they hid their small stills to avoid British tax collectors. They considered the distillation of spirits to be a man's own business.

Although moonshining, the illegal making and/or selling of homemade whiskey, was a common practice and important source of income in the mountains, valleys, and foothills along the Blue Ridge Parkway, the Brinegars abstained. "One thing we didn't do was mess with liquor," said Martin's son John. "One feller up there raised a pretty good family, ten or twelve of 'em, by making corn liquor. We were the only folks around on speaking terms with the revenuer!"

Delia Brinegar says that liquor was only used for medicinal purposes, snakebites and colds. Grandson Kyle confirms this with an interesting recollection: mother never had a drop of store bought medicine until just before she died. Medical doctors were "scarce as hens teeth" and almost impossible to "git ahold of."

Among the ingredients used for medicine were Boneset tea for colds and pneumonia, Wild Cherry Bark for cough syrup, whiskey for measles, and Yellow Root or Goldenseal for eye infections and skin diseases. The most common treatment for colic was making a "poultice" of hot ashes from the fireplace. Horehound was used for emphysema. Black Cohast was believed to be beneficial for heart disorders and Witch Hazel was used as an astringent. Ladies Slipper was the choice for treating nervous disorders and Sumach was used as a remedy for sore throats. Blackberry Root was valued in treating diarrhea.

All of these roots and herbs were in great demand by drug dealers who would sell them to manufacturers of medicine throughout this country and abroad. During the 1920's, A.F. Phillips of Wilkes County was buying more than 130 different roots and herbs. Today, chemists derive much of the same ingredients from coal.[53]

Chapter V

Relationship to the Community

Today when one visits Brinegar Cabin, even the most casual observer is struck by two predominant themes: First is the anthropoids beauty of the Cabin setting and second, the

staggering isolation high in the Blue Ridge Mountains.

There is a softness which envelopes the wooded heights and hollows, a beauty of melting curves, of lights and shadows, of varied textures and colors. At the elevation of 3500 feet, high above the river valley below, each season has a special splendor. From the subtle variations of green leaves in spring; the hazy serenity of summer; and the crimson, gold and russets of autumn.

Yet, with the beauty came isolation. Martin was only 18 and Caroline 16 when they began their married life together in this remote and hostile environment. Miles to the nearest community and hospitals virtually unavailable, their's was a life void of electricity, telephones, highways, automobiles, and much of what we take for granted today. Environment and heredity conspired to make the young couple extremely individualistic and independent. Year by year they lived the solitary life of a Highland family.

Yet there was a spirit of fellowship and a determination to survive that brought Martin and Caroline closer to their neighbors. For in time of crisis or need, there was no one else to turn to but neighbors. The Brinegars still preferred to do for themselves. They had learned the necessity for self-reliance and practiced it in their daily lives. But when the burdens of life were too much to bare, they could always count on help and be counted on to give it.

Alex Stewart reflects on the neighborliness of Highlanders at that time: "Back then if you was airy bit sick, why they'd light a pine torch and come see about you. They'd bring in food and they'd stay right there and help you as long as they's

needed. They'd set up all night with you. Law I've done that a many a night with sick folks."[54]

"If you got to where you couldn't tend your farm the neighbors would get together and come in and take care of your crops, cut your wood and feed your stock till you got well. They'd divide whatever they had with you. Everybody, just about, was that way."[55]

John Brinegar said that "back then neighbors seemed to care more about each other than they do now." Delia Brinegar tells of Martin and Caroline taking in an elderly man who needed a place to stay. They received him warmly and made sure he had plenty to eat.

It is worth noting that at the turn of the century in the Highlands, many of your neighbors were also your kin folk. As was mentioned previously, families often settled in the same valley or cove and interfamily marriages were not uncommon. Neighborliness, however, was not restricted to family.

Roads in the Basin Cove area were few and in generally poor condition. Sometimes they would accommodate a wagon but more often they were only fit for horseback or walking. This contributed to the further isolation of the Brinegars. Other than his regular, monthly church attendance, Martin seldom travelled. He made regular trips to Whitehead, five miles northwest on the plateau. A small community southwest of Sparta, Whitehead was named for early settler Daniel Whitehead who owned a water-powered grist mill and carding mill. Martin took grain to the mill for grinding and stopped at Joe Copeland's store for such items as salt, coffee, lead, during the year. These trips, along with church services, represented

virtually all of the family's contact with the outside world.

Sometimes Martin went down the mountain via Air Bellows Gap Road which crosses the Parkway at Milepost 236.9. The road, like countless others of its kind, was built and maintained by the local residents. Air Bellows School, where grandson Kyle Brinegar attended, was a mile and a half down the road. "As rough as it used to be, about the only way you could get up the road was on horseback or foot," said Kyle.

Less frequently, Martin traveled to Absher, which was six miles below the Cabin. On such trips he frequently visited Pleasant Hill Store, west of Absher, and hob-nobbed with the Caudills and Pruitts.

Martin's longest trips were to the county seat of Wilkes City (current day Wilkesboro). These annual excursions were to pay taxes and to purchase leather at the large tannery there, which he used in cobbling.

As stated earlier, Martin and Caroline could be found almost every day on their homeplace. This was a function of inclination, role expectation, and the daily demands of life in the Highlands. Both Martin and Caroline were stay-at-homes. Home was the center of their universe and they felt most comfortable there. The social mores or customs of the day also dictated that a woman's place was in the home. Therefore, Caroline seldom ventured beyond the homes of their immediate neighbors. This included the families of Square Pruitt (son-in-law), the Caudills, Bert Holloway, Jim Scott, and Elbert Crouse.

Two significant natural disasters reveal the way the Highland families supported one another in difficult times. The

first, and by far the most deadly, was the infamous flood of 1916. It rained in torrents for three days until entire slopes of the Basin Cove area were swept away. The great deluge of water gathered destructive momentum and roared down through the valleys and coves into the piedmont. The Yadkin River below was nine feet above high water mark. Cattle, sheep, hogs, and other livestock were drowned in the massive landslides. Over 50 dwellings, storehouses, schools, barns, mills and factories were washed away or destroyed. Ten people drowned in Wilkes County alone. Hundreds of thousands of dollars worth of property was destroyed.

Brinegar Cabin was above the danger area and Martin and Caroline opened their tiny cabin to their neighbors. Kyle Caudill said that "when the folks came up outa' there they watched houses float down the river with chickens perched atop the roofs and candles still burning in the houses."

The Martin Caudill family, who lived below the Brinegars, took refuge in the Cabin. John Brinegar remembers that fearful night. "All twelve of the Caudills walked up the ridge out of the gorge. They stayed with us until the water went down." The family of Famon Caudill, who lived in a cabin close to Basin Creek, was not so fortunate. Famon, head of the household, was away working in Virginia when the clouds erupted. His younger brother Cornelious, wife Alice and mother-in-law Wadie Adams were washed away in the cabin and drowned. The rest of the Caudill family, safe at Brinegar Cabin, did not discover the tragedy until the storm subsided. It was two weeks later that Famon, on his way home, stopped at the Hobrook Store in nearby Traphill, and discovered for the first time that his wife,

brother, and mother-in-law were dead and already buried. Later, while searching the cabin site, Famon found and saved an old brown milk pitcher, the only thing left of a young man's dream.[56]

Another disaster on the mountain endangered the Brinegar Cabin more directly. This was the forest fire of 1934. The fire raged across the mountainsides, spurred on by strong winds and dry leaves. Verl Brinegar recalled in later years the horror he and Caroline felt as they helplessly watched the fire move toward the Cabin. With the courageous help of neighbors, he and Caroline removed the furnishings from the house and then began the battle to save the Cabin. The fearless Caroline climbed on the roof of the Cabin while Verle and neighbors formed a water brigade from the trusty spring. They carried buckets of water to Caroline and she poured water on the shingles to prevent their igniting.

Kyle Brinegar, while not present, remembers the retelling of the event. "That was an awful fire. They had a water brigade up there. Grandma's Cabin had boards on the roof and that fire was comin' up out of the gorge. She said it roared like thunder. They kept it (the cabin) wet down. It burned all of the woods around the cabin. People say they haven't seen anything like it before nor since."

Chapter VI

Management by the National Park Service

According to documents contained in the archives of the Blue Ridge Parkway Headquarters in Asheville, North Carolina, the National Park Service acquired two different tracts of land which are identified with Brinegar Cabin. The first, identified as Tract 24, was acquired on November 12, 1935. The grantor was John W. Brinegar who was paid $1,000 ($11.66 per acre) for the 85.7 acres conveyed (See Attachment O).

The second parcel of land conveyed was Tract 21, which contained 28.1 acres. The grantor was John W. Brinegar and Heirs and the conveyance occurred on April 23, 1937. The cost of this land purchase was $320 (See Attachment P).

By 1940, Blue Ridge Parkway officials began to plan for use of the Brinegar Cabin as an historic visitor site. A 1941 Blue Ridge Parkway Landscape Plan called for the construction of a visitor parking lot and a walkway to the Cabin. These were completed shortly thereafter and the Brinegar Cabin became a regular visitation attraction.

It was sixteen years later, in 1957, that the first documented visitor service concession began at Brinegar Cabin. A one-year special use permit was issued to the Chatham Manufacturing Company of Elkin, North Carolina. The purpose of the permit was to provide for weaving demonstrations which replicate that done by Caroline Brinegar and other Southern Highland women around the turn of the century. Under the agreement, Chatham was allowed to sell textile crafts which were

approved in advance by Blue Ridge Parkway officials. The sales were intended to defray the cost of operating weaving demonstrations.

In December, 1957, a five-year concessions permit was issued by the Blue Ridge Parkway to Chatham Manufacturing Company. The permit was issued with the understanding that Chatham could cancel the agreement at the end of any year if the operation became economically disadvantageous. This arrangement appeared to be mutually beneficial through the first five-year agreement.

Chatham placed a 150 year old four poster, two harness hand loom in the Cabin which replicated the loom used by Caroline Brinegar.[57] In a 1962 article from the Winston-Salem Journal, three "hostesses" were identified as working at the Cabin. They were Mrs. Charles Harris, Mrs. Fred Edison, and Mrs. T.P. Mayberry. The hostesses "make their demonstrations count, for all the time they are showing visitors how the loom operates they are turning out lovely handwoven rugs which are so much in demand. In fact, the colorful fringed rugs are such a popular gift item that orders far exceed the output of the loom."[58]

"The 1962 season is the best yet," said Miss Erline Mayberry, manager of the Chatham Country Store in Elkin, who was in charge of the cabin. "We had more visitors this year than ever before, virtually coming from every state in the Union."[59]

In 1962 the Cabin featured North Carolina crafts. The most popular items were brother-sister dolls created by Miss Iva Tucker of the Pleasant Hill community of Elkin. "We average

selling 50 of these dolls each week." The Cabin was open from 9 A.M. till 5 P.M. daily from May through October.[60] Other popular crafts sold at the Cabin were pottery, honeysuckle and split baskets, hand-hewn wooden bowls, and hand-woven articles from weavers at Valhalla and Penland.

