



Historic Preservation Commission

Regular Meeting

~ Agenda ~

<http://www.townofboone.net/>

Jane Shook
828-268-6960

Tuesday, June 9, 2020

3:00 PM

WebEx

This meeting will be held using WebEx, a video conferencing software. Information is provided below on how to either watch or participate in the meeting.

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I. Adoption of Agenda

II. Approval of Minutes

March 10, 2020 Meeting Minutes

III. Junaluska Marker Application

Junaluska Marker Application Draft

IV. Turner House

V. District Designation Report

VI. Survey Report Review by SHPO and Survey Documentation

VII. Burrell Monument

Burrell Monument Information

VIII. Other Matters by Commission Members or Staff - Set Agenda for next meeting

IX. Public Comment

X. Adjournment

**TOWN OF BOONE
HISTORIC PRESERVATION COMMISSION
MEETING MINUTES
MARCH 10, 2020
3:00 PM**

Historic Preservation Commission Members in Attendance:

Chairperson Eric Plaag, Vice-Chairperson Phoebe Pollitt, Teresa Pearman, Bettie Bond, Chuck Watkins, Rennie Brantz and Loretta Clawson

Town Staff in Attendance: Christy Turner-Senior Planner and Marlene Crosby-Board Secretary

Others Present: John Ward, Boone Town Manager

Call to Order

Chairperson Eric Plaag called the meeting of the Boone Historic Preservation Commission, held in the Planning & Inspections upstairs conference room located at 680 West King Street, to order at 3:03 p.m.

Adoption of Agenda

Member Brantz made a motion, seconded by Member Clawson to adopt the agenda as written.

Vote:

Aye – All

Nay – None

The motion passed.

Approval of Minutes

Member Brantz made a motion, seconded by Member Clawson to approve the January 7, 2020 minutes as amended.

Member Watkins joined the meeting at approximately 3:08 p.m.

Vote:

Aye – 6 (Bond, Brantz, Clawson, Pollitt, Plaag, Watkins)

Nay - None

Abstention – 1 (Pearman)

The motion passed.

Vice-Chairperson Pollitt made a motion, seconded by Member Pearman to approve the January 14, 2020 minutes as amended.

Vote:

Aye – All
Nay – None
The motion passed.

Member Clawson made a motion, seconded by Vice-Chairperson Pollitt to approve the February 11, 2020 minutes as written.

Vote:

Aye – 6 (Bond, Brantz, Clawson, Pearman, Pollitt, Watkins)
Nay – None
Abstention – 1 (Plaag)
The motion passed.

Mr. John Ward, Boone Town Manager joined the meeting at approximately 3:15 p.m.

Request for Funding for Digital Watauga Project

Chairperson Plaag requested to recuse himself from the discussion of this topic because of his involvement with the Digital Watauga Project. He asked that Vice-Chairperson Pollitt take over the meeting at that time. Chairperson Plaag noted that HPC Members Bond and Watkins are on the Digital Watauga Project committee.

Chairperson Plaag gave a presentation by reading aloud a two-page handout (permanently on file). The handout was dated March 10, 2020 and entitled, "Request for Funding from Town of Boone." He pointed out that the approvals for funding were approved at the end of each fiscal year 2018 and 2019 noted in the handout.

Member Brantz asked Chairperson Plaag, if he knew how many have used or visited the Digital Watauga website outside of Watauga County. Chairperson Plaag said that Google analytic statistics capture some of this data. Member Brantz said he felt that Digital Watauga has broadened the image of Boone across the country. Chairperson Plaag said he could estimate based on past statistics, it has been running about 60/40 percent with 60 percent in Watauga County and 40 percent outside of Watauga County.

Motion and Vote:

Member Clawson made a motion, seconded by Member Brantz to recommend to Council to honor the request for funding for the Digital Watauga Project for \$5,000.00 that is already in the Town of Boone historic preservation fund that can be allocated to the Digital Watauga Project.

Vote:

Aye – 6 (Bond, Brantz, Clawson, Pearman, Pollitt, Watkins)
Nay- None
Abstention – 1 (Plaag)
The motion passed.

Chairperson Plaag explained that Digital Watauga has recently partnered with the Blowing Rock Historical Society who has tried for years to do their own digital project. He said that the BRHS has been struggling with their project and Digital Watauga is helping them.

Chairperson Plaag took over as the Chairperson of the meeting again. The HPC was in agreement with this action taken by Chairperson Plaag.

Mr. Ward asked Chairperson Plaag, if there was a timing issue on the Digital Watauga Project funding request. Chairperson Plaag responded by saying, they are asking for it to be in the fiscal year that they are requesting it. Mr. Ward asked Chairperson Plaag, if it is alright, if the request for funding went on the April 2020 Council agenda. Chairperson Plaag said yes because from a budgeting standpoint, they have been treating it as a June funding item.

Junaluska Marker Application

Chairperson Plaag began discussion on the final draft of the Junaluska Marker Application included in the meeting packet. Chairperson Plaag pointed out that he had revised the final draft to include proposed edits from the last HPC meeting minutes and discussions with Dr. Kristen Baldwin-Deathridge, member of the Junaluska Heritage Association.

Discussion ensued on footnote eight. On page four of the draft document, Chairperson Plaag said that he added in footnote eight the following information, "This deed was apparently lost and re-corded in 1900 under J.B. Councill and others to the Trustees of the (Colored) Methodist Church, January 1, 1900, Deed Book W. Page 380."

Discussion ensued on the physical neighborhood which existed since at least the 1960's. Chairperson Plaag pointed out on page six in the last sentence of the second paragraph the words, "not a physical neighborhood, since at least the 1960's," Chairperson Plaag said that Dr. Sue Keefe had thought the timeframe was the 1970's. He said he thought the early 1960's was too early. He said through 1963, these terms do not appear together. He said if we can agree on the 1970's, it would be fine. He said that he saw in the HPC meeting minutes that the HPC had discussed and agreed upon the 1960's and to remove the word "early." He further explained that he can go along with the 1960's.

Discussion ensued on a significant change in the Proposed Marker Text. Chairperson Plaag said that he had discussed with Dr. Kristen Baldwin-Deathridge regarding a proposed change to "African Street, which is now Church Street." He said that he suggested that, "this area was the geographic heart of the Junaluska Community of which Church Street remains today. He pointed out that the HPC had changed it to say "and, remains so today." He agreed with this proposed change.

Discussion ensued on page three of the February 11, 2020 HPC minutes in the second paragraph. Chairperson Plaag said that he thought this discussion referred to the issue of the date of the church which occurs around the Brannock sales and purchases. He said that he and

Dr. Kristen Baldwin-Deathridge had come to an agreement on what she had indicated on “permanent source evidence awaits discovery although there is no reason to doubt the community’s knowledge, it is possible that the deed registration was delayed while waiting final payment from the conference in “Kansas.” Chairperson Plaag said that he agreed with this proposed change.

Discussion ensued on footnote 17. Chairperson Plaag noted that he and Dr. Kristen Baldwin-Deathridge had made some changes for clarification to end of said footnote. He said he agreed with this proposed change.

Chairperson Plaag explained that he had emailed Dr. Kristen Baldwin-Deathridge that the final draft document is ready for the HPC to review and vote on at their March 10, 2020 meeting and that she was welcome to attend this meeting, if she wanted to. He also said that he explained to her about the changes to commas and a couple of other proposed minor changes to footnotes for clarification purposes. He said that Dr. Kristen Baldwin-Deathridge’s response was, “it was her understanding after the last HPC meeting that the Junaluska Heritage Association would have time to review the final draft document in time, before the next HPC meeting.” She further noted that she was not able to attend said HPC meeting. She said that since the JHA had not had time to review and comment on the final draft document, she felt the discussion of the final draft document should occur at the next HPC meeting because she wanted the JHA members that have been involved with the draft to review it.

Member Bond commented on her thoughts regarding the involvement of the JHA members, when they attended the February 11, 2020 HPC meeting. Chairperson Plaag noted that if the HPC waits for the JHA to review the draft document it will delay the installment of the proposed marker. He also noted that he did not make any major changes to the final draft document. He said he is concerned about the movement, action, and business of the HPC being dependent on an outside agency approving or not approving of the HPC’s recommendations. He noted that the JHA has given their feedback in previous meetings.

Ms. Christy Turner, Senior Planner noted that the JHA usually have their Junaluska birthday celebration in June of each year.

Discussion ensued on the timeframe of the making of the proposed marker. Chairperson Plaag said he thinks it takes about six weeks for the marker to be made. He said it would be pushing it to get the proposed marker ready by their June celebration because the HPC’s recommendation still has to go before Council. Member Bond noted that even if the proposed marker is not ready, the HPC members could still attend the June celebration and let them know that the proposed marker is on its way. Chairperson Plaag explained that the options are that the proposed marker be ready sometime in June or late summer. Member Watkins noted that it is the JHA that is asking for the delay. Chairperson Plaag suggested that Ms. Turner prepare a Council agenda action item request for April even though the HPC meeting will occur after the deadline for the April Council meeting. He noted that he does not anticipate any objection to this suggestion. He said the Council could hear it and approve it a week after the

HPC votes on it in April 2020 and this will keep it on basically the same timeline. He said this way the JHA will have been given one month to give feedback on the final draft document. The HPC was in agreement on this suggestion by Chairperson Plaag.

Discussion ensued on the site for the proposed Junaluska Marker. Mr. Ward asked if the site for the proposed marker had been determined. Chairperson Plaag explained that the HPC has identified two possible sites and the HPC is leaving it up to Council to decide on the site. Chairperson Plaag said that one site determined by the HPC is the bulb out on the end of the Queen Street parking strip which is across from the Watauga County Library. Chairperson Plaag said the other site is on corner of the Watauga County Library lot which would require approval from Watauga County to use this site. Chairperson Plaag said there has been previous discussion on both of these sites with strongly held views on each site. He said his feeling is that no one will see it on the Watauga County Library corner because no one walks over there. Member Bond feels that no one will walk by the bulb out on the end of the Queen Street parking strip because they will be driving by in their vehicle. Mr. Ward noted that the Town has a landscape strip in between the parking lot where the solar area is located and the Lost Province Brewery. Mr. Ward said that people walk through this landscaped area on their way to the brewery. Mr. Ward said that recently he has been talking to the Food Council about putting in some edible landscaping with some solar educational displays along this same area of Depot Street. Member Bond said that it might be better to put the proposed Junaluska marker in the newly developed landscaped area on Depot Street because, if the Watauga County Library is expanded the whole area will be torn up for construction.