In 1970 the Chatham Manufacturing Company terminated its agreement to manage the concession and interpretive services at the Brinegar Cabin. According to Blue Ridge Parkway records, the cancellation was due to two factors. First, inability to "break even" financially without the flexibility to sell some domestic and imported souvenirs; and second, new requirements and regulations established by the National Park Service.

In 1971, Hazel Mathis and Grace Laffoon from Elkin operated the Brinegar Cabin concession under the terms agreed upon with the Chatham Manufacturing Company. Like their predecessors, they demonstrated weaving on the same type of loom used by Caroline Brinegar. Miss Mathis said they "took over the management because we were afraid to see it go under. We love it so much."[61] Mathis and Laffoon continued to operate the concession until their last permit expired on December 31, 1986. They chose not to renew the permit because they felt it was not feasible to make a profit without selling goods which were outside the scope of authorization of the National Park Service. This authorization called for the sale of "hand manufactured, homespun textiles, or related articles of the type approved by the Southern Highlands Handicraft Guild.

National Park Service records report that during the late 1970's and until 1983, Blue Ridge Parkway employees and volunteers provided weekend interpretation at the site. A

garden was planted and cultivated resembling the Martin Brinegar garden. Often wearing period dress, a volunteer or an employee interpreted mountain agriculture, the mountain homestead and the mountain "way of life" while completing tasks in and about the garden. Maintenance personnel provided the major upkeep services for the garden. Following the summer of 1983 garden cultivation and volunteer/employee interpretive services were discontinued. Park staff believed the "garden program" was not effective and by then was suffering from a shortage of volunteers and NPS staff. Since 1983, interpretation has been unscheduled and non-routine.

Interpretive efforts at the Cabin have been difficult to sustain. This difficulty seems to have centered around the need for concessionaires to be profitable and yet maintain the historical and geographical integrity of the items for sale. The early agreement with Chatham Manufacturing Company was a commendable management effort on the part of NPS. Recent interpretive efforts utilizing volunteers and seasonal employees are helpful but cannot begin to adequately provide for the high volume of visitation traffic at the site.

When viewed from an historical perspective, NPS management of the structures at the Brinegar Cabin site has been positive. Efforts have generally been made to ensure the historic integrity of the site. An unfortunate exception was the demolition of the barn to make way for the roadway. Each of the three other original structures (Cabin, Granary, and Spring House) have been well preserved with a minimum of replacement fabric.

Unfortunately, the biotic cultural resources at the Brinegar Cabin site have not been well preserved. Many of the important landscape features associated with an historical accurate depiction of the lives of Martin and Caroline Brinegar are missing.

The garden, which was located between the Cabin and the roadway, no longer exists. The Brinegars were subsistence farmers and their daily existence was directly related to this agricultural effort. One cannot depict with integrity what life was like in the Southern Highlands without representing some form of subsistence gardening.

The orchard, which was also an important part of the historic landscape, is no longer present. Consisting of approximately 25-30 trees, the orchard represented a valuable source of food and contained what we refer to today as "antique" varieties. It also influenced the visual appearance of the area.

The interconnected systems of land, air and water, native vegetation and wildlife were all important to the integrity of the Brinegar Cabin site. Livestock were absolutely critical to survival. The goats, horses, chickens, hogs and cows which the Brinegars raised are no longer present. Their rooting, scratching, and grazing are important in accurately depicting this natural environment.

Among the major alterations to the Brinegar Cabin Site since 1935 is the construction of a parking lot above the site of the flax field. Additionally, NPS constructed an outhouse which is inconspicuously situated near the Cabin. This was for use by

interpretive personnel on site. Pathways between the buildings were constructed and either paved or set with flagstones. The materials used in this construction have led to a serious disintegration of the historic setting. The "feeling" of the site has been altered, as has the natural rhythm associated with the normal cyclical patterns of times past.

The site currently has virtually none of the furnishings or farm tools which lend historic integrity. With the exception of a shuttle loom like the one Caroline Brinegar used and two strait-back chairs, the Cabin is unfurnished. There is no display of tools or other items of material culture which are associated with the Southern Highland farm.

The efforts of the National Park Service to preserve the historical integrity of Brinegar Cabin is reflected in the nomination and acceptance of the Cabin to the National Register of Historic Places in January, 1972. This was obviously an important step in preserving the historic integrity of the site.

In 1975, NPS performed a major restoration of the Cabin. The objective was to assure the long-term preservation of the structure. The major problems identified by NPS were:

1) Decayed weatherboarding on both the Cabin and the Granary
2) Fountain damage caused by inadequate drainage.
3) Damage to chimneys and roofs caused by weathering and decay.

The maintenance was performed in accordance with Department of Interior Executive Order 11593. These standards define "preservation" as:

"...the application of measures designed to sustain the form and extent of an...historic structure essentially in its existing role. Preservation aims at halting further

deterioration and providing structural safety, but does not contemplate significant rebuilding. Preservation includes techniques of arresting or slowing the deterioration of a property; improvement of structural conditions to make a structure safe, habitable, or otherwise useful; and normal maintenance and minor repairs that do not change or adversely affect the fabric or historic appearance."

Five restorative steps were to be taken as follows:

1. Drainage

A ditch will be dug along the up-hill sides of the cabin and shed and perforated drain pipes will be laid at the level of the base of the foundation stones. The ditch will be filled to within one foot of the surface with gravel and the remaining one foot will be filled with dirt with grass cover. Some sloping up-hill from the cabin and shed will-be undertaken to divert surface water away from the foundations.

2. Foundation

Due to water damage, the foundation of the cabin and shed are in need of some restorative work. Where needed, the foundation will be realigned and the stones relaid dry.

3. Weatherboarding

The weatherboarding of the cabin and shed will be inspected and, where necessary, will be replaced in kind with one-inch by six-inch rough-sawed pine material. Every effort will be made to retain and/or repair original fabric.

4. Chimneys

The joints of the chimneys of the cabin have weathered severely and are in need of repointing. The repointing will be

done by using lime cement and deep raking the joints. After the cement has dried, the remainder of the pointing will be with clay to retain the original appearance of the chimneys.

5. Roof

The hand-split oak shakes are in need of some replacement on both buildings. The replacement of shingles will be hand-split oak. While this work is being done, the old rafters and center pole will be inspected and repaired where necessary. If any replacement is necessary, in kind materials will be used.

The overall effect of these restorative efforts have been to preserve the historic fabric of the Cabin and Granary and thereby retain historic integrity. Unfortunately, the repair work on the chimneys was not executed effectively and the cement mortar, rather than clay mortar, is most apparent. This is one of the few negative effects of an otherwise historically effective restoration.

In 1986, the Blue Ridge Parkway completed a Wayside Exhibit Plan for Brinegar Cabin (See Attachment Q). Among the interpretive highlights of this plan were an Appalachian Garden to illustrate to visitors the variety of plants grown in a typical Appalachian garden. Those suggested in the plan included flax, pole beans, pumpkin, tomatoes, buckwheat, dipper gourd, corn, mint, and squash.

A Brinegar Cabin Day was sponsored by the Blue Ridge Parkway on August 2, 1987. The event was intended to celebrate the pioneer tradition and recognize the Brinegar family and descendants of Martin and Caroline. Activities included a

performance of traditional mountain music, butter and soapmaking, weaving demonstrations, wood carving, log hewing and making roofing shakes.

In January, 1987, Parkway Headquarters staff and field personnel met and discussed the future of Brinegar Cabin operations. The following options were discussed:

1) Continue operations under concessions contract (demonstrations with sales)

2) Seek non-profit organization to operation (demonstrations with/sales to support operations costs)

3) Seek a "Friends" organization. (Interpretation, demonstrations and sales to support operations costs)

4) Close Brinegar Cabin. Provide no personal services interpretation.

5) Provide NPS/Parkway interpretation on site in accordance with the attached interpretive proposal.

The group concluded that if either option #1 or #2 were adopted, the emphasis on sales over interpretation would eventually prevail out of financial necessity for the operator.

Interest in a friends organization never developed. The report notes that "efforts can and will continue in this area."

Closing Brinegar Cabin was determined inappropriate given the site's cultural and interpretive significance.

Providing NPS Interpretation on site without sales was deemed the most appropriate course of action. Parkway staff whose lives were shaped by the rugged and isolated mountain environment. Martin and Carolyn Brinegar's homestead site is an agreed to provide an action plan for developing Brinegar Cabin as a major interpretive site on the Blue Ridge Parkway.

Short term goals include placing wayside exhibits on site and providing personal services on a limited basis. Long term goals call for developing the interior of the cabin with furnishings and/or exhibits and providing personal services on a daily basis.

In a memorandum from Blue Ridge Parkway Assistant Superintendent to the Superintendent dated February 6, 1987, the following observations were made regarding the interpretive significance of Brinegar Cabin:

"The Blue Ridge Parkway's overall theme is: Man and his changing environment: the Southern Appalachians. Interpretation along the Parkway is treated under sub-themes, appropriate to the areas. The Statement for Interpretation for Doughton Park calls for emphasis on geology and climate, history and flora-fauna sub-themes. The Statement for Interpretation describes this area as a "high, wide and handsome country, where visitors look into yesterday. Early man with tools of stone and bone passed by. Then with plow and axe others stayed, and with luck and skill prospered and learned to live in harmony with, and not against, the changing environment...At no other point along the Parkway can the effects of the environment, or man's effect on his surroundings, be better seen and explained."

The Assistant Superintendent's memo continues to say:

"Brinegar Cabin represents the story of mountain-top people whose lives were shaped by the rugged and isolated mountain environment. Martin and Caroline Brinegar's homestead site is an excellent historic setting for on-site interpretation - a unique opportunity to develop the general site theme of mountain

life with emphasis on the Depression era - the period of the last occupation."

The memo continued to recommend five sub-themes for on-site interpretation:

1) Mountain agriculture
2) Mountain homesteading (1880-1935)
3) Martin Brinegar family
4) Mountain economy/development of "cottage industries"
5) Mountain dwellings/structures architecture

Given the site's cultural and interpretive significance the Assistant Superintendent and Parkway staff recommended the following:

Fiscal Year 1987:

1) Produce and install two wayside exhibits.
   a) Brinegar Cabin exhibit tells story of the Brinegars and development of cottage industries.
   b) Appalachian Garden exhibit describes plants grown in a typical Appalachian garden.
2) Provide on-site interpretation on Saturdays and Sundays during at minimum, peak visitation hours, e.g. 10 AM - 4 PM.
3) Begin to develop temporary exhibit for interior of structure.
4) Initiate Historic Structures Report and Historic Resources Report

5) Initiate action for site Interpretive Prospectus (IP)

6) Prepare Site Bulletin initially for free distribution and eventually develop as a self-supporting sales item.

7) Design and prepare additional wayside exhibit panels for placement on the Cabin grounds, e.g. describing springhouse, homestead architecture, etc.

Fiscal Year 1988

1) Fund and complete HSR and HRS.

2) Initiate action for Historic Furnishings Study

3) Prepare site IP

4) Provide minimum personal services - interpretation on weekends.

Fiscal Year 1989

1) Complete Historic Furnishings Study and IP

2) Begin acquisition of furnishings for Cabin.

3) Prepare interpretive exhibit plan or furnishings plan as called for in IP

4) Continue minimum interpretive services.

Fiscal Year 1990

1) Construct and install interior exhibits as called for in IP.

2) Furnish Cabin as called for in Furnishings plan

3) NPS and volunteer personnel provide on-site interpretation on a daily basis, May - November.

Chapter VII

Recommendations For Further Research

This research, and that conducted previously by National Park Service personnel, suggest that the Brinegar Cabin site (Cabin, Granary, Spring House and grounds) represent a unique opportunity to depict with considerable accuracy the lifestyle of a Southern Highland family at the turn of the century. I recommend focusing on this historic period because the nuclear family was present.

The lives of Martin and Caroline Brinegar and children are representative of countless other Highland families who endured the hardship of mountain life. They shared good times and bad in relative isolation from much of the "progress" in the larger society. Their daily lives, their values and mores, provide an important basis for reflection and comparison with those of contemporary American society.

This research also confirms the necessity to avoid oversimplification and stereotyping, which has so often jeopardized the historic accuracy of portrayals of Southern Highland life. Martin and Caroline Brinegar were clearly atypical from many of their neighbors in contiguous counties when considering political and religious beliefs. Their beliefs merit additional evaluation and study.

Overall, the best avenues for further research are those which would support a more historically accurate depiction of life at Brinegar Cabin. The first area to be studied involves material culture. Further research on the Brinegar Cabin furnishings, and those of the Granary, Barn, and Spring House could lend authenticity to future interpretive efforts. Restoration of these abiotic resources should be a high priority for NPS. This research has identified over 30 items which have been confirmed as part of daily life at the Cabin. Additional interviews with Kyle Brinegar and examination of possible items which are preserved at the museum of Appalachia in Norris, Tennessee could be constructive in developing a representative inventory.

Five additional areas recommended for further research focus on the biotic cultural resources of the Brinegar Cabin site. Each of these areas would provide needed information for restoration and preservation. The first of these is the orchard. We know that Martin Brinegar, like his neighbor and friend Elber Crouse, maintained an apple orchard. We know that it contained from 25 to 30 trees. Some varieties have also been identified as present on the site by this research. Future research should focus on confirming the varieties of apples through interviews and comparisons with orchards in the immediate area. The Elbert Crouse orchard, located nearby, provides a good first step for an inventory of varieties.

The second biotic cultural resource recommended for further research is the garden. Since the garden was such an important part of daily life at the site, specific efforts should be made

to restore it in part or in its entirety. First person accounts of the crops grown provide information on the varieties present but the relative size of those varieties percentagewise in the overall garden would be helpful. When first person accounts are not available, generalizations based on other area farms would suffice.

Additional knowledge of the Cabin site vegetation would be helpful in restoring the feeling of the farm. Flowers and blooming shrubs evoke smells and colors and are an important part of the biological rhythms of the environment. Currently, the grounds are meticulously maintained but they do not depict the farm scene in a historically accurate fashion.

We know that the Brinegars had goats, cows, hogs, chickens, and horses. The restoration of livestock to the site would greatly enhance the feeling of a "live" farm. An inventory of all the animals on the farm should be conducted. Where specific information is unknown, generalizations reflecting what was typical of area farms would suffice.

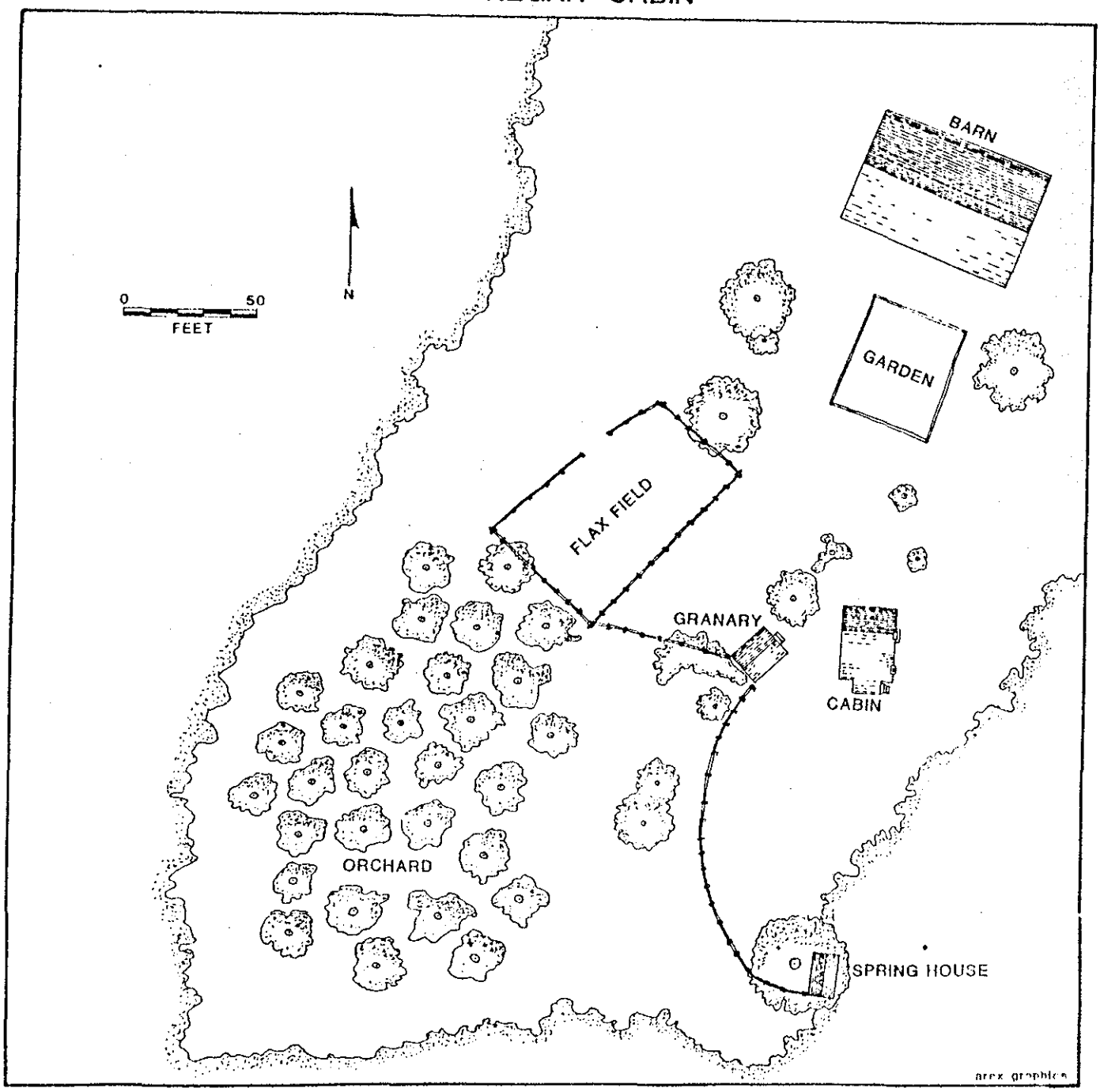
Finally, in the area of biotic cultural resources, retracing with accuracy the overall appearance of the grounds is important. Where were the pathways and what was their composition? Were chestnut logs used for steps where they were needed? If the paths were dirt, what is the most historically accurate alternative required to handle the large volume of traffic at the site? In other words, isn't there an alternative to asphalt which further research and evaluation could provide?

Finally, two additional areas for research which could ultimately assist restoration and historic integrity are

bootmaking and weaving. A study should investigate the tools of the cobbler beyond those which have been identified in this inquiry. It may be impossible for someone like Kyle Brinegar to name the tools which Martin used in his work, but if he were shown pictures of those tools he could be much more helpful in developing an accurate inventory. The operative question may be "what were the tools most often used and where do we locate pictures or line drawings of those tools"?

With regard to Caroline's weaving, can any sources in the community be identified who remember specifically what type of spinning wheel Caroline used? Can Chatham Manufacturing assist in the restoration and threading of the loom which is in the Cabin? Authentic displays of weaving, spinning, and bootmaking would significantly enrich the visitor experience.

THE BRINEGAR CABIN



Notes

1. Theodore Roosevelt, The Winning of the West, New York: C. T. Putnam and Sons, 1900.

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LIST OF APPENDICES

A, B, C.....Original will of Adam Brinegar

D.....Marriage Certificate of Jacob Brinegar

E, F.....Marriage Certificate of William Brinegar

G, H, I, J, K.....Certificate of Death for James Martin Brinegar and veteran records for John W. Brinegar

L, M.....Confederate service records for John W. Brinegar

N.....Survey map of Tract 24

O, P.....Order to sell Lands to the United States

Q.....Wayside Exhibit Plan of Blue Ridge Parkway

Xerox of original will of Adam Brininger
Rowan Co. NC wills, NC Archives, Raleigh

Adam Brinigar
Will

Jany Court 1767

Transcribed into Book A. page 8.

The Last Will & Testd
of
Adam Brinigar
Dec'd

1766

274

Testament of
Adam Brinnings.