Mr. Ward asked about the cost of the proposed marker. Chairperson Plaag said he believes the cost is around \$2,500 with the pole.

Chairperson Plaag talked about making an April Council action item request for the Junaluska Marker application, even though the actual HPC vote will not occur until after making this Council agenda request. He said this will keep the topic on a timeline that June may be possible for the Junaluska birthday celebration. Mr. Ward said if needed for the timing of it, this action item could be placed on the March Council agenda based on the Mayor's approval.

Discussion ensued on the vote of the proposed Junaluska Marker Application approval. Chairperson Plaag explained that the HPC will postpone their vote on said topic until their April 2020 meeting, the HPC will ask Ms. Turner to submit an April Council action item request for the Council's April meetings, and that the HPC authorize Chairperson Plaag to email to Dr. Kristen Baldwin-Deathridge and Ms. Roberta Jackson and ask them to review the final draft document sometime in the next week and let Chairperson Plaag know, if there are any concerns.

Motion and Vote:

Chairperson Plaag made a motion, seconded by Member Bond for the Historic Preservation Commission to postpone their vote on the proposed final draft of the Junaluska Marker Application until their April meeting, and to submit an April Council action item request for the

Council to approve and for the HPC to authorize Chairperson Plaag to email Dr. Kristen Baldwin-Deathridge and Ms. Roberta Jackson, members of the Junaluska Heritage Association and ask them to review the final draft document and let the Historic Preservation Commission know of any concerns they may have on the final draft.

Vote:

Aye – All

Nay – None

The motion passed.

Turner House

Chairperson Plaag began discussion on the Turner House. He explained that there was a joint meeting of the Watauga County Commissioners and the Boone Town Council on February 24, 2020. He noted that this was the first meeting of this type in approximately seven years. He said that he had attended a Commissioners meeting last December and had expressed some concerns at that time. He said he felt that the Commissioners were unhappy that some of the concerns had not been settled from the concerns that he voiced at that meeting. He said that he was encouraged by Council Member Samuel Furguele to refresh everyone's memory of the significance of the Turner House property. He said this opened the door for questions from the Commissioners regarding the significance of the Turner House.

Chairperson Plaag explained the outcome of the joint meeting discussion. He said that the Town has agreed to explore ways to give some protection to Watauga County on the Turner House demolition permit, so they do not feel like they have to act immediately on demolishing the house before their current permit expires. He said in exchange, Watauga County has agreed to work with the Town on a variety of things ranging from a feasibility study to having an engineer check into the Queen Street lot to see if a multi-level deck can be built there, to exploring funding strategies between the Town of Boone and Watauga County. He said he felt like at the end of the joint meeting, there were some who wanted to work together.

Member Bond talked about her support for exploring ways for future parking and potential funding for parking.

Mr. Ward explained that by Friday after the joint meeting, he had two groups on-site at the Queen Street parking lot which is one of the potential joint-parking lots for the Town of Boone and Watauga County. He said these two groups are working on the exploration and potential layout and cost of adding parking spaces at the Queen Street parking lot. He said the layout includes squaring off the lot in the back. He said there is a need for an engineer to make sure the soil will support a multi-level parking structure at the Queen Street parking lot.

Mr. Ward talked about that the Watauga County Library back parking lot; he said his concern for this lot is that it is too small. Mr. Ward said there are 100 parking spaces at the Queen Street parking lot. Mr. Ward said without making a major impact on the entire area, you can put about 300 parking spaces in the Queen Street parking lot.

Mr. Ward said that he may have identified a way to move forward with the restoration of the Rivers House. He noted that he will need to check out the legality of it before moving forward. He said if his idea works out on the Rivers House, there would not be enough funding to work on two sites. He said that the funds have not been secured yet. He asked the HPC to think about ways to help with the Turner House. Chairperson Plaag noted that about six months ago, he had emailed out a list of suggestions that the HPC had made regarding the Turner House. Mr. Ward said his concern is trying to make the Rivers House and the Turner House, and the additional parking all work financially.

Mr. Ward talked about Appalachian State University designing a 650-space parking deck on the other side of Howard Street. He said at night this parking deck will benefit the Town by providing parking for the Downtown area, as well as the Appalachian Theatre. He said with the additional parking spaces from the University parking deck, the Watauga County Library parking lot and the proposed Queen Street parking deck, may be the most that has been done to improve parking in the last thirty years. Member Watkins said it would be nice, if the University would hire a nationally recognized parking deck architect to work on the parking needs.

Mr. Ward left the meeting at approximately 4:29 p.m.

Chairperson Plaag requested that the Turner House be added to the next HPC agenda just in case there is an update on it.

District Designation Report

Chairperson Plaag confirmed that the Community Appearance Commission has not completed their work on the draft Design Guidelines. Ms. Turner said the CAC is still working on the draft Design Guidelines and they are hoping to finish them this month. She said the Planning Staff is waiting to see, if there are any proposed changes from the CAC members.

Chairperson Plaag explained that he had called Ms. Annie McDonald to check the status of the State's review of the survey report. He said that Ms. McDonald has secured approval for her to do the review of the survey report with the understanding that the State will accept her recommendation. Ms. McDonald's courtesy review is so we do not have to wait on the Raleigh office to do its own review. He said that Ms. McDonald asked him for an update on where the HPC is on working on the District. He said he told her that the HPC has completed their work on their draft Historic Design Guidelines. He said that he told Ms. McDonald that he is having to time the District Designation Report with the CAC completing their draft Design Guidelines. He said he further explained to Ms. McDonald about the two sets of Design Guidelines being worked on separately. Ms. McDonald explained that she felt that we were walking into a scenario that we will not be able to back out of once it is in place. He said that Ms. McDonald said it might be helpful for her to come to Boone and talk with the HPC and explain what the District is supposed to be accomplishing and why it may not be a good idea to have a Downtown Core that is a different overlay separate from the Historic District because it will cause confusion over the standards. He said that he has confirmed that Ms. McDonald can

attend the April HPC meeting and she wanted the HPC to invite the CAC Chairperson Brian Williams, Mr. John Ward, Town Manager, Ms. Allison Meade, Town Attorney and Ms. Jane Shook, Director of Planning and Inspections to the meeting.

Ms. Turner offered to check on a larger meeting space for the April HPC meeting. The HPC was in consensus for Ms. Turner to look for a larger meeting space and to invite the other suggested affiliated people with the Town to the meeting.

Chairperson Plaag said that Ms. McDonald wants to bring Ms. Kristi Brantley, the new Local Commissions Coordinator to attend the said meeting.

Discussion ensued on CLG. Ms. Turner stated that the CLG application that was submitted to the State was denied because that the Town of Boone does not have the local landmarks designations. Ms. McDonald told Chairperson Plaag that there should be no reason that the Town of Boone does not have their CLG status. He said that Ms. McDonald also wanted to talk about the process for the CLG Status. He said that the Town now has completed the survey and they have two local landmark designations and a historical marker program.

Member Bond suggested having the HPC April 14, 2020 meeting at 2:00 p.m. at the Jones House. Chairperson Plaag said he would confirm with Ms. McDonald the time of the meeting on April 14, 2020. Member Bond suggested having a special HPC meeting to discuss the other agenda items on April 7, 2020 at 3 p.m. Chairperson Plaag said he would inform the JHA that they are invited to the HPC meeting on April 7, 2020 at 3 p.m.

Burrell Monument

Chairperson Plaag pointed out the information included in the meeting packet and asked the HPC to review it by the April 7, 2020 HPC meeting. He asked the HPC to be prepared to review and discuss the possibility of having a Burrell Monument in the Town of Boone. He noted that this topic would be discussed by the HPC in more detail at the next meeting.

Bryan-Hayes Cemetery

Chairperson Plaag began discussion on the research for the owner of the cemetery. He said that he had learned that we should be referring to the cemetery as the Hayes-Bryan-Greene cemetery. He said that he traced the deeds and he found a transaction in 1969 that included four tracts of land being sub-divided and sold by Ms. Mamie and Mr. Nile Smith to various people. He said they referred to it as the Hayes-Bryan-Greene cemetery. He said that Ms. Mamie Smith acquired the land before it was sub-divided in 1946 from Mr. R.F. Greene and Ms. Pearl H. Greene. He said that he has not yet located a recorded deed for Mr. R.F. Greene for this land. He said there are references to land sales in other Mr. R.F. Greene deeds that refer to those other parcels being part of the Greene addition to Boone. He said these parcels are located further down the hill and it refers to the auctioning of Judge Greene's estate in October of 1938. He noted that there was an ad for the auction in the Watauga Democrat.

Chairperson Plaag said that he had looked for a plat that encompasses the area where the cemetery is located and there is none. He said there is a plat for the Greene addition to Boone but it does not include the land we are talking about. He said that he suspects what happened is that Mr. R. F. Greene may have inherited the land but he is not sure how it happened. He said that Judge L.L. Greene died in 1898 and his widow owned the land until the 1920's. He said after she passed away there was an auction to sell their land.

Chairperson Plaag talked about Mr. L.M. Hodges purchasing the Greene house in the 1920's from Judge L.L. Greene's widow. He said when Mr. Hodges was getting late in life, he donated the house to Appalachian State University. Member Bond explained that the University rejected the donation.

Chairperson Plaag said he could try to search to see who sold Mr. L.M. Hodges the Greene House to see if it was the estate that sold Mr. Hodges the house. He said that he has looked for other plats that might show the area where the cemetery is located and there are not any that were recorded. He said he found a plat that is dated 1969, he has found the surveyor who did the work on it and he will try to ask for prior owner information from said surveyor. He said he believes that whoever the descendants of Mr. R. F. Greene and Ms. Pearl H. Greene are, we could try to get a quick-claim deed from them. He said another possible way to gain ownership information is to try to contact members of the Bryan or Hayes families. Ms. Turner said that she knows the daughter of the Hayes family and she will try to call her to gain ownership information. The HPC were in agreement for Ms. Turner to make this phone call.

Chairperson Plaag said that he plans to try to see Ms. Diane Deal, in the Watauga County Clerk's Office and try to locate a land deed for Judge Greene. He indicated to the HPC that he needs more time to try to locate the necessary people to gain ownership information. He did say that this is not a high priority for him at this time in light of the other topics he is working on for the HPC. He said if there is someone else that wants to work on this subject, they may do so. Vice-Chairperson Pollitt said that she would work on it.

Other Matters by Board Members of Staff

Member Bond noted that on March 19, 2020 at 5:30 p.m. the Watauga County Historical Society will meet at the Watauga County Library to hear Mr. Michael Hardy talk about his book on Benjamin Cleveland, a Revolutionary War Hero. She noted that Mr. Hardy had just won an award for his work in the State of North Carolina.

Chairperson Plaag informed the HPC that the "Best of Digital Watauga" exhibition is currently being presented at the Jones House. He explained that the exhibition is an assemblage of some of their favorite images of some of the past shows they have done.

Chairperson Plaag explained that as an option, Digital Watauga is contemplating making a series of postcards based on some of their images that they own. He also said they are exploring the possibility of the "Boone Revisited" book that would feature additional images.

Ms. Turner talked about the Earth First Friday event being scheduled for April 3, 2020 at 5:30 p.m. She explained that multiple agencies will be in attendance. Chairperson Plaag told Ms. Turner to go ahead and use the HPC display because there have been no dramatic changes to it. Member Bond said that she would try to man the display. Member Clawson asked if there would be music at the said event. Ms. Turner did not know the answer to this question.

Adjournment

With no other topics to discuss, Member Brantz made a motion, seconded by Member Pearman to adjourn the meeting at 5:05 p.m.

Vote:

Aye – All

Nay – None

The motion passed.

Eric Plaag, Chairperson

Marlene Crosby, Board Secretary

Digital Watauga Project
March 10, 2020
Request for Funding from Town of Boone
Presented to Boone Historic Preservation Commission

As many of you know, for the past two years (FY2018 and FY2019), the Town of Boone, following the recommendation of the HPC, has provided the Digital Watauga Project (the main initiative of the Watauga County Historical Society) with \$5,000 in funding each year. In exchange for this funding, the Digital Watauga Project has provided critical research assistance to the Town of Boone on various properties, as well as designated the Town of Boone as a "digital partner," meaning that fees for access to image reproductions from Digital Watauga's collections are automatically waived for images owned by the project and often waived for images still owned by our outside donors. Town entities benefitting from this relationship have included the Town Manager's office, the DBDA, the Historic Preservation Commission, the Cultural Resources Department, and the Planning and Inspections Department, along with numerous business owners and tenants seeking guidance from the Town on historically appropriate approaches to renovation of their properties.

In the past year, Digital Watauga has also curated three shows at the Jones House Cultural and Community Center: our show entitled *Lost Watauga* (March 2019), our exhibition on the history of the Appalachian Theatre (October 2019), and our present exhibition, entitled *The Best of Digital Watauga*. We are currently in the early stages of planning for a show entitled *The Workers of Boone* for March 2021, which will feature dozens of photos from a series of nearly 500 images shot by Palmer Blair from 1951 to 1953 featuring various Boone employees at work in their places of business. These images frequently offer rare glimpses of the interior spaces of 1950s Boone as well as unusual views of the exteriors of Boone businesses that were rarely photographed on other occasions.

In the coming year, Digital Watauga will also partner with the Cultural Resources Department in providing dozens of historic images for the print and online versions of its forthcoming Downtown Walking Tour, which is now in its final planning stages. Images from the Digital Watauga Project will also continue to play a central role in the publications and public information sessions associated with the proposed Downtown Historic District, including the final versions of the survey report, the district designation report, and the district design guidelines, as well as other promotional materials related to this forthcoming designation.

While private, individual, non-commercial use of Digital Watauga's online content is free for everyone, doing this kind of image retrieval research in many of our collections, including those that are not yet online, all on behalf of the Town and downtown business owners, is incredibly time-consuming and strains our resources. Over the past three years, we estimate that we have averaged approximately 75 hours per year answering requests of this type from members of the Downtown Boone business community and Town government. This does not

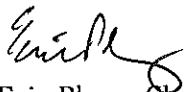
Digital Watauga Request for Funding--2

include any of the time spent on the downtown survey and historic district work. Every hour spent tracking down images of a given building in Downtown Boone and answering these requests means an hour NOT spent fulfilling our mission priorities—identifying new collections, cataloging and scanning new materials, helping donors preserve their collections, and providing those new digital collections to the public online. We were also delighted to host the first set of materials from the Jones House Collection at Digital Watauga this past year; as part of this process, we archivally rehoused those materials as a courtesy for the Town at no cost to the Town.

We deeply appreciate the Town's financial assistance over the past two years and ask again for the Town's help in offsetting our labor and materials costs for providing all of these services that are of benefit to the Town, its various offices, and the Boone community as a whole. We are once again seeking Town funding in the amount of \$5,000 for FY2020, provided out of the remaining budget of the Historic Preservation Commission, under the same terms previously agreed upon. In exchange, Digital Watauga will provide up to 75 hours of image research work on behalf of Town offices. Image use fees normally charged by the Digital Watauga Project for high-resolution images from collections owned by the Digital Watauga Project and the Watauga County Historical Society will be waived, although such fees may still be applicable for images in the collections that are not owned outright by Digital Watauga or the WCHS.

I thank you for your consideration.

Sincerely,



Eric Plaag, Chairperson
Digital Watauga Project
Watauga County Historical Society

Application for Town of Boone Historical Marker for Junaluska Community

A. SUBJECT OF PROPOSED MARKER:

History and significance of the Junaluska Community in Boone, NC

Proposed Title: *The Junaluska Community*

B. SITE TO BE MARKED:

The geographic core of the Junaluska Community along Church Street

C. PROPOSED LOCATION OF MARKER

EITHER the northeast corner of the intersection of Queen Street and North Depot Street, OR the bulb-out at the east end of the Queen Street parking strip near its intersection with North Depot Street.

D. DISTANCE AND DIRECTION FROM THE PROPOSED LOCATION TO THE SITE TO BE MARKED:

Approximately 1,000 feet north of location of marker.

E. HISTORICAL SKETCH:

As historian John C. Inscoe has previously documented in his book *Mountain Masters: Slavery and the Sectional Crisis in Western North Carolina*, Appalachia has long struggled against perceptions that slavery was either non-existent or largely insignificant in its antebellum communities, and that people of color accounted for few if any of its residents.¹ In actuality, several communities of color existed in the mountains of North Carolina during the nineteenth century. One such community that still survives intact is the Junaluska community of Boone, North Carolina. While often perceived as existing at the margins of a white-dominated, economically homogenous, rural county seat, the Junaluska community nevertheless has a long history of demonstrating cultural resilience, autonomy, and community pride, while also quietly having a profound influence on Boone's agricultural, commercial, and cultural history. Today, the community remains one of the oldest, intact communities of color in western North Carolina.²

Pinpointing the earliest black settler—whether slave or free—to Watauga County (and particularly the Boone vicinity) is nearly impossible, but US Census records offer some clues about the black and mixed race population of Boone shortly after the founding of Watauga County in 1849. The 1850 Census, for example, documents 129 individuals enslaved by 39 households and another 29 free people of color across 7 households who were characterized as “colored” or “mulatto.” These populations were scattered across Watauga County as a whole, as there were no separate enumeration districts in 1850.³ By 1860, the number of enslaved in the county as a whole declined slightly to 115. We also get our first glance at Boone-specific population figures in the 1860 Census, which shows 29 free people of color spread across 7 households; all of these individuals are once again characterized as “mulatto.”⁴

¹ John C. Inscoe, *Mountain Masters: Slavery and the Sectional Crisis in Western North Carolina*, (Knoxville, University of Tennessee Press, 1996).

² The Boone Historic Preservation Commission (HPC) is grateful to Dr. Susan Keefe of the Junaluska Heritage Association (JHA) for submitting an initial draft application for a Junaluska marker. Dr. Keefe's original narrative has been helpful and informative to the organization and writing of this application. The HPC also thanks Roberta Jackson, Dr. Kristen Baldwin Deathridge, and the other members of the JHA for their feedback on the various drafts of this application.

³ Ancestry.com, *1850 U.S. Federal Census - Slave Schedules* [database on-line], (Provo, UT, USA: Ancestry.com Operations Inc, 2004); and Ancestry.com, *1850 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2009). Images reproduced by FamilySearch. The slave schedules list the 129 individuals by name. Curiously, a notation at the end of the regular 1850 Census totals enslaved individuals at just 84, but no individual documentation is provided for that count.

⁴ Ancestry.com, *1860 U.S. Federal Census - Slave Schedules* [database on-line], (Provo, UT, USA: Ancestry.com Operations Inc, 2010); and Ancestry.com, *1860 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2009). Images reproduced by FamilySearch.

One common misperception about the antebellum South is that people of color, especially in the rural, mountainous areas of Appalachia, whether slave or free, had little interaction with one another and, for the enslaved, almost certainly no autonomy, thus suggesting that there was little opportunity for creating a sense of community with one another. Digging deeper, however, reveals a much more complex story—one where economic and social interactions, including opportunities for a modicum of autonomy for the enslaved, were increasingly more common.

Some clues are evident in those 1860 Census figures for Boone. It's important to remember, for example, that the 29 "free" individuals in 1860 are not all the same 29 individuals (or households) enumerated in 1850 for the entire county; their 1860 numbers are just for Boone, ignoring another eight separately enumerated communities in the 1860 Census for Watauga County. Instead, these numbers in Boone suggest the growth of black and mixed race families within the town. While it's true that three of these households belonged to the free Cuzzens brothers, who were early Boone pioneers, the other four free black households reflected either new families to the vicinity (the Scotts and Andersons) or the presence of domestic workers within households. As for the enslaved, some certainly worked within white households as domestic workers or laborers, but others are well-documented as working a patch of land along the slopes of Howard's Knob above Boone, typically with a small hut or cabin nearby as their residence and often at some distance from the home of the individual who kept them in bondage.

With freedom following the Civil War, there was an even greater concentration of black and mixed race families at Boone: 117 individuals (40 "mulatto" and 77 "black") across 30 households.⁵ In many cases, the last names of the black and mixed-race households reflected the families to which former enslaved people had been attached before the war: Councill, Hardin, Horton, Mast, and Whittington. Census data also reveal the economic opportunities available to the black and mixed race population in the predominantly agrarian community of Boone following the Civil War. Of the 55 black or mixed race individuals in the 1870 Census with enumerated jobs, 24 were farm laborers on farms run by others, 17 were "keeping house" (maintaining the household in which they resided), 6 were farmers typically working their own land or a sharecropped parcel belonging to someone else, 6 were housekeepers (presumably in other households), 1 was a "servant," and 1 was a shoemaker. Local tradition within the Junaluska community holds that the vast majority of those farmers and farm laborers were formerly enslaved individuals who were still working land on the slopes of Howard's Knob that still belonged to those who had once enslaved them.