I Leave this will in the
hands of John Kerr to be given
to Henry Wagoner as witness
hand this 10th of June 1766

John Fred Doubler
V. D. Ne

N C Archives, Raleigh

In Nomen Domini Nostri Jesu Christi

Know all men by these presents, That I Adam Bri-
ninger of Yadkin Fork in Rowan County, Are at
present verie weak and sickly not Knowing what God be pleased
to undertaken with me, for better giving over myn Soul into
the hand of almighty God, and after myn Death, myn bodie in a proper
manner to be buried into the Grave; And as it therefore God has plea-
sed, to Bless me with his blessings and Worlds possessions; I make
also trough this myn last will, or Testament; And Give to myn Dear
wife and children, the same in following manners, whereby they lay
and may lawfully by maintained; It First Shall haven myn Dear
Son John Brinniger, Myn Clear Plantage with all Buildings
orchards, and Trees viz. from the Sens Corner of the Old House and Field
west South towards to Carters Creek to the Third Branch which
runs into the Creek from the other Side eastwards that is to say
the Half part of the Tract Three hundred acres. And Secondly
myn Son Adam Shall haven the other half Tract of 300. acres of
land lying on Eastside towards Ketts Howers land; And myn
Dear wife Eliesabeth Shall haven, So long as She is be without
married, During her life Time, the Tir part from all what Grow
of grain upon the plantation after that myn Son John comes to adge
and takes possession of the plantation. She has likewise to expecten
her Good Dwelling House, all this Shall be given [illegible] her faithfully from
myn said Son John, And all other things which are at present
belonging to me, Shall be Sold, by Open Vendue On the highest bidd
Waggon Horses and Chattels Sheeps and Hoggs and Breedmares and
all House Furniture and whatsoever may me Called, and belonging
thereto, And myn Wife Eliesabeth Shall haven according to law
The Third part of all the mormey, And the Other part Shall be
Divided among myn Dear Children to Equal Portion,
except myn Oldest Son Jacob Shall haven Funf Pound
Proclamat. money more, as the others Children, myn
Dear Doughters Catrina and Barbara Brinigers, The
Portion belonging to the Children Shall be putteth by Security into
Good Peoples hands for recovering Interest until the coming to their
adge. And therefore for more fast holding this myn Testament, I
Institute and nominate for Administrators. Of myn estate the
revd John Fred: Doubbert and myn Dear Wife Eliesabeth Brinnigers
Truthfork of Atgin the 4 Day of Juny Anno Domine 1766 given
in presence under written Witnesses. under myn hand and Seal.

his
Philip Howard [illegible] Adam [illegible]
Benjamin Howard Brenniger
mark

73

NC archives, Raleigh

OV 5

therse are to Sertify that I Marget Pock
Doe Give my free Consent to this
marrage of my Daughter Mary to
Jacob Brvinger Given from under
my hand Margert Pock

this 5 Day of Dasember 1768

of Wm Charles Biles

Seald & Delivered
in the presence of
John Pochock

Mark
Jacob Bringer his Seal

Mathias Pock Seal

William Brown Seal

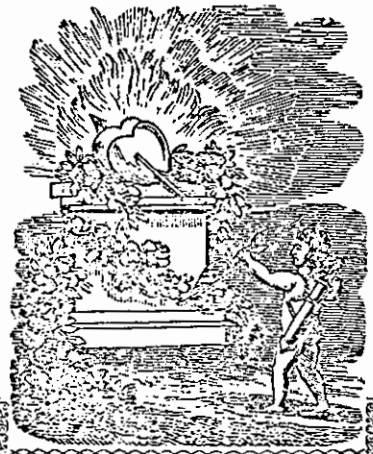
Jacob Bringer to Mary Pock
Dat 5th 1768

OV 6

the within names were joined
together by me Joshua Long

minister of gospel.

William Brinegar
Mary C. Halloway
1854



State of North Carolina, Ashe **County.**

To any regular Minister of the Gospel, having the cure of souls, of whatever Denomination;
Or to any Justice of the Peace of said County: of Ashe

YOU, OR ANY OF YOU, ARE HEREBY LICENSED AND AUTHORIZED TO CELEBRATE AND SOLEMNIZE THE RITES OF MATRIMONY, BETWEEN

William S Bryan AND Mary C Holloway

And Join them together as Man and Wife.

WITNESS, Robert Gambill CLERK OF OUR SAID COURT,
AT OFFICE, THE 6 DAY OF November 1854 AND IN THE
Ashe YEAR OF OUR INDEPENDENCE.

Robt Gambill — Clerk.
by Jno Lewis D.C.

Watchman Press.

106

522

NORTH CAROLINA STATE BOARD OF HEALTH
BUREAU OF VITAL STATISTICS

STANDARD CERTIFICATE OF DEATH

1 PLACE OF DEATH Registration District No. 5-5039

County Alleghany State N.C. Register No. 5

Township Whitehead or Village ____ or

City ____ No. ____ St. ____ Ward

(If death occurred in a hospital or institution, give its name instead of street and number)

2 FULL NAME James Martin Brinegar

(a) Residence, No. ____ St. ____ Ward ____
(Usual place of abode) (If nonresident give city or town and State)

Length of residence in city or town where death occurred 69 yrs. 4 mos. 9 ds. How long in U. S. if of foreign birth? yrs. mos. ds

PERSONAL AND STATISTICAL PARTICULARS

3 Sex: Male

4 Color or Race: White

5 Single, Married, Widowed, or Divorced (write the word): Married

5a If married, widowed, or divorced Husband of (or) Wife of: Caroline Jones

6 Date of Birth (month, day, and year): Dec 1, 1856

7 Age: 69 years | Months: 4 | Days: 9 | If LESS than 1 day, ____ hrs. or ____ min.

8 Occupation of deceased

(a) Trade, Profession, or particular kind of work: Farmer

(b) General nature of industry, business, or establishment in which employed (or employer): ____

(c) Name of employer: ____

9 Birthplace (city or town) (State or country): Alleghany Co.

Parents

10 Name of Father: William Brinegar

11 Birthplace of Father (city or town) (State or country): Alleghany Co.

12 Maiden Name of Mother: Polly Holloway

13 Birthplace of Mother (city or town) (State or country): Alleghany Co.

14 Informant (Address): Sawyer Truitt, Whitehead, N.C.

15 Filed Nov 2 1925 Wm Watson
REGISTRAR

MEDICAL CERTIFICATE OF DEATH

16 Date of Death (month, day, and year): April 20 1925

17 I HEREBY CERTIFY, That I attended deceased from April 12, 1925, to April 20, 1925 that I last saw him alive on April 20, 1925 and that death occurred, on the date stated above, at ____ m.

The CAUSE OF DEATH* was as follows:

pneumonia

____ (duration) ____ yrs. ____ mos. ____ ds.

Contributory (SECONDARY) ____

____ (duration) ____ yrs. ____ mos. ____ ds.

18 Where was disease contracted if not at place of death? ____

Did an operation precede death? ____ Date of ____

Was there an autopsy? ____

What test confirmed diagnosis? ____

(Signed) J. S. Houghton M. D.

, 19 (Address) Sparta, N.C.

*State the Disease Causing Death, or in deaths from Violent Causes, state (1) Means and Nature of Injury, and (2) whether Accidental, Suicidal, or Homicidal. (See reverse side for additional space.)

19 Place of Burial, Cremation, or removal: Candill Cemetary

Date of Burial: April 22 1925

20 Undertaker: Jones & Richardson

Address: Whitehead N.C.

Every [illegible] of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important.

110A

~~322~~

NORTH CAROLINA STATE BOARD OF HEALTH
BUREAU OF VITAL STATISTICS

STANDARD CERTIFICATE OF DEATH

1 PLACE OF DEATH Registration District No. 97-8123

County Wilkes State Register No. 8

Township Walnut Grove or Village or

City Ronda No. , St., Ward

(If death occurred in a hospital or institution, give its name instead of street and number)

2 FULL NAME Martin Bumgarner

(a) Residence. No. St., Ward.
(Usual place of abode) (If nonresident give city or town and State)

Length of residence in city or town where death occurred yrs. mos. ds. How long in U. S. If of foreign birth? yrs. mos. ds.

PERSONAL AND STATISTICAL PARTICULARS

3 Sex: Male

4 Color or Race: White

5 Single, Married, Widowed, or Divorced (write the word): Married

5a If married, widowed, or divorced, Husband of ~~(or) Wife of~~ Caroline Bumgarner

6 Date of Birth (month, day, and year): 1855

7 Age: 69 years, 4 months, 14 days. If LESS than 1 day, hrs. or min.

8 Occupation of deceased
(a) Trade, Profession, or particular kind of work: Farmer
(b) General nature of industry, business, or establishment in which employed (or employer):
(c) Name of employer:

9 Birthplace (city or town): N.C.
(State or country)

Parents
10 Name of Father: Wm Bumgarner
11 Birthplace of Father (city or town): N.C.
(State or country)
12 Maiden Name of Mother: Polly Holbrook
13 Birthplace of Mother (city or town): N.C.
(State or country)

14 Informant
(Address)

15 Filed 19 W. B. Gambill
REGISTRAR

MEDICAL CERTIFICATE OF DEATH

16 Date of Death (month, day, and year): April 25 1920

17 I HEREBY CERTIFY, That I attended deceased from , 19, to , 19
that I last saw h alive on , 19
and that death occurred, on the date stated above, at m.
The CAUSE OF DEATH* was as follows:

Pneumonia

(duration) yrs. mos. ds.

Contributory (SECONDARY)

(duration) yrs. mos. ds.

18 Where was disease contracted if not at place of death?
Did an operation precede death? Date of
Was there an autopsy?
What test confirmed diagnosis?
(Signed) , M. D.
, 19 (Address)

*State the Disease Causing Death, or in deaths from Violent Causes, state (1) Means and Nature of Injury, and (2) whether Accidental, Suicidal, or Homicidal. (See reverse side for additional space.)

19 Place of Burial, Cremation, or removal: Candill S. Yard — Date of Burial: 19

20 Undertaker — Address

WILKES COUNTY, NORTH CAROLINA

THIS IS TO CERTIFY THAT THIS IS A TRUE AND EXACT COPY OF THE ORIGINAL DEATH CERTIFICATE AS FILED AND RECORDED IN THE OFFICE OF THE REGISTER OF DEEDS. WITNESS MY HAND AND OFFICIAL SEAL, THIS THE 14 DAY OF May 1978.

SEAL

RAY WELBORN, REGISTER OF DEEDS

John W of Rehavaus Co Mbr Part 1 of 2 FOLD SEP 8 1971

GENERAL SERVICES ADMINISTRATION
NATIONAL ARCHIVES AND RECORDS SERVICE

ORDER FOR COPIES—VETERANS RECORDS

(See reverse for explanation)

DATE RECEIVED

Brenegar
Brinager

IDENTIFICATION OF VETERAN

1. NAME OF VETERAN (Last name, first, middle) Brinegar John W	2. DATE OF BIRTH Jan 12 1826	3. PLACE OF BIRTH Tenn?
4. WAR IN WHICH OR DATES BETWEEN WHICH HE SERVED Civil	5. STATE FROM WHICH HE SERVED N. C.	6. UNIT IN WHICH HE SERVED (Name of regiment or number, company, etc., or name of ship) Co D 33rd Inf.

7. BRANCH IN WHICH HE SERVED
- [x] INFANTRY
- [ ] CAVALRY
- [ ] ARTILLERY
- [ ] NAVY
- [ ] OTHER (Specify)

8. KIND OF SERVICE
- [ ] VOLUNTEERS
- [ ] REGULARS

9. IF SERVICE WAS CIVIL WAR
- [ ] UNION
- [x] CONFEDERATE

10. PLACE(S) WHERE VETERAN LIVED AFTER SERVICE —	11. PENSION OR BOUNTY LAND FILE NUMBER	12. NAME OF WIDOW OR OTHER CLAIMANT
13. IF VETERAN LIVED IN A HOME FOR SOLDIERS, ENTER LOCATION (City and State)	14. DATE OF DEATH Mar 13, 1862	15. PLACE OF DEATH C.W.