⁵ Ancestry.com, *1870 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2009). Images reproduced by FamilySearch.

One of these individuals offers us particular insight into the changing settlement patterns of Boone after the Civil War, as well as the evolution of what would become the Junaluska community. Troy Council (1826?-1901) was a mixed-race man who had been enslaved by Jordan Council, Jr., prior to 1865. We know this with certainty because he told us so in 1873, when he served as a witness on a Southern Claims Commission claim by Sallie Council (Jordan's widow) for damages suffered during Stoneman's Raid in 1865.⁶ Troy Council shows up in the 1870 Census as having his own household that he kept with four black housemates, presumably his wife and children. This home likely was located on land still owned by Sallie Council in 1873, since he said that he lived on her land at the time of his witness statement. In 1907, the land that Troy Council had once worked and lived on was sold by W. B. and Elizabeth Council to J. M. Moretz as a roughly 20-acre parcel. This property was described at that time as "the Troy Place," presumably a reference to Troy Council.⁷

Deed research from a separate project on the land along the historic Junaluska Turnpike strongly suggests that "the Troy Place" may have been located just to the north and west of the land above the intersection of Wyn Way (the old Junaluska Turnpike roadbed) and present-day Junaluska Road. What's particularly intriguing about Troy Council's home place in 1870 is that four other black families were located nearby, based on their order of presentation in the Census records—George Horton, Greene Horton, Collins Horton, and George Council. This strongly suggests that a collection of black families were beginning to settle along the hill above Boone to the north as early as the 1870s. It thus makes sense that just a few years later, in June 1894, Dr. J. B. Council transferred just under a quarter acre of nearby land to W. P. Jones, J. Lenoir, and W. R. Horton, Trustees of the Methodist Episcopal Church (Colored) of Boone, for the erection of a church building.⁸ This parcel was adjacent to land owned by Greene Horton and W. B. Council, just east of where the lower water tower is located today on the old roadbed of the Junaluska Turnpike.

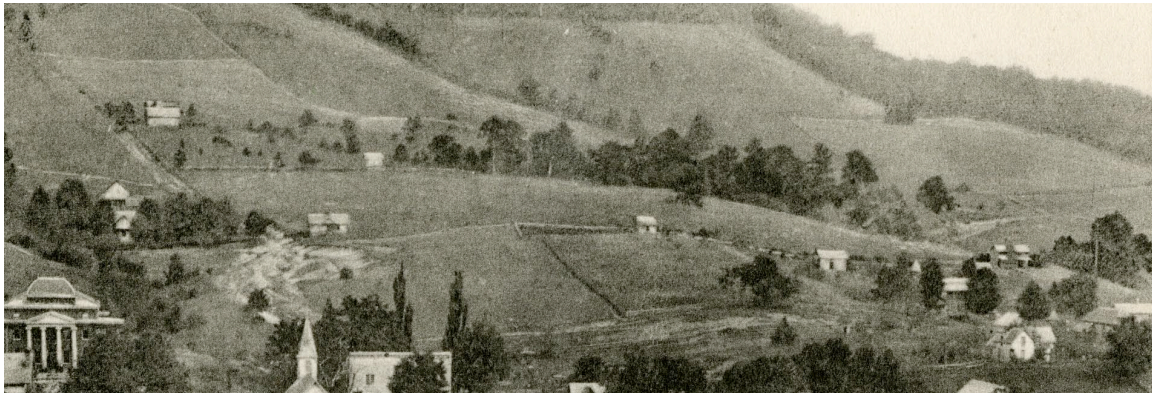
Four years later, congregation members built the first church building in Watauga County dedicated to a black congregation, often referred to as the Boone Chapel. It stood for nearly 100 years before being demolished in 1996 after decades of decline in membership following the 1932 Horton Incident, outmigration of members from the community, and competition from other black churches. It was the only church to serve Boone's black community until 1918 and thus initially represented the

⁶ Deposition of Troy Council, Petition of Sally Council, Ancestry.com, *U.S. Southern Claims Commission, Disallowed and Barred Claims, 1871-1880* [database on-line], (Provo, UT, USA: Ancestry.com Operations Inc, 2007.)

⁷ W. B. Council to J. M. Moretz, November 5, 1907, Deed Book 8, Page 348, Watauga County Register of Deeds. The land is described as bounded on the west by "the land of Brannock" and on the north and east "by the old road," the entirety of it enclosed by a fence. All subsequent deed references below originate with the Watauga County Register of Deeds.

⁸ J. B. Council to W. P. Jones, J. Lenoir, and W. R. Horton, Trustees of the M. E. Church (Col.) of Boone, June 27, 1894, Deed Book R, Page 474. This deed was apparently lost and re-recorded in 1900 under J. B. Council and others to the Trustees of the (Colored) Methodist Church, January 1, 1900, Deed Book W, Page 380.

geographic heart of the growing Junaluska community.⁹ By this point, Boone residents were clearly beginning to perceive of the hillside above Boone as a generalized area of settlement for the town's black residents. In 1907, for example, Benjamin J. Councill transferred a half-acre parcel known as "the Sylva place"—likely a lot once worked by someone named Sylva that was close to "the Troy place" and adjacent to the W. B. Councill line and the Junaluska Turnpike—to the Watauga County Board of Education explicitly for the use of "the colored school district." It's not clear that a school was ever built there, however, as the Board of Education sold the property just seven years later to B. T. Brannock, who was already engaged in buying up much of the land on the Junaluska hillside.¹⁰ Brannock also served as the county's tax assessor at the time.¹¹



This detail crop from a circa 1905 postcard by J. J. Coffey shows the Junaluska hillside between the original Junaluska Turnpike at far left and what would become North Depot Street at extreme right. North Street is the lane running left to right at the center of the image. In 1905, the Junaluska hillside was very thinly settled. At upper left is the Boone Chapel on the east side of the Junaluska Turnpike. Image is from the Bobby Brendell Postcard Collection, courtesy of the Digital Watauga Project.

By 1917, however, Brannock was eager to leave Boone and relocate to Catawba County. While his mother's accident at his Boone home slightly delayed his relocation plans, Brannock nevertheless moved quickly to sell many of his parcels on the hill above Boone.¹² Many of these parcels were located along what was by

⁹ "Local News," *Watauga Democrat*, May 13, 1897: 3. For more on the history of the Boone Chapel, see Susan E. Keefe and Jodie D. Manross, "Race, Religion, and Community: The Demolition of a Black Church," *Appalachian Journal*, 26:3, (Spring 1999): 252-63.

¹⁰ Benjamin J. Councill and wife to Board of Education and their successors, July 29, 1907, Deed Book 16, Page 240; and T. P. Adams, et al, members of the Board of Education to B. T. Brannock and wife, Josephine L. Brannock, October 5, 1914, Deed Book 18, Page 201. Brannock quickly flipped the property to John Grimes in 1915, and it went through a number of transfers in the years thereafter. See B. T. Brannock and J. L. Brannock to John Grimes, October 16, 1915, Deed Book 18, Page 306.

¹¹ The *Watauga Democrat* makes several references to Brannock as the county's "tax lister." See, for example, *Watauga Democrat*, June 22, 1916, 3. Benjamin Thomas Brannock (1864-1943) was first married to Josephine Loretta South (1876-1923), the daughter of Enoch South (1854-1904) and brother of Austin Enoch South (1892-1965), Robert Blaine South (1894-1970), and Nora South Eggers (1889-1985), whose husband was Stacy Clyde Eggers, Sr. (1890-1976). These interfamilial relations are relevant to the eventual disposition of much of the land along the Junaluska hillside, primarily west of the African Street area described below.

¹² *Watauga Democrat*, March 15, 1917, 3.

then known as African Street (later Church Street)—another indication that locals regarded portions of the Junaluska hillside as the geographic heart of Boone’s black community.¹³ Brannock also sold 100 acres of land to his brother-in-law, Robert Blaine South, who in turn sold this land to Austin E. South.¹⁴

Part of the land originally once owned by Brannock and later conveyed to Nora South Eggers and Stacy Clyde Eggers, Sr., would later become the Buena Vista subdivision that was clustered around Carolina Avenue, Summit Street, North Street, and Junaluska Road. The lots in this subdivision were owned almost exclusively by whites, even as the lots directly abutted black-owned land to the east and north.¹⁵ While the black residents of the Junaluska community owned or lived on land stretching from Queen Street all the way north to the top of Howard’s Knob, black development of the Junaluska hillside tended to occur in clusters, often with white-owned land or white residents nearby. Key clusters of the black Junaluska community included the area around the Boone Chapel and above (near the intersection of present-day Wyn Way and Junaluska Road) as well as the area around African Street, but other black settlement was also scattered across the hillside. Despite living interspersed with each other, the term “Junaluska” has been used to refer to the African-American community of residents in the area, not a physical neighborhood, since at least the 1960s.

Perhaps the most significant of Brannock’s sales, however, was that of a quarter acre of land on African Street to the Krimmers Mennonite Brethren Church on August 1, 1919.¹⁶ Church tradition holds that the church building on this lot—presently known as the Boone Mennonite Brethren Church—was built in 1918. Primary source evidence awaits discovery, although there is no reason to doubt the community’s knowledge. It is possible the deed registration was delayed while awaiting final payment for the land from the Krimmer Mennonite Conference in Kansas. Similarly, no deed records for the graveyard parcel to the south of the church have been located, although it clearly preceded the 1919 church deed and is now considered part of the church parcel, with no carved headstones or less formal flagstones evident on its thickly vined portion of the lot. This suggests that the land

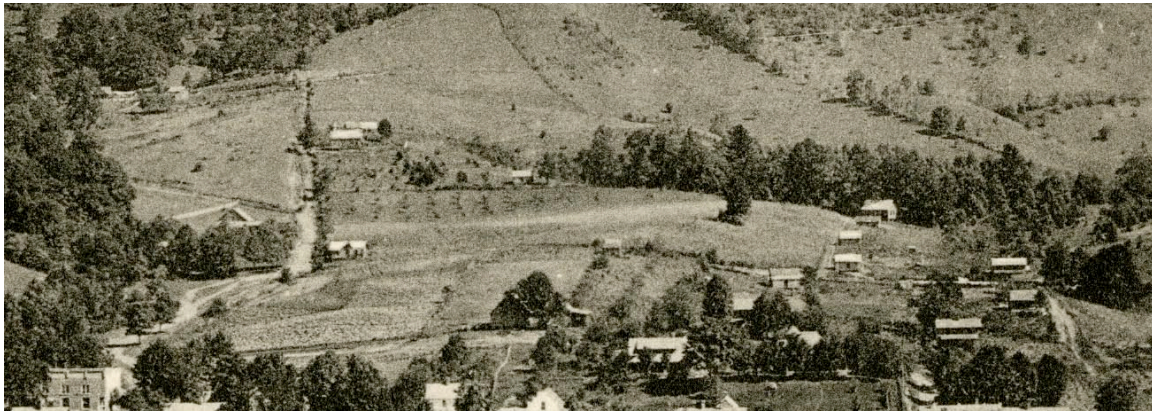
¹³ For a handful of examples along African Street, see B. T. Brannock and J. L. Brannock to John Grimes, March 20, 1917, Deed Book 20, Page 6; B. T. Brannock and J. L. Brannock to R. D. Horton, May 5, 1919, Deed Book 22, Page 591; B. T. Brannock to Edward Folk and Gertrude Folk, September 10, 1921, Deed Book 28, Page 249; and B. T. Brannock and J. L. Brannock to Austin E. South, February 13, 1923, Deed Book 29, Page 280.

¹⁴ See B. T. Brannock and J. L. Brannock to Robert B. South, January 10, 1917, Deed Book 20, Page 69; and Robert B. South to Austin E. South, August 6, 1917, Deed Book 20, Page 166.

¹⁵ As further evidence of this racial divide, every single resident (26) of Carolina Avenue (then known as Carolina Street) and every single resident (44) of Summit Street as listed in the 1940 Census was white. Ancestry.com, “Boone Township, Watauga County, North Carolina, Enumeration District 95-7,” *1940 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2012). Curiously, most black residents of Boone Township located within Boone’s corporate limits—with the exception of two domestic workers living in white homes—were presented uniformly in the 1940 Census as living in the “Negro settlement.”

¹⁶ B. T. Brannock and J. L. Brannock to Krimmers Mennonite Brethren Church, August 1, 1919.

may have been owned and used by the local black population as a burial ground for several years prior to the erection of the church building, then abandoned.¹⁷



This detail crop from a circa 1915 postcard by J. J. Coffey shows the old Junaluska Turnpike heading straight up the hill at left, with the new route angling to the left about halfway up the turnpike. The Boone Chapel is visible just above this junction on the east side of the turnpike. North Street runs from the house on the east side of the turnpike just below the junction near the center of the image, and runs to the right (east) to the cluster of houses on the extreme right side of the image, where it intersects with a cart path that will become North Depot Street. Note that African Street is also evident just to the west of this with four structures on the east side of African Street. The northernmost building is likely the Hagler (Haigler) residence, with the old school (likely before the 1915 storm that destroyed it) just below (south) of the Hagler residence. Image is from the Bobby Brendell Postcard Collection, courtesy of the Digital Watauga Project.

A similarly cloudy situation existed for the local black school, whose existence is documented at least as early as 1921, when the Brannocks sold a half-acre parcel on African Street to John Grimes. This parcel was described as lying just south of the “school lot” on the east side of African Street. A 1916 news item offers some insight as to why clear deed records for the early school do not seem to exist: “Rev. J. A. Cherry, the colored minister here, opened school in the public school building, which is owned by the negro population yesterday morning.” Local black residents appear to have either pooled their money or relied on the generosity of one landowner who donated land for the school. This may have been the same building badly damaged in a 1915 storm and rebuilt by Hodges and Farthing.¹⁸

¹⁷ It seems noteworthy that Jerry Lenoir, Gus Horton, and June Horton—all serving as trustees for an unnamed organization, understood by current community members to have been the Boone Methodist Episcopal Chapel—acquired Lot 45 of the E. S. Coffey partition to Boone, “adjoining the burying ground of the colored people in the town of Boone...for the purpose of enlarging said bur[y]ing grounds for the colored,” in April 1919. This transaction occurred just months prior to the Mennonite Brethren Church’s purchase of the parcel adjacent to the African Street graveyard and may have indicated an intention to move burials at African Street to the east part of the Boone Cemetery, which was still technically owned by Council heirs at that time, even though it had long served as the town’s public cemetery for black burials. Local tradition holds that the Councils originally used this section for the burial of enslaved persons. See A. D. Blair and Josie Blair to Jerry Lenoir, Gus Horton, and June Horton, Trustees, April 30, 1919, Deed Book 28, Page 240.

¹⁸ *Watauga Democrat*, December 9, 1915: 2.

In 1935, John Grimes sold a differently sized parcel to the Watauga County Board of Education near this same location, perhaps as a combination of his own 1921 parcel and the existing school lot, in preparation for the county to build a consolidated school in nearly the same location. Press coverage from 1938 addressed the difference between the old and new school: “Then we have the colored school in Boone. Where these children had only a shack to go to three years ago, they now have a building to be proud of. It has all the modern conveniences found in any of the best planned structures.”¹⁹ Funded in part with Works Progress Administration (WPA) support, the school was completed in 1937.²⁰

In short, by 1935, the cluster of buildings along the upper part of North Depot Street, the east half of North Street, African (later Church) Street, and Tremont Drive functioned largely as the geographic heart of the Junaluska community. As Susan E. Keefe and Jodie D. Manross have noted, during the early twentieth century, members of the Junaluska community continued to see the Mennonite Brethren Church and the Boone Chapel as “twin centers of community religious and social life in Junaluska. Religious activities alternated between the two churches, and community members often participated in events sponsored by both churches.”²¹ By the 1940s, however, membership at the Boone Chapel was in rapid decline, in large part due to the exodus of many church members (more than 30 Horton family members) following the Horton Incident in 1932. A small Missionary Baptist Church (Little Rock Zion Church) established in 1940 at the corner of Church and Tremont Streets also drew some members away.²² Further, the Hagler brothers, Rossalee and Allan, left to begin holding Pentecostal Holiness services (under the name “United Holiness Church”) in a tent in what is now Junaluska Park, before moving to other ministries out of town.²³ The absence of Sunday School classes for the children in the now-smaller membership of the Methodist Chapel led others to opt to attend the Mennonite Brethren Church. By the end of the decade, services at the Boone Chapel declined in frequency to monthly sessions served by a circuit preacher.²⁴ As a result, black residents increasingly viewed the Boone Mennonite Church as the social and religious heart of the Junaluska community.

¹⁹ “Reports Progress of WPA in County,” *Watauga Democrat*, March 31, 1938: 2.

²⁰ “More Than Quarter Million Spent on WPA Program in Watauga,” *Watauga Democrat*, May 6, 1937: 1. The Watauga Consolidated School was formally dedicated on October 3, 1937, with Frazier Horton as its first principal. See “Dedication of School for Colored Sunday,” *Watauga Democrat*, September 30, 1927: 4.

²¹ Susan E. Keefe and Jodie D. Manross, “Race, Religion, and Community: The Demolition of a Black Church,” *Appalachian Journal*, 26:3 (Spring 1999), 254.

²² “To Build Church,” *Watauga Democrat*, April 24, 1941: 1; and Johnnie Jackson and Granville Jackson to Missionary Baptist Church of Boone (Colored), April 1, 1941, Deed Book 54, Page 196. Curiously, this land remains under the ownership of this church, which is presumed defunct. The church building no longer stands on the lot.

²³ “News of the Colored Community,” *Watauga Democrat*, November 25, 1943: 7. See also Susan E. Keefe and the Junaluska Heritage Association (editors), *Junaluska: Oral Histories of a Black Appalachian Community*, (Jefferson, NC: McFarland & Co., forthcoming).

²⁴ For more on the decline of the Boone Chapel, see Keefe and Manross, “Race,” 255.

As with many communities in the rural south, racism and segregation were part of black life in Boone and directly impacted the members of the Junaluska community. While many local whites have consistently described race relations during the early and mid-twentieth century as better than in other locations in the South, and race conflict as nonexistent at Boone, news coverage from the 1920s and 1930s tells a different tale.²⁵ In 1923, for example, a local, white dentist, L. R. Bingham, shot Junaluska resident John Grimes in the knee while Grimes was tending to livestock as part of his job in the Councill barn. Bingham appears to have suffered no legal consequences for his actions.²⁶ Stories of cross burnings and parades, as well as Klan advertisements, appeared frequently in the *Watauga Democrat* during the 1920s, too, culminating in 1926 in the meeting hall of the old 1875 Watauga County Courthouse being renamed “Ku Klux Klan Hall.”²⁷ These tensions culminated in a horrific, September 1932 event known as “the Horton Incident,” when local police conducted a brutal, warrantless, door-to-door manhunt through the Junaluska community, ultimately resulting in the deaths of two Junaluska residents—one of which has been identified by the Equal Justice Initiative as a racial terror lynching.²⁸ This persistent threat of racial violence further isolated the Junaluska community and caused many Junaluska residents to pursue survival strategies based on accommodation rather than confrontation.

²⁵ In 1948, when local blacks were “register[ing] for participation in election for the first time in [a] generation,” R. C. Rivers, Jr., editor of the *Watauga Democrat*, noted, “It is likely that their voting will be accomplished without incident in this locality, where there has been no race problem.” Rivers added, however, that if there were problems, “those who promoted the registration will have rendered the race a distinct disservice.” See “King Street,” *Watauga Democrat*, October 28, 1948: 1. Writing in 1956, Rivers again insisted, “In Watauga...race tensions are negligible.” See “Pearsall Plan Pleases,” *Watauga Democrat*, September 13, 1956: 4. In numerous oral history interviews conducted for the Appalachian Theatre of the High Country between 2013 and 2018, older white residents of Boone continued to insist that “there were never any problems.”

²⁶ “Local Dentist Accused of Shooting Negro,” *Watauga Democrat*, June 21, 1923: 1.

²⁷ “Notice,” *Watauga Democrat*, April 8, 1926: 1. On one occasion, the Klan burned an enormous, 30-foot-tall cross on the Lovill ridge overlooking the west side of Boone. See “Ku Klux Klan Burns Fiery Cross,” *Watauga Democrat*, June 5, 1924: 1.