16. CHECK RECORD DESIRED
- [ ] PENSION
- [ ] BOUNTY LAND (Service before 1856 only)
- [x] MILITARY

17. INDICATE HERE THE NUMBER OF ADDITIONAL COPIES OF THIS FORM (GSA FORM 6751) DESIRED

INSTRUCTIONS

Submit a separate form for each veteran. Do not send payment with your order. You will be billed $1 for each record sent. Mail your order to:

Bill $1.00 John W Brinegar
D, 33 NC Inf

Military Service Records (NNCS)
National Archives (GSA)
Washington, DC 20408

CR- John W. Brinager
34 NC Inf

DO NOT WRITE IN THIS AREA

REPLY

RECORD(S) ENCLOSED	[ ] PENSION	[ ] BOUNTY LAND	[x] MILITARY
RECORD(S) NOT FOUND	[ ] PENSION	[ ] BOUNTY LAND	[ ] MILITARY

- [ ] WE FOUND ____ PENSION OR BOUNTY LAND FILES, AND ____ MILITARY SERVICE FILES FOR THE DIFFERENT VETERANS NAMED ON THE ENCLOSED GSA FORMS 6751. YOU MAY ORDER COPIES OF SELECTED DOCUMENTS FROM THESE FILES BY RETURNING THE ENCLOSED FORMS.
- [ ] WHEN WE ARE UNABLE TO FIND A RECORD FOR A VETERAN, THIS DOES NOT NECESSARILY MEAN THAT HE DID NOT SERVE. YOU MAY BE ABLE TO OBTAIN MORE INFORMATION ABOUT HIM FROM THE STATE ADJUTANT GENERAL OF THE STATE CONCERNED.
- [ ] PLEASE COMPLETE BLOCKS 1 (GIVE FULL NAME), 4, AND 5 ON THE REVERSE OF THIS FORM AND RESUBMIT.
- [ ] SEE ATTACHED FORMS/LEAFLETS.
- [ ] SEE ATTACHED BILL.
- [ ] A REFUND OF $____ [ ] WILL BE SENT BY THE TREASURY DEPARTMENT. [ ] IS ENCLOSED.

REFUND AUTHORIZATION

CASHIER	SEARCHER	DATE
NNCS-72-3522	OC	9-9-71

FILE DESIGNATION
John W. Brinegar
Co D, 33 North Carolina Infantry
CSA

PRINT OR TYPE YOUR NAME AND ADDRESS (INCLUDING ZIP CODE) WITHIN THE DOTS BELOW

Mrs Thomas J. Hory
320 Brantwood Rd
Snyder NY 14226

GSA DC 72-8

GSA FORM 6751 (REV. 7-71)

FOLD Part 2 of 2

GENERAL SERVICES ADMINISTRATION
NATIONAL ARCHIVES AND RECORDS SERVICE

ORDER FOR COPIES—VETERANS RECORDS

(See reverse for explanation)

DATE RECEIVED

IDENTIFICATION OF VETERAN

1. NAME OF VETERAN *(Last name, first, middle)*	2. DATE OF BIRTH	3. PLACE OF BIRTH
4. WAR IN WHICH OR DATES BETWEEN WHICH HE SERVED	5. STATE FROM WHICH HE SERVED	6. UNIT IN WHICH HE SERVED *(Name of regiment or number, company, etc., or name of ship)*
7. BRANCH IN WHICH HE SERVED ☐ INFANTRY ☐ CAVALRY ☐ ARTILLERY ☐ NAVY ☐ OTHER *(Specify)*		8. KIND OF SERVICE ☐ VOLUNTEERS ☐ REGULARS / 9. IF SERVICE WAS CIVIL WAR ☐ UNION ☐ CONFEDERATE
10. PLACE(S) WHERE VETERAN LIVED AFTER SERVICE	11. PENSION OR BOUNTY LAND FILE NUMBER	12. NAME OF WIDOW OR OTHER CLAIMANT
13. IF VETERAN LIVED IN A HOME FOR SOLDIERS, ENTER LOCATION *(City and State)*	14. DATE OF DEATH	15. PLACE OF DEATH
16. CHECK RECORD DESIRED ☐ PENSION ☐ BOUNTY LAND *(Service before 1856 only)* ☐ MILITARY		17. INDICATE HERE THE NUMBER OF ADDITIONAL COPIES OF THIS FORM (GSA FORM 6751) DESIRED

INSTRUCTIONS

Submit a separate form for each veteran. Do not send payment with your order. You will be billed $1 for each file reproduced. Mail your order to:

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Bill $1.00

PRINT OR TYPE YOUR NAME AND ADDRESS (INCLUDING ZIP CODE) WITHIN THE DOTS BELOW

Mr. Thomas J. Horst
320 Brentwood Rd.
Amherst, New York
14226

DO NOT WRITE IN THIS AREA

REPLY

RECORD(S) ENCLOSED ✓ ☐ PENSION ☐ BOUNTY LAND ☐ ~~MILITARY~~

RECORD(S) NOT FOUND ☐ PENSION ☐ BOUNTY LAND ☐ MILITARY

☐ ENCLOSED ARE COPIES FROM _____ FILES ON THIS VETERAN. YOU ARE BEING BILLED $1 FOR EACH FILE REPRODUCED.

☐ WE FOUND _____ PENSION OR BOUNTY LAND FILES, AND _____ MILITARY SERVICE FILES FOR THE DIFFERENT VETERANS NAMED ON THE ENCLOSED GSA FORMS 6751. YOU MAY ORDER COPIES OF SELECTED DOCUMENTS FROM THESE FILES BY RETURNING THE ENCLOSED FORMS.

☐ WHEN WE ARE UNABLE TO FIND A RECORD FOR A VETERAN, THIS DOES NOT NECESSARILY MEAN THAT HE DID NOT SERVE. YOU MAY BE ABLE TO OBTAIN MORE INFORMATION ABOUT HIM FROM THE STATE ADJUTANT GENERAL OF THE STATE CONCERNED.

☐ PLEASE COMPLETE BLOCKS 1 (GIVE FULL NAME), 4, AND 5 AND RESUBMIT.

☐ SEE ATTACHED FORMS/LEAFLETS. ☐ SEE REVERSE. ☐ SEE ATTACHED BILL.

☐ A REFUND OF $_____ ☐ WILL BE SENT BY THE TREASURY DEPARTMENT. ☐ IS ENCLOSED.

REFUND AUTHORIZATION

CASHIER	SEARCHER	DATE
	JC	9-9-71

FILE DESIGNATION

John W. Brinager
CA, 34 North Carolina Infantry
CSA

Cross Reference

GSA FORM 6751 (REV. 8-71)

DOTS BELOW

CASHIER | SEARCHER | DATE

VC 9-9-71

FILE DESIGNATION

John W. Brinager
Co A, 34 North Carolina Infantry
CSA

Cross Reference

GSA FORM 6751 (REV. 8-71)

(Confederate.)

B 34 N.C.

John W. Brinager

Co. A (Laurel Spring Guards), 34 Reg't North Carolina Infantry (State Troops.)

Appears on

Company Muster-in and Descriptive Roll

of the organization named above, from Ashe County. Roll dated

Camp Fisher Oct. 25, 1861.

Mustered into service of State of North Carolina, to date ....., 186 .

Description:
Where born Ashe N.C.
Age ..... years; occupation .....
Height ..... feet ..... inches.

Enrolled for active service:
When Aug. 10, 1861.
Where Laurel Spring Ash Cty NC
By whom S. N. Wilson

Oath of allegiance to State of North Carolina:
Signature .....

Mustered into service:
When ....., 186 .
Where .....
By whom .....
Period .....

Remarks: Absent without leave (over)

Caption of roll shows: "Transferred to Confederate service January 1, 1862."

Roll indorsed: "I certify that the above roll was verified by me under verbal orders January 17, 1862, and that all were present or accounted for. P. L. BURWELL, 2d Lieut., C. S. A."

Book mark: .....

R. W. Fish
Copyist.

(656)

CASHIER	SEARCHER	DATE
	OC	9-9-71

FILE DESIGNATION

John W. Brinegar

Co D, 33 North Carolina Infantry

CSA

GSA FORM 6751 (REV. 7-71)

(Confederate.)

B | 33 | N.C.

John W. Brinegar

Pvt, Company C (The Wilkes Regulars), 33 Reg't North Carolina Infantry (State Troops).*

Appears on

Company Muster-in and Descriptive Roll

of the organization named above, from Wilkes County. Roll dated

Raleigh N.C., Oct 31, 1861.

Mustered into service of State of North Carolina, to date Oct 31, 1861.

Description: Where born Wilkes Co N.C.

Age 28 years; occupation Farmer

Height 5 feet 5 inches.

Enrolled for active service:

When Oct 1, 1861.

Where Raleigh

By whom O. T. Parks

Present or absent present

Mustered into service:

When Oct 31, 1861.

Where Raleigh

By whom Ezra J. G. Martin

Period For the war

Remarks:

*This company subsequently became Company D, 33d Regiment North Carolina Infantry (State Troops).

Caption of roll shows: "Transferred to the Confederate service January 1, 1862."

Roll indorsed: "I certify that the above roll was verified by me under Special Orders Number 9 January 10, 1862, and that all were present or accounted for. P. L. Burwell, 9d Lieut. C. S. A."

Book mark:

W. M. Potter

(655) Copyist.

(Confederate.)

B | 33 | N.C.

John W. Brinegar

Pvt, Co D, 33 Reg't North Carolina Infantry (State Troops).

Appears on

Company Muster Roll

of the organization named above,

for June 30 to Oct 31, 1862.

Enlisted:

When Oct 4, 1861.

Where Raleigh

By whom O. T. Parks

Period war

Last paid:

By whom Capt Poteatt

To what time June 30, 1862.

Present or absent

Remarks: Killed Sept 1 1862 Sharpsburg

Name appears in column of Names present

Book mark:

W. M. Potter

(612) Copyist.

(Confederate.)

C | 33 | N. C.

Nathan Brinegar

Pvt., Co. C, { 33 Reg't North Carolina Infantry (State Troops).*

Appears on

Company Muster Roll

of the organization named above,

for Jan & Feb, 1862.

Enlisted:
When Oct 4, 1861.
Where Raleigh
By whom O. F. Parks
Period war

Last paid:
By whom State, N.C.
To what time Dec 31, 1861.

Present or absent present

Remarks:

*This company subsequently became Company D, 33d Regiment North Carolina Infantry (State Troops).

Book mark:

W. W. Potter

(642) Copyist.

(Confederate.)

C | 33 | N. C.

John W. Brinegar

Pvt., Co. D, { 33 Reg't North Carolina Infantry (State Troops).

Appears on

Company Muster Roll

of the organization named above,

for March & April, 1862.

Enlisted:
When Oct 4, 1861.
Where Raleigh
By whom O. F. Parks
Period war

Last paid:
By whom Confederate States
To what time Feby 28, 1862.

Present or absent present

Remarks:

Book mark:

W. W. Potter

(642) Copyist.

(CONFEDERATE.)

C | 33 | N. C.

Jno. W. Brinegar
Co. D, 33 Regt.

Name appears on a

Register

of Claims of Deceased Officers and Soldiers from North Carolina which were filed for settlement in the Office of the Confederate States Auditor for the War Department.