²⁸ The Horton Incident arose from a dispute between black members of the Horton family and white men in Deep Gap who owed them money. Sheriff’s deputies went into the Junaluska community to arrest two of the Hortons after the Hortons had attempted to collect what was owed, and matters devolved quickly from there. The posse killed Ralph Horton near Mabel during the manhunt. Norwood Horton, who was also shot, died from complications related to his injuries in November 1932. For the Junaluska community’s account of events, see Keefe and Junaluska Heritage Association, *Junaluska*. See also Rev. Ronda Horton interviews by Winston Kinsey in 1973, Tapes A, B, and C, Black Oral History Project, W. L. Eury Appalachian Collection, Appalachian State University, Boone, NC. For local press coverage, see “Deputy Albert Farthing Shot; Negro Killed and One Injured in Gunplay,” *Watauga Democrat*, September 22, 1932: 1; and “Blood Poison Is Fatal to Negro Assailant of Law,” *Watauga Democrat*, November 17, 1932: 1. The Equal Justice Initiative, founded by Bryan Stevenson, attorney and author of *Just Mercy*, has been working to recognize and memorialize victims of lynching, as defined by that organization, for several years. They have founded both the Legacy Museum: From Enslavement to Mass Incarceration and the National Memorial for Peace and Justice in Montgomery, Alabama. Ralph Horton is listed for Watauga County, North Carolina, at the memorial. For more information, see www.eji.org.

Just as insidious for the Junaluska community was the looming specter of racial segregation and its often contradictory standards. De jure segregation was most evident in education, with black students required to attend a school that was inferior to white schools in construction, services, and educational materials until desegregation occurred in the 1960s. De jure segregation was occasionally evident in the architecture of Boone's buildings, such as the Linville River Railway train depot, which was built with segregated waiting rooms to comply with state law.²⁹ Commercial interactions and their attendant de facto segregation were more flexible—a common trait of some rural, southern communities. According to interviews with numerous residents, the Pastime Theatre (opened on King Street in 1924) reportedly had partitioned seating for blacks in its balcony and essentially became the default “black theater” after the grander Appalachian Theatre opened in 1938.³⁰ The Appalachian, meanwhile, was a whites-only theater until 1948, shortly after Robert Agle took over as the regional manager for the Statesville Theater Company, which managed both the Appalachian and the Pastime. From 1948 to 1960, balcony seating was available to blacks at the Appalachian.³¹ The Terminal Roller Rink, located above the bus depot on Depot Street, also dabbled with segregation, reserving Friday nights in 1949 “for colored only.”³² As Frazier Horton noted in 1942, waiting rooms in doctors' offices typically were not segregated, nor were drinking fountains, although photographic evidence from Palmer Blair's photos of the interior of the Watauga County Courthouse courtroom demonstrate that de facto segregation was clearly evident there, with black attendees all seated in the balcony of the courtroom during farm meetings.³³ White-owned restaurants in Boone, meanwhile, almost always barred table service to blacks during the first half of the twentieth century, instead requiring black patrons to come to the rear of the building for takeaway service.³⁴

Many Junaluska community members found this last practice particularly frustrating and nonsensical, since many of the wait staff in Boone's restaurants were black, and thus worthy in the eyes of their employers of working there but not of being served.³⁵ Indeed, throughout the early twentieth century, black residents of Boone—nearly all of them from the Junaluska community—saw their employment opportunities increase in downtown Boone businesses, even if access to services for

²⁹ “Local Affairs,” *Watauga Democrat*, May 22, 1919: 3.

³⁰ David “Strawberry” Horton, film interview with Philip Arnold and Roberta Jackson, September 26, 2015, Appalachian Theatre of the High Country Archives.

³¹ Bobby Agle, film interview with Philip Arnold and Eric Plaag, August 30, 2014, Appalachian Theatre of the High Country Archives. Agle reportedly eliminated all segregated seating in 1960, shortly after the Greensboro sit-ins.

³² Advertisement, *Watauga Democrat*, May 5, 1949: 4.

³³ Frazier Robert Horton, “Negro Life in Watauga County,” unpublished thesis typescript, Agricultural and Technical College of North Carolina, 1942, Appalachian Collection, Appalachian State University, 29-30. For images demonstrating segregated seating at the courthouse in 1954, see Pal-Bla-2-126 and Pal-Bla-2-128 in the Palmer Blair Collection, Digital Watauga Project, available online at DigitalWatauga.org.

³⁴ Horton, film interview, September 26, 2015.

³⁵ Horton, film interview, September 26, 2015.

those black residents was not always on an equal footing. The widely circulated 1936 H. Lee Waters film of Boone, for example, shows two black men—Rob Williams and Frank Landers—working at downtown businesses. David “Strawberry” Horton, in a 2015 interview, recalled working for an Esso station at the age of 12, in 1937, and he also recalled a black projectionist at the Pastime Theatre during the 1940s.³⁶

The 1940 Census provides even greater clarity on employment opportunities for Boone’s black residents before World War II. Grouping residents of the lower part of the Junaluska hillside located within the town limits under the generic label of “Negro settlement,” the census takers counted 142 black residents. Of these, 57 were listed as employed. Eight were engaged in work as commercial cooks in cafes, restaurants, and hotels, with another three working as wait staff in restaurants. Another four were cooks for private, white households yet retained their own residences. One notable exception—one of only two black residents within town limits who were not grouped with those in the “Negro settlement”—was Willie Mae Clemmons, who worked as a live-in cook in the Linney household on King Street. Cleaning staff accounted for another large group of employees, including seven performing private housework (typically in white homes), two working as janitors, and two working as maids in hotels. Two others worked as bellboys at hotels. The WPA was also a continuing source of work for some black residents, with three men working on the WPA Cottage (the weaving room) and two others performing road work for the WPA. Other construction work (four), truck driving (three), auto repair and service stations (four), and delivery work (two) accounted for another thirteen individuals. Four others continued to be engaged in farm work, typically as day laborers or on rented land. But there were also signs that work opportunities were slowly beginning to change. One black resident operated his own barbershop, while another owned his own grocery store. Two men operated their own shoeshine stands. Three women took in laundry at their own homes. One other man found work as a hospital orderly, and yet another was a local preacher.³⁷

³⁶ Horton, film interview, September 26, 2015.

³⁷ The 1940 Census data for Boone Township individuals is split between those located within town limits in Boone Township and those located either north or south of US 421 outside of town limits but still within Boone Township. As a result, several families traditionally associated with the Junaluska community are not grouped in the “Negro settlement” part of the town limits. This includes several Whittington families, the Frazier Horton family, the Joe Odom family, the McQueen family, the John Grimes family, the Andrew Jackson family, the Charlie Ervin family, and the Mitchell family, all of which are known to have been located above the Boone Chapel along the Junaluska hillside. Most of these individuals who were working were engaged in farm labor, reflecting the continued agricultural use of the more thinly settled, upper portion of the Junaluska hillside. Some others found work in domestic or restaurant opportunities in town, like many of their black neighbors just down the hill. Frazier Horton was a noteworthy exception, having served as the teacher at the black school during this time. These known black residents of the upper part of the Junaluska hillside accounted for another 64 members of the community, making the combined total of black residents on the Junaluska hillside in 1940 an estimated 206 people. For individual detail, see Ancestry.com, “Boone Township, Watauga County, North Carolina, Enumeration District 95-8,” *1940 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2012).

Other anecdotal evidence of black employment at white-owned Boone businesses following World War II has turned up in the recently discovered “Workers of Boone” photographs shot by Palmer Blair in 1951 and 1952. Two black workers have been identified—Neal Grimes, working at Swofford’s Tire Service (he was listed as a servant in a white home in the 1940 Census), and Lee Whittington, working behind the pharmacy counter at Boone Drug Store. Several other black employees photographed by Blair have yet to be identified, but their images suggest a continuing growth of opportunity in more lucrative and less service-oriented positions during the 1950s.³⁸

In response to these limited employment options, the Junaluska community often compensated for de facto segregation in the best way they knew how—by creating their own, black-owned businesses. One such operation was the Chocolate Bar, a café and social club located in a concrete block building just north of the intersection of Queen Street and North Depot Street.³⁹ Keefe and Manross have also described “a small black business district” in the area surrounding African Street, “including two homefront grocery stores, a barber shop, a basement teenage hangout, a night club,” and the Chocolate Bar.⁴⁰

Junaluska community members also have a long history of military service, including World War I veterans Ronda Horton, Rockford Hatton, Sr., Edward Folk, Granville Jackson, Ebb McQueen, Harve Whittington, and Frank Grimes. During World War II, 23 men from the Junaluska community served in the US Armed Forces, while seven men saw service in Korea and another seventeen in Vietnam.⁴¹

³⁸ The “Workers of Boone” series from the Palmer Blair Collection is currently being digitized and is not yet online at the Digital Watauga Project.

³⁹ Curiously, the land on which the Chocolate Bar sat appears to have been owned by Kenneth Linney, whom Junaluska community members remember as having been particularly gracious to members of the black community. It’s likely that Linney leased the building to the Chocolate Bar’s proprietors. See Horton, film interview, September 26, 2015. See also Kenneth B. Linney to Margaret Linney Coffey and Mrs. Kenneth B. Linney, January 8, 1949, Deed Book 65, Page 630. The originating deed for this parcel has not been found, but this appears to have been part of a large holding of Frank A. Linney dating back to the very early twentieth century. It was likely conveyed to Kenneth B. Linney via probate. The building still stands on a unified parcel belonging to the Reins-Sturdivant Funeral Home.

⁴⁰ Keefe and Manross, “Race,” 256. Independent references to the Chocolate Bar are scant. One example, however, is a March 8, 1951, news item in the *Watauga Democrat* noting that clothing donations to the Explorer Scouts would be sorted and packed at “the Chocolate Bar building on Depot Street across from the Mountain Burley Warehouse No. 1.” This location coincides with the building identified above as the Chocolate Bar. The same location was sometimes called the “Chocolate Bar Café.” See “Young Men’s Club Entertains Wives and Girl Friends,” *Watauga Democrat*, February 23, 1950: 7. Residents of the Junaluska community were the officers of the Young Men’s Club.

⁴¹ A list provided by Sandra Hagler includes the following veterans, in addition to those already listed for World War I: *World War II*: Winston Greer, James McQueen, Avery Goins, Dallas Grimes, Charles Paul Grimes, Lee Whittington, Coy Hagler, William Whittington, Linnie Whittington, George W. Horton, Jay William Grimes, Grady Jackson, George W. Grimes, Henry Horton, Green Horton, Henry Clay Folk, Roddy Turner, Howard Folk, Cecil Webb, Christmas Pettiford, James D. Wilson, Willie Ferguson, James Whittington; *Korea*: Jackie McQueen, Parvin Whittington, James West, Jr., Ralph Hagler, Bobby Whittington, Robert Mathes, Leroy Kirkpatrick, Jr.; *Vietnam*: Dana Folk, Rex McQueen,

As seen in several photographs contained in the Junaluska Heritage Association Collection in the Digital Watauga Project, military service often provided Junaluska's men with a freedom of commerce, increased leadership opportunities, and complex, integrated social activities that typically were not available at home in the decades prior to racial integration in the United States. These paradoxes no doubt motivated those veterans to push for greater equality when they returned to Boone.

While integration did change both the de jure and de facto "rules" for black access to businesses and public spaces in Boone, the Junaluska community remains close-knit, with many black residents continuing more than a century of practice at "accommodation rather than confrontation." As noted by Keefe and Manross, this remained evident well into the late twentieth century in "cautious and reserved behavior by black Appalachians in town political affairs." In recent decades, this pattern has begun to shift as several residents, including Virgil Greer, Roberta Jackson, Dana Folk, and Lynn Patterson, have taken on high-profile roles on Town of Boone committees and in other Boone community organizations over the last couple of decades.⁴² This approach to managing issues that affect the Junaluska community is perhaps most evident in the use of the Boone Mennonite Brethren Church as a locus for community meetings and discussions, with the church pastors, including the current pastor Reverend Mike Mathes, often playing the role of community leader, facilitator, and organizer for discussions among the community's residents.

While the community's insularity during the twentieth century probably helped to preserve Junaluska's sense of community over time, increasing land development pressures have resulted in a new, physical threat to the Junaluska community. In recent years, some homes and vacant land in the traditional clusters of black Junaluska settlement have either been rented out to students from the nearby Appalachian State University or sold to new owners with no connections to the community. This pattern has been further amplified by the departure of many descendants of the older Junaluska community residents, who have often sought employment or other opportunities outside of Watauga County. These external pressures were perhaps most recently evident in 2016, when the Watauga Community Housing Trust and the Boone Town Council proposed an affordable housing project on long-vacant land within yards of the old Boone Chapel site. In response, Junaluska community members were quite vocal at a community meeting at the Mennonite Brethren Church regarding their misgivings about the project, as well as ongoing concerns reflecting a perception that local government has routinely and historically denied Junaluska the new infrastructure and other local services afforded to majority-white neighborhoods elsewhere in town.⁴³

Lee Gary Whittington, Sam Kirkpatrick, Philip McQueen, Adam Jackson, Jimmy Jackson, James R. McQueen, Tommy Kirkpatrick, James A. Hagler, Anthony Hagler, Joseph Grimes, Harvey Coles, James A. Goins, Gary Kirkpatrick, Virgil Greer, Alex McQueen.

⁴² Keefe and Manross, "Race," 257.

⁴³ Anna Oakes, "Junaluska Housing Project Tabled," *Watauga Democrat*, online, December 30, 2016.

The Junaluska community continues to play an important part in Watauga County's broader history, with the cluster of homes, churches, and other resources centered around present-day Church Street serving as the geographic heart of that black community for more than 100 years. In light of ongoing pressures from population outflow, gentrification, new construction efforts, and the wider population's generally poor understanding of the Junaluska community's history as a whole, an historical marker devoted to the community's history would seem to be a critical asset to aid its long-term preservation. While it is a small footnote in the rich history of the Junaluska community, this marker nevertheless is an acknowledgment of this thriving black community that has endured in Boone and Watauga County for well over a century.

F. Proposed Marker Text

The Junaluska Community

The Junaluska community is one of the oldest, intact communities of color in western North Carolina. Beginning with a small, mixed-race population of free and enslaved individuals who settled and farmed the hillside between Boone and Howard's Knob prior to the American Civil War, the Junaluska community began to coalesce by 1898, when local black residents built the Boone Methodist Chapel (demolished 1996) about halfway up the hillside. In the 1910s, local blacks acquired numerous parcels near African Street, now Church Street, located approximately 1,000 feet north of this marker. By 1918, following construction of a black primary school, numerous black-owned residences, and the Boone Mennonite Brethren Church, this area was the geographic heart of the Junaluska community, and remains so today. Despite the injustices of segregation and racial inequality, the Junaluska community remains a cohesive and vibrant part of Boone's historical, economic, and social development.

36" X 24" Georgia, Sewah Studios

5/8" letters

(Limited to 27 lines, 38 sp/ltr per line, 1,026 total characters, 174 words)

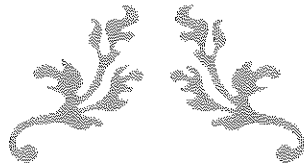
Current count: 984 characters with spaces, 146 words—not including marker title

IN SEARCH OF BURRELL

BY

MARY ETTA MORETZ

The purpose of this paper is to honor an African American pioneer, guide, weatherman, seer and honored member of his past and present community by authenticating his deeds and existence.



IN SEARCH OF BURRELL
African American Pioneer, Scout and Prophet



BY
MARY ETTA MORETZ
2020

Burrell was an African American who lived from the mid-Eighteenth Century to the mid-Nineteenth Century. Colonel James Martin Isbell (July 3, 1837-April 14, 1913), the great grandson of Benjamin Howard, said that Burrell was an enslaved man who belonged to Benjamin Howard, and that when Colonel Isbell was a boy, around 1845, Burrell was still alive and was over 100 years of age. This would place Burrell's life from approximately 1745 to 1845.

Benjamin Howard was a settler who came to Western North Carolina to what today is Wilkes County but was Rowan County at the time of his arrival. Howard was born February 17, 1742 in Anne Arundel County, Maryland, and died June 4, 1828 in Wilkes Co. NC. Howard prospered in the backwater and owned hundreds of acres of land and many enslaved persons. Significantly, even though others are named in wills, Burrell is the only one known to historians.

Perhaps Burrell was truly valued not only as a servant in bondage but also as a friend. "Friend" appears to be a euphemism, but a freed slave in the USA, especially in the South, had very little protection, but as property, he did. This may appear to be an unacceptable but convenient excuse today, but it was likely perceived as a reality in the Antebellum South.

Benjamin Howard willed Burrell to his daughter Mary (Polly) Howard and not to one of the sons who was more likely to sell or mistreat this African American pioneer or take him away from friends and family when the sons moved on to Tennessee. In turn, Mary willed Burrell to her daughter, Prudence. This arrangement, which emulates that of her father's, probably afforded Burrell more protection and freedom than had he been emancipated.

As noted above, Burrell lived to be over one-hundred years of age and told one of Howard's descendants, Thomas Isbell Jr., father of Colonel James Martin Isbell, that he had guided Daniel Boone and Christopher Gist to the cabin built for the herders in what today is Boone, NC (Boone, A Biography by Robert Morgan, p. 67). As Morgan supposes, "For a slave such

as Burrell, the occupation of highland herder must have been a godsend, allowing him to escape the fieldwork and hardships of the plantation for the beauty and adventure of the upland forests (70)." Morgan again states on p. 403, "The scout who first led him {Boone} across the Blue Ridge was the herdsman Burrell." Randell Jones in In the Footsteps of Daniel Boone, p.34, further elucidates that the path was actually an old buffalo trace. According to The World of My Childhood, pp. 94-95, by Dr. R.L. Isbell, who was the great great grandson of Benjamin Howard and the great grandson of Thomas Isbell Sr., "Uncle Burrell," as he referred to him, "lived on the Yadkin River in the World of My Childhood at the time when Daniel Boone lived in his cabin a few miles below. When he finally came to the end of his days he was laid to rest under the broad spreading arms of a large black pine tree about 200 yards from the white folks' graveyard on the same upland that overlooks the delta of Kings Creek and the fertile valley of the Yadkin for two miles, a scene of rare and matchless beauty."

Even though Burrell was not permitted to be buried in the white folks' graveyard, Isbell says that "Two flat stones with round head and shoulders were placed and these stones were always very interesting to me." Eventually vandals took the stones away. But as Isbell states, "They had listened to the soft and mournful requiem sighed in the pine above through the long, long nights and guarded with sleepless vigilance their sacred trust until a ruthless hand carried them away." The respect and veneration are inherent in these remarks.

Isbell's pays additional homage to Burrell with the following:

"Uncle Burrell lived alone in his cabin and at night had a custom of sitting and watching the stars in their movements, and was looked upon as a weather prophet. He must have seen

farther than some the political life of his day, for aunt Sophia recalls that he would say to her when she was a little girl: 'You will be free someday, child, but I will never be free.' Aunt Sophia lived to see his words come true and spent most of her life a free woman." (Isbell, p. 94)

A reference to Burrell is made in John Preston Arthur's book A History of Watauga County (p.19). Burrell told J.M. Isbell that the cabin often referred to as "Boone's Cabin" in Boone, North Carolina was actually used by Benjamin Howard's herders. Howard drove his cattle and hogs up the mountain from Wilkes County to take advantage of the forage during the summer and fall (A Short History of Old Watauga County by Michael C. Hardy, p.12) before he drove the cattle to market. "In this cabin Benjamin Howard and his herders (i.e. slaves) used to keep their salt and cooking utensils when they visited this section to look after Howard's cattle, which he ranged in the upper valley of the New River." (Arthur, p. 33.) Any hunter or sojourner was welcome to make use of the cabin including Howard's friend and neighbor Daniel Boone.

It is highly likely that all of the referenced writers received their information regarding Burrell and the cabin from Colonel James Martin Isbell who is cited as an authority in many local histories both local and family and is referred to as a "local historian and author." As noted previously, his great grandfather was Benjamin Howard.