By whom presented M. Brinegar, Wid.
When filed March 20, 1863.
Where born
Where died

Comptroller:
When reported to , 186 .
When returned , 186 .

Number of settlements:
Certificates
Report

Amount found due
By whom paid
No. of Paymasters' Settlements
Abstract and No. of Voucher

Confed. Arch., Chap. 10, File No. 32, page 4

N. G. Phillips

(685) 4281 Copyist.

(Confederate.)

C | 33 | N. C.

J. W. Brinegar

Pvt., Co. D, { 33 Regiment North Carolina Troops.

Appears on a

Roll of Honor*

of the organization named above.

County Wilkes

Date of entrance into service Oct 4, 1861.

Age 25; Vol. or Conscript Vol.

~~Died or discharged~~ Killed and when at Gettysburg.

Remarks:

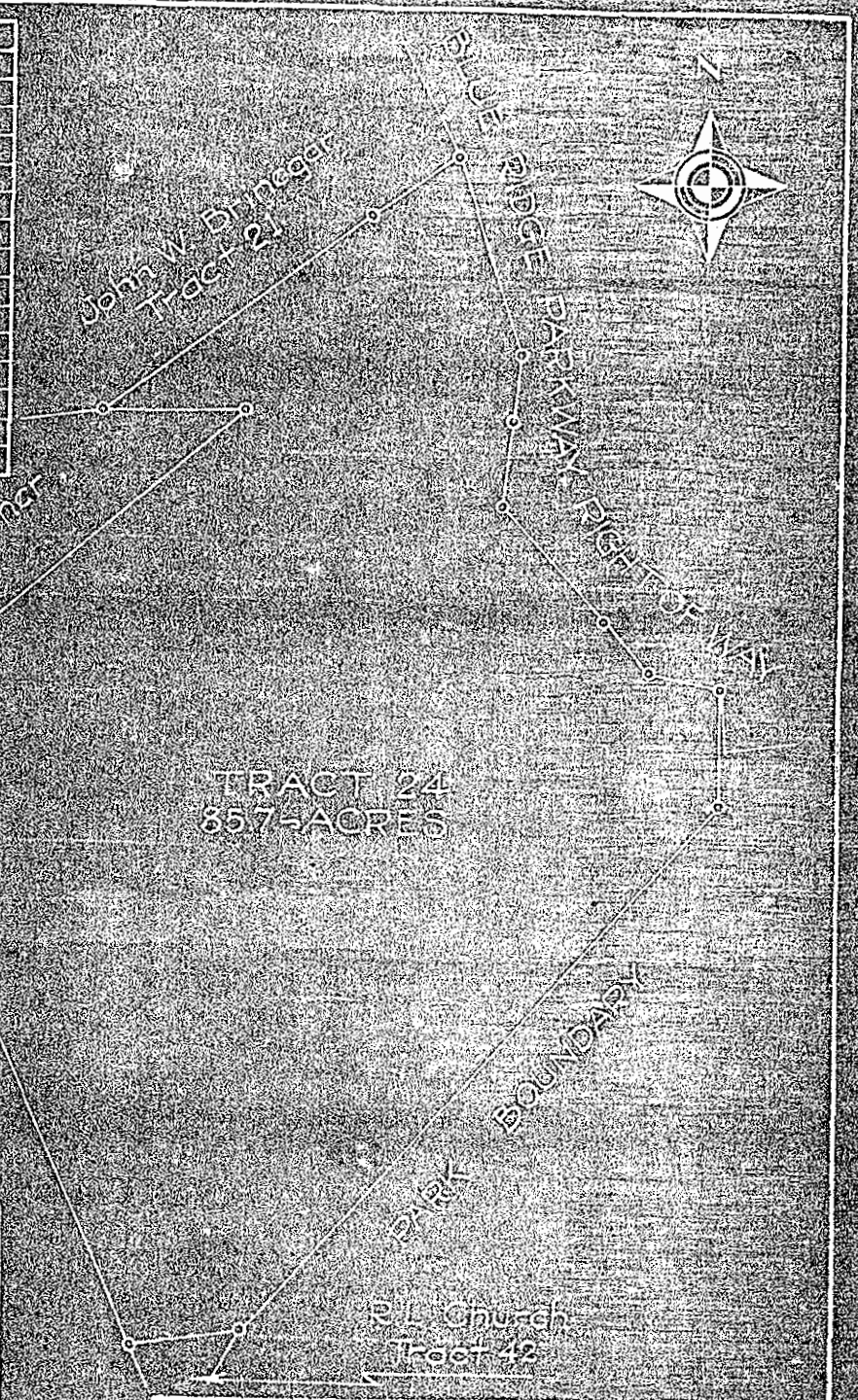
*Compiled in the Office of the Adjutant General of the State of North Carolina in accordance with resolutions ratified by the General Assembly of that State on December 20, 1862.

This card was made from the original record borrowed from the Adjutant General of North Carolina.—M. S. 1048147.

L. E. Tolbert

(677) Copyist.

COR	TO COR	BEARING	DIST.
1	2	N 01°-13' E	968'
2	3	N 48°-37' E	915'
3	4	S 88°-42' W	373'
4	5	N 53°-16' E	891'
5	6	N 54°-47' E	289'
6	7	S 18°-09' E	658'
7	8	S 04°-36' W	180'
8	9	S 05°-45' W	233'
9	10	S 42°-24' E	408'
10	11	S 42°-42' E	187'
11	12	S 77°-32' E	263'
12	13	S 00°-43' W	317'
13	14	S 41°-47' W	1896'
14	15	S 82°-53' W	301'
15	1	N 23°-57' W	1016'



CORNER	DESCRIPTION
1	Ash
2	Stake
3	"
4	"
5	"
6	"
7	"
8	"
9	"
10	Maple
11	Stake
12	"
13	Dead Maple
14	Stake
15	Chestnut Oak

BLUE RIDGE PARKWAY
L.P.-NC 11-ALLEGHANY COUNTY
THE BLUFF AREA
Property of Martin Brinegar (Heirs)
Surveyed Jan. 1936 by
C.G. Fender Surveyor
Scale 1" = 500'

S. L. No. 4A
SUBMARGINAL LAND PROGRAM
AGRICULTURAL DEMONSTRATION PROJECTS

BLUFF

OPTION NO. _____

OFFER TO SELL LANDS TO THE UNITED STATES
(LUMP SUM)

PROPOSAL NO. _____ TRACT NO. 24

PROJECT NAME Appalachian National Parkway LP-NC 11

_____ (Date)

To assist in the program of the United States to conserve natural resources and to rehabilitate people living on submarginal lands, the undersigned owners of the following-described lands:
All those certain tracts or parcels of land lying and being in the County of Wilkes, State of North Carolina, on top of the Blue Ridge Mountain, adjoining the lands of R.L. Church, C.C. Coffee, Appalachian National Parkway, John W. Brinegar and Payne and Deemer, containing 81-1/4 acres, more or less, this being the same land conveyed to Martin Brinegar as follows: Deed dated Feb. 20, 1893 from Henderson Crouse, containing 10-3/4 acres; deed dated Oct. 8, 1900 from F.L. Richardson, containing 8-1/2 acres; deed dated Feb. 20, 1890 from Henderson Crouse, containing 125 acres.

6414

SEE OVER FOR RESERVATION.

hereby offer to sell and convey to the United States of America the said lands in fee simple with all buildings and improvements thereon. This offer is for acceptance by the United States through the Federal Emergency Relief Administrator or by any other representative of the United States.

In consideration of the examination and appraisal by the United States Government of the lands herein described and for other good and valuable considerations which are hereby acknowledged as received, the undersigned grant to the United States of America the option and right to purchase said lands at and for the sum of $ 1,600.00 for the tract as a whole, including all improvements and appurtenant rights.

The undersigned agree that the procedure and terms shall be as required by the United States Attorney General. The conveyance is to be by warranty deed in the form, manner, and at the time desired by the Attorney General; payment is to be made after the deed has been recorded and after the Attorney General has declared the title to be vested in the United States; all taxes, liens, and encumbrances are to be paid by the undersigned, including the stamp tax and other expenses incidental to the execution of the deed, and the undersigned will obtain and record such evidences of title as may be requested by the Attorney General.

To accept this offer the United States must, within six (6) months from the date hereof, mail a notice of acceptance to John W. Brinegar,

at _____,

in the ~~city~~ County of Wilkes, State of North Carolina,

and the undersigned will then convey these lands to the United States within thirty (30) days after the date of mailing said notice of acceptance.

It is understood and agreed that, if the Attorney General determines that the title should be acquired by the United States by judicial procedure, either to procure a safe title or to obtain title more quickly or for any other reason, then the compensation to be claimed by the owners, and the award to be made for said lands, in said proceedings shall be upon the basis of the purchase price herein provided.

No Member of or Delegate to Congress shall be admitted to any share or part in this offer or option, nor to any benefit to arise thereupon.

WITNESSES: R. L. Church

Signed: Joe [illegible]

Clive Holloway

Caroline X Brinegar

U. S. GOVERNMENT PRINTING OFFICE 1934 16—2981

DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
LAND PROGRAM DIVISION

LP-NC-11
The Bluff

APPRAISAL REPORT
FORM RD-2

PROJECT Blue Ridge Parkway 11/12/ 1935

OFFER NO. 40 TRACT NO. 24 ACRES 81 approximately

I hereby certify that I am an experienced appraiser of farm lands and that I am familiar with the values of such lands located in and around Alleghany County, State of North Carolina; that I have examined and am familiar with the lands of Martin Bringsar Heirs described as follows: Bounded on the north by the Blue Ridge Parkway Right of Way, East by R. L. Church, South by R. L. Church & Payne and Deemer, and on the West by Payne & Deemer & John W. Bringsar

I further certify that in my opinion said land, allegedly containing 81 acres, timber and improvements, have a present grand total market value of $ 1000.00. My appraisal, as follows, is based on factors of established base values for soil, merchantable timber and buildings; farm unit desirability (buildings, crop land, pasture and woodland considered together); location and accessibility; condition of improvements; near future productive value of timber, value of reservation to offerer, and recent non-sacrifice local sales.

ITEM	ACRES	PER ACRE	TOTAL	
Good crop land, including orchard & hay meadow		$	$	
Fair crop land, including orchard & hay meadow	10	22.00	220.00	
Poor crop land, including orchard & hay meadow	10	16.00	160.00	
Grazing or open pasture	21	10.00	210.00	
Woodland (land value only or plus young tree growth)	40	3.00	120.00	
Waste land			710.00	
1. TOTAL FOR LAND				(1)
Merchantable timber, hardwood 60000 F.B.M.		2.78	165.00	
Merchantable timber, soft wood				
2. TOTAL FOR TIMBER			165.00	(2)
Dwellings 3 rooms			70.00	
Barns				
Other Buildings				
Well or spring Spring & Springhouse			35.00	
Fencing Rail			20.00	
Other (explain over)				
3. TOTAL FOR IMPROVEMENTS			125.00	(3)
4. TOTAL VALUE OF TRACT (1, 2, 3)			1000.00	
5. Additions for accessibility, potential values, etc. (explain over)				
6. Deduction for inaccessibility (explain over)				
7. Deduction for reservations, easements, etc. (explain over)				
8. APPRAISED GRAND TOTAL MARKET VALUE (4, 5, 6, 7)			1000.00	
9. Offer to Sell price of tract			1000.00	

Signed [illegible]
Appraiser

Accepted

Signed
Project Manager

CERTIFICATE OF SURVEYOR

(Surveyed Areas)

I, C. G. Fender do hereby certify

(1) That I am a licensed surveyor (State of North Carolina

(2) That in the employ of the United States Government I entered upon and surveyed the Martin Brinegar (Heirs) tract of land (with which I am familiar) designated as tract No. 24 containing 85.7 acres:

(3) That in determining the boundaries, due consideration was given to the deed of the vendor, the claims of adjoining owners, and visible evidence of existing lines and corners;

(4) And that the attached map made from field notes, findings, and calculations, is a true and accurate representation of the boundaries and acreage as established by me.

(Signed) C. G. Fender

Surveyor

Form RA-LU 10 (Supersedes SL 9)
7-16-35

LP-NC-11
The Bluff

RESETTLEMENT ADMINISTRATION
LAND UTILIZATION DIVISION

TRACT OWNERSHIP DATA

Project No. _____ Tract No. 24
Project name Blue Ridge Parkway RDP, LP-NC-11
Description of tract in Deed (From Grant 1874 Entry No. 90 to Henderson Crouse)
Beginning at a chestnut Benjamin Crouse corner; West with same 44 poles to a chestnut oak; South 45 West 54 poles to a poplar; South 60 poles to three ashes; South 25 East 88 poles to chestnut oak; South 10 East 40 poles to a hickory; East 07 poles to a stake; North 165 poles to a white oak; North 78 West with top of mountain 40 poles to chestnut; North 36 poles to the beginning, containing 125 acres.
Note: 55 3/4 acres sold to S. L. Church.

Grantor Henderson Crouse Grantee Martin Brinegar
Deed book volume Not Recorded Page _____

OWNERSHIP RECORD: Name of claimant Martin Brinegar/Heirs Acres claimed 69 ½ Married _____
State North Carolina County Wilkes District Walnut Grove
Name of spouse Caroline Brinegar
From whom did claimant acquire land? Martin Brinegar Deceased When _____
Is there an abstract for this land? no
Will it be loaned to the United States? _____
Who has abstract now? _____
Address _____

ASSESSMENT RECORD: Assessed in the name of _____
Address _____
Year last assessed _____ Acres assessed _____ Assessed value of land $_____
Improvements, $_____ Other, $_____ Total, $_____
Tax per acre in 193__ on land alone was $_____ Improvements, $_____ Total, $_____

INCUMBRANCES: Mortgages, judgments, and other liens believed to be outstanding:

Name of lienholder	*Address*	*Amount*
		$

Taxes are delinquent for ____ years, including penalty _____
Total, $_____

U. S. GOVERNMENT PRINTING OFFICE 16—4268

BLUE RIDGE PARKWAY - RDP

Galax, Virginia
April 9, 1937.

Mr. John W. Brinegar,
Knottville, N.C.

Tr. 21

Subject: RDP Acquisition,
Tract ~~#24~~, Martin
Brinegar (Heirs)
LP-NC-11, Bluff.

Dear Sir:

Your letter of March 30 has been received and I wish to advise that we do want to buy the Martin Brinegar place, but we can not take any action until all the heirs sign the option. Please make another effort to get all the heirs to sign at once as our money is getting low and will soon run out.

We are now trying to get you assigned to the job and either Mr. Dillon or myself will come by to see you about this soon.

Yours very truly,

Sam P. Weems,
Project Manager.

cc: Mr. A.G. Dillon

7-C-11
posted

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
WASHINGTON

NOTICE OF DISBURSEMENT

The Treasurer of the United States has issued check to:

John W. Bringgar
(vendor)

Knottville, N. C.
(address)

Dated APR 23 1937

In the Amount of $ 320.00

(For _____ acres of land at $_____ per acre.)
(For 28.1 acres of land for the sum of $ 320.00)

File # LP-NC 11-1034

Site Acquisition Account #L- 232

Tract # 21

Project Appalachian Parkway

Appropriation 005318

DEPARTMENT OF JUSTICE

CEG:AW

-JSS

33-104-34-218

Salisbury, N. C.,
April 26, 1937.

Sam P. Weems, Esquire,
Project Manager,
Appalachian National Parkway,
Department of the Interior,
Galax, Virginia.

Re: Tract 21, Appalachian National Parkway Project, 28.1 acres, Alleghany County, John W. Brinegar.

Sir:

There has been received check payable to John W. Brinegar in the sum of $320.00, to cover purchase price for Tract No. 21, consisting of 28.1 acres, when the exceptions hereinafter named have been eliminated:

1. All taxes and assessments due and exigible.

2. Proper showing that caption tract, as shown on the map, is wholly covered by the deed and grant shown at pages 3 and 3½ of the abstract, and is wholly within the boundaries of the deed shown at page 4 of the abstract.

3. Proper showing that the portion of caption tract covered by the grant on page 3½ of the abstract, is covered by no grant prior thereto.

4. That it be shown by you what advancements, if any, have been made to the proponents.

5. That the tract of land is, or is not, occupied by tenants. If the former prevails and there are outstanding any contracts for lease, removal of buildings or crops, or other purposes, the same should be evidenced by separate instruments, effective after delivery of deed. If occpuancy is not regulated by written instruments, the same should be approved in writing by your administration.

Deed conveying title to the United States of America or its assigns should be drafted, and the description of the property involved should be the same as shown by plat and caption page.

It will also be necessary that the deed be properly executed, stamped and recorded at the expense of the proponent, and examination of the records continued to a date subsequent to the recordation of said deed, disclosing that nothing has occurred to affect title since the date of the original certificate attached to the abstract.

For your convenience, abstract and related papers are enclosed.

Respectfully,

Clyde E. Gooch,
Special Attorney.

Enclosures.

DEPARTMENT OF JUSTICE JAD:RL

Salisbury, N. C.,
May 11, 1937

C
O
P
Y

S. P. Weems, Esquire,
Project Manager,
Department of the Interior,
National Park Service,
Galax, Virginia.

Re: Blue Ridge Parkway.

Dear Mr. Weems:

I am advised by J. L. Cockerham, Esquire, Area Attorney, that the following named tracts are in readiness for closing:

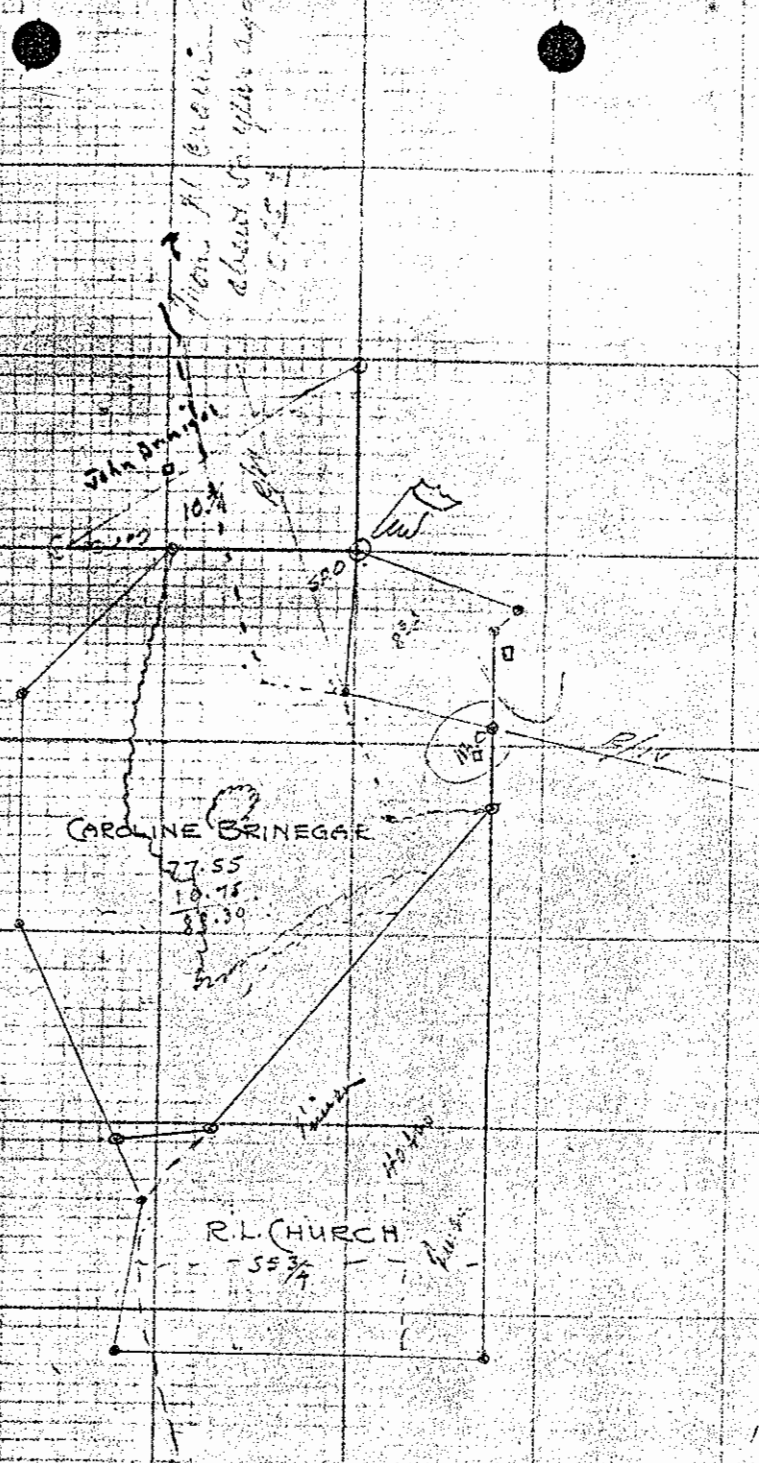
Tract No. 2, Surry County, J. W. Moxley
Tract No. 4, Surry County, Eddie Lowe,
Tract No. 9, Surry County, J. Roy Murphy
Tract No. 14, Surry County, A. R. Simmons
Tract No. 7, Alleghany County, Charlie F. Brinegar
Tract No. 21, Alleghany County, John F. Brinegar

I shall be at the Office of the Register of Deeds for Surry County, at Dobson, at 9:30 A. M., Monday morning, May 17th, and at Sparta, Office of the Register of Deeds, at 9:30 A. M., Tuesday Morning, May 18 for the purpose of closing out the above named tracts and delivering checks to the several proponents.

Respectfully,

J. Allan Dunn,
Special Attorney.

(Letter filed in Tract No. 2, J. W. Moxley.)