"According to the statement made by this gentleman (i.e. Col Isbell) in May 1909, Benjamin Howard, his (great) grandfather, owned land near the village of Boone and used to range his stock in the mountains surrounding that picturesque village. He built a cabin of logs in front of what is now the Boys' Dormitory of the Appalachian Training School for the accommodation of himself and his herders whenever he or they should come from his home on

the headwaters of the Yadkin, at Elkhville. Among the herders was an African slave named Burrell. When Colonel Isbell was a boy, say about 1845, Burrell was still alive, but was said to have been over 100 years old. He told Col. Isbell that he had billeted Daniel Boone across the Blue Ridge to the Howard cabin in the first trip Boone ever took across the mountains.”
(https://www.wikitree.com/index.php?title=Isbell-687&public=1#_note-2)

Howard was a Tory and was hotly pursued by the Patriots. It is said that he hid from Ben and Robert Cleveland and their men, noted for hanging Tories, up on Howard's Knob just above the present town of Boone, NC. In fact, the Tories caught his young daughter, Sally, later to marry Jordan Council one of the founders of Boone, and switched her trying to make her tell them where her daddy was, but she did not tell them if she even knew.

Is it possible that Burrell helped to protect his master? Did he take provisions to him up on the Knob? Did he accompany Howard when the latter decided that it would be in his best interest to join the Maryland Militia? In any case, Howard took the Oath of Allegiance in 1778 thereby keeping his land and the opportunity to protect his family and possessions including Burrell. Furthermore, he is recognized as a Patriot of the Revolutionary War.

Burrell lived out his last years on the Thomas Isbell Plantation. Thomas had married Discretion Howard, another Howard daughter, and sister to Mary (Polly) and aunt to Prudence Howard Calloway, the successive legal "owners" of Burrell. This gives even more credibility to the story that Burrell guided Boone and others to the High Country since there would have been close contact between Thomas Isbell and the elderly Burrell and the opportunity for unlimited

conversation. Often, enslaved persons were leased out to other plantation owners, and when they were too old to work, they lived on among their families and neighbors.

It appears that Burrell was more than the typical enslaved person. He was a pioneer, guide, a herder, a weatherman, a beloved and respected man in his community as well as a seer who predicted that freedom was on the horizon for his people. Nonetheless, there were no doubt other outstanding enslaved men and women whose names and contributions are forever lost to history. While this generation of Americans cannot undo the transgressions of our national past, Burrell, who if honored through historic markers, street names and statues, may serve as a token of respect and recognition for the hundreds of enslaved men and women who helped to build the United States of America.

SOURCES

VERIFYING THE AUTHENTICITY OF BURRELL

Secondary Sources:

Arthur, John Preston, A History of Watauga County, North Carolina, p.19, pp.64-65.

Arthur, John Preston, Western North Carolina; a History (1730-1913), p. 82.

Hardy, Michael C., A Short History of Old Watauga County, p. 12.

Isbell, Robert L., D.D., The World of My Childhood, pp. 94-95.

Jones, Randell, Trailing Daniel Boone, pp. 20-21.

Jones, Randell, In the Footsteps of Daniel Boone, p. 34.

Morgan, Robert, Boone, A Biography, p.67, p.70.

Van Noppen, John and Ina, Daniel Boone, Backwoodsman, pp. 102,103,113.

Remembering the Shoals. Wordpress.com.

Primary Sources:

Will of Benjamin Howard

Will of Mary (Polly) Howard

TIME LINE
REGARDING
BURRELL

- Born February 17, 1742 and died June 4, 1828 - Benjamin Howard
- C. 1751 – Benjamin’s father, Philip, left Maryland and settled on the Yadkin River in NC. It is unknown when Benjamin first came to NC, but he would have been only 9 at this time, so it is likely that he, too, was in NC with his parents. (He must have returned to Maryland at some point, however, since he met and married Prudence Sater in 1762, see below.)
- C.1759 – Howard began herding cattle in the bottom lands around today’s Boone, NC (Arthur, p. 19)
- December 1760 – “Burrell led Boone and Nicholas Gist up an old buffalo trace and across the crest of the Blue Ridge to a cabin frequented by herders and trappers ‘on a beautiful high meadow.’” (Arthur, p. 12) “September 26, 1773, Daniel and Rebecca and some of the other families from the neighborhood of the Boone settlements in the lower Yadkin region left the home of the late Squire Boone...” on their way to Kentucky. (Vannoppens, p. 116)
- September 21, 1762 - Benjamin Howard married Prudence Sater in Baltimore, MD
- 1763 – Benjamin Howard purchased 137 acres on Elsworth Creek in Rowan County NC, now Davie County (?)
- 1768 – the Howards received a grant of land in Rowan County, NC, now Wilkes County
- 1768 – Mary (Polly) Howard born
- April 8, 1828 – Benjamin Howard’s will bestows “my Negroe man Burrell valued at Two Hundred Dollars” to his daughter Mary (Polly) Howard. (Compare value of Burrell to value of other slaves in will; the value denotes Burrell’s advanced age.)
- June 21, 1836 – Mary (Polly) Howard’s will bequeaths Burrell to her daughter Prudence. The will makes it clear that Burrell and her other enslaved persons not be moved out of the state. It hints at how Burrell could have come into the possession or use of the Isbells. Discretion Howard Isbell, Benjamin Howard’s oldest daughter and Mary Howard’s Aunt, was married to Thomas Isbell, Sr.
- July 3, 1837 – April 14, 1913 - Col. James Martin Isbell said that when he, Isbell, was a boy c. 1845, Burrell was still alive and was said to be over 100 years old
- C. 1745- 1845 – Burrell born and died

Note: Burrell is a surname found in the eastern part of NC and also in SC. It is possible that Burrell was named after the slave trader who sold him to Howard.

See list of resources and enclosed documents for verification of dates. The only way to make some of these dates seem logical is through conjecture.

Lineage of Robert L. Isbell on Howard Line

- Benjamin Howard – 1742-1828 (His great great grandfather)
- Thomas Isbell Sr. (married to Discretion Howard- 1764-1848) – 1753-1819 (His great grandfather)
- Thomas Isbell Jr. (married to Lucinda Petty) – 1837-1913 (His grandfather)
- Col. James Martin Isbell – 1837-1913 (His father)
- Rev. Robert L. Isbell, D.D. – 1871-1954

Boone Historic Preservation Commission
March 10, 2020

Application for Town of Boone Historical Marker for Junaluska Community

A. SUBJECT OF PROPOSED MARKER:

History and significance of the Junaluska Community in Boone, NC

Proposed Title: *The Junaluska Community*

B. SITE TO BE MARKED:

The geographic core of the Junaluska Community along Church Street

C. PROPOSED LOCATION OF MARKER

EITHER the northeast corner of the intersection of Queen Street and North Depot Street, OR the bulb-out at the east end of the Queen Street parking strip near its intersection with North Depot Street.

D. DISTANCE AND DIRECTION FROM THE PROPOSED LOCATION TO THE SITE TO BE MARKED:

Approximately 1,000 feet north of location of marker.

E. HISTORICAL SKETCH:

As historian John C. Inscoe has previously documented in his book *Mountain Masters: Slavery and the Sectional Crisis in Western North Carolina*, Appalachia has long struggled against perceptions that slavery was either non-existent or largely insignificant in its antebellum communities, and that people of color accounted for few if any of its residents.¹ In actuality, several communities of color existed in the mountains of North Carolina during the nineteenth century. One such community that still survives intact is the Junaluska community of Boone, North Carolina. While often perceived as existing at the margins of a white-dominated, economically homogenous, rural county seat, the Junaluska community nevertheless has a long history of demonstrating cultural resilience, autonomy, and community pride, while also quietly having a profound influence on Boone's agricultural, commercial, and cultural history. Today, the community remains one of the oldest, intact communities of color in western North Carolina.²

Pinpointing the earliest black settler—whether slave or free—to Watauga County (and particularly the Boone vicinity) is nearly impossible, but US Census records offer some clues about the black and mixed race population of Boone shortly after the founding of Watauga County in 1849. The 1850 Census, for example, documents 129 individuals enslaved by 39 households and another 29 free people of color across 7 households who were characterized as “colored” or “mulatto.” These populations were scattered across Watauga County as a whole, as there were no separate enumeration districts in 1850.³ By 1860, the number of enslaved in the county as a whole declined slightly to 115. We also get our first glance at Boone-specific population figures in the 1860 Census, which shows 29 free people of color spread across 7 households; all of these individuals are once again characterized as “mulatto.”⁴

¹ John C. Inscoe, *Mountain Masters: Slavery and the Sectional Crisis in Western North Carolina*, (Knoxville, University of Tennessee Press, 1996).

² The Boone Historic Preservation Commission (HPC) is grateful to Dr. Susan Keefe of the Junaluska Heritage Association (JHA) for submitting an initial draft application for a Junaluska marker. Dr. Keefe's original narrative has been helpful and informative to the organization and writing of this application. The HPC also thanks Roberta Jackson, Dr. Kristen Baldwin Deathridge, and the other members of the JHA for their feedback on the various drafts of this application.

³ Ancestry.com, *1850 U.S. Federal Census - Slave Schedules* [database on-line], (Provo, UT, USA: Ancestry.com Operations Inc, 2004); and Ancestry.com, *1850 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2009). Images reproduced by FamilySearch. The slave schedules list the 129 individuals by name. Curiously, a notation at the end of the regular 1850 Census totals enslaved individuals at just 84, but no individual documentation is provided for that count.

⁴ Ancestry.com, *1860 U.S. Federal Census - Slave Schedules* [database on-line], (Provo, UT, USA: Ancestry.com Operations Inc, 2010); and Ancestry.com, *1860 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2009). Images reproduced by FamilySearch.

One common misperception about the antebellum South is that people of color, especially in the rural, mountainous areas of Appalachia, whether slave or free, had little interaction with one another and, for the enslaved, almost certainly no autonomy, thus suggesting that there was little opportunity for creating a sense of community with one another. Digging deeper, however, reveals a much more complex story—one where economic and social interactions, including opportunities for a modicum of autonomy for the enslaved, were increasingly more common.

Some clues are evident in those 1860 Census figures for Boone. It's important to remember, for example, that the 29 "free" individuals in 1860 are not all the same 29 individuals (or households) enumerated in 1850 for the entire county; their 1860 numbers are just for Boone, ignoring another eight separately enumerated communities in the 1860 Census for Watauga County. Instead, these numbers in Boone suggest the growth of black and mixed race families within the town. While it's true that three of these households belonged to the free Cuzzens brothers, who were early Boone pioneers, the other four free black households reflected either new families to the vicinity (the Scotts and Andersons) or the presence of domestic