125
55 3/4
69 1/2
8 1/4
10 3/4
88 1/2
7
80 1/2

68) 349 (5

Content 10/86

Blue Ridge Parkway
Low Profile
Wayside Exhibit Plan

Exhibit 079

Subject Brinegar Cabin

Structure location MP 238.5

Panel orientation

Purpose To present a brief history of the Brinegars and cottage industry

Title
079-1 Brinegar Cabin

Text
079-2 Martin Brinegar and his wife Caroline built this cabin during the 1880s. Though Martin died in 1925, Caroline continued to live here until 1935.

Typical of other mountain families, the Brinegars cleared land and raised crops such as buckwheat, rye, oats, corn and sorghum. Their poultry and livestock roamed free in the mountains, a common practice.

Caroline Brinegar received a four-poster hand loom from her father as a wedding gift. Using wool yarn and linen thread spun from flax grown in her garden, she wove the durable "linsey-woolsey" cloth. She used the "tromped as writ" patterns, which resembled sheet music with symbols telling her which of the foot peddles to tromp to weave the pattern.

Martin Brinegar earned cash as a cobbler. He made shoes for a dollar a pair, more or less, depending upon the size of the foot.

Caroline and ~~the~~ her children collected herbs such as bloodroot, mayapple, and black snakeroot. The herbs were sold to drug merchants in Jefferson and Boone.

Brinegar Cabin reminds us of the resourcefulness of mountain people and the development of cottage industries in which people were able to obtain cash for items made at home.

Caption 079-3

Caroline Brinegar made extra money weaving. She could not read, so she worked her loom using patterns like the one above.

Caption 079-4

Martin Brinegar used tools similiar to these to make the shoes he sold his neighbors.

Graphics 10/86

Blue Ridge Parkway
Low Profile
Wayside Exhibit Plan

Exhibit 079

Art 079-5	Copy of a page of loom instructions of the type which did not require an ability to read	nothing
Art 079-6	Drawing of an assortment of cobbler's tools	nothing

Content 10/86

Blue Ridge Parkway
Low Profile
Wayside Exhibit Plan

Exhibit 080

Subject	Appalachian Garden
Structure location	Appalachian Garden, Brinegar Cabin MP 238.5
Panel orientation	Panel will face garden at its west end.
Purpose	To illustrate to visitors the various plants grown in a typical Appalachian garden

Labels 10/86

Blue Ridge Parkway
Low Profile
Wayside Exhibit Plan

Exhibit 080

Title
080-1 Appalachian Garden

Crop listing
080-2

flax
pole beans
pumpkin
potatoes
tomatoes
buckwheat
dipper gourd
corn
mint
squash

Caption
080-3

Flax had many uses on ~~the~~ mountain farms. Fibers from the flax stem were spun into yarn and woven into linen of remarkable durability and strength. Linseed, the flax seed, helped fatten cattle. Brewed with flax leaves, linseed tea relieved common cold ailments.

Caption
080-4

Dipper gourds, still grown here ~~in the mountains~~, were hollowed out and used at the well, to take a drink of cool water. To harden the gourd shell, gourds were kept on the vines for several frosts. They were then picked and dried until the seeds inside

rattled. Once a hole was cut on the side of the gourd and the seeds scooped out, the dipper could ladle water.

Graphics 10/86

Blue Ridge Parkway
Low Profile
Wayside Exhibit Plan

Exhibit 080

all drawings present
(from book)

Art 080-5	4-color illustration of flax plant
Art 080-6	4-color illustration of polebeans
Art 080-7	4-color illustration of potatoes
Art 080-8	4-color illustration of pumpkins
Art 080-9	4-color illustration of mint
Art 080-10	4-color illustration of buckwheat
Art 080-11	4-color illustration of tomatoes
Art 080-12	4-color illustration of corn
Art 080-13	4-color illustration of dipper gourd
Art 080-14	4-color illustration of squash

Content 10/86

Blue Ridge Parkway
Low Profile
Wayside Exhibit Plan

Exhibit 081

Subject Homestead

Structure location MP 241

Panel orientation

Purpose To illustrate the isolation of many settlers in the rugged gorges

good Text

Labels 10/86

Blue Ridge Parkway
Low Profile
Wayside Exhibit Plan

Exhibit 081

Title
081-1 Homestead

Text
081-2 You are looking ~~down~~ into Basin Creek Cove. The log cabin 1500 feet below was the home of Martin and Janie Caudill and their 14 children. Martin's father, Harrison, who fathered 22 children, lived about a mile down the creek in the small isolated community of Basin Cove. The nearest settlement was 8 miles distant, half by foot trail, half by road.

In 1916 a natural disaster brought an abrupt and tragic end to the Basin Cove community. Rain started falling one morning and continued through the night, by which time "whole half-acres just started sliding with timber 'til they hit the hollow." The storm left three persons dead and many homes destroyed. Basin Cove was abandoned.

Graphics 10/86

Blue Ridge Parkway
Low Profile
Wayside Exhibit Plan

Exhibit 081

Art
081-4 Photograph of Martin Caudill's cabin

nothing

Caption
081-3 Martin Caudill's turn-of-the-century cabin, one of the few houses the storm left standing

Homestead -1

National Park Service
U.S. Department of the Interior

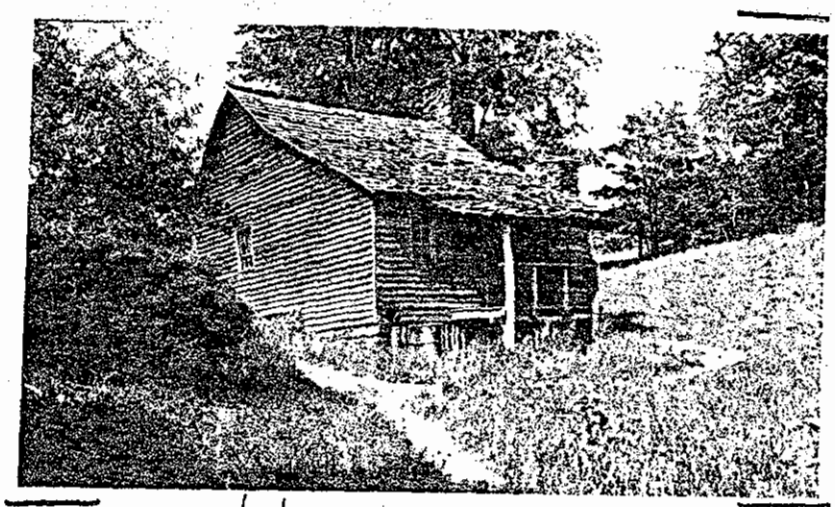
[redacted] -2

-4

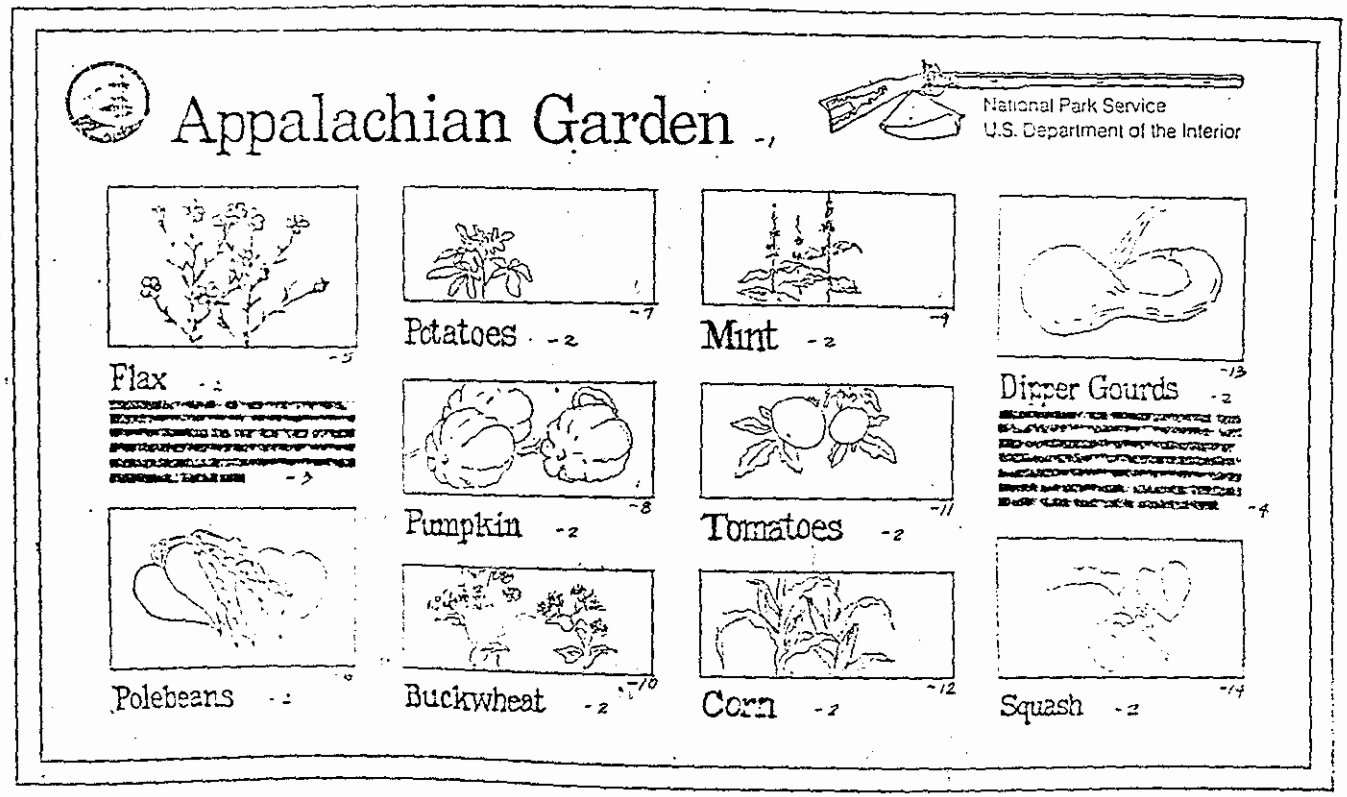
[redacted] -3

~~BLUE RIDGE PARKWAY~~ WAYSIDE EXHIBIT PLAN	Scale: 3" = 1'-0" Panel Size: 42"x 24" Date:	Exhibit 081

6/1/53 B-96-A



6/1/53 B-96-B



-ROOF

[illegible] PARKWAY WAYSIDE EXHIBIT PLAN	SCALE: [illegible] = 1'-0" PANEL SIZE: [illegible] DATE: [illegible]	EXHIBIT 080

Brinegar Cabin

-1

National Park Service
U.S. Department of the Interior

-2

-6

-4

-5

-3

BLUE RIDGE PARKWAY WAYSIDE EXHIBIT PLAN	Scale: 3" = 1'-0" Panel Size: 42"x 24" Date:	Exhibit 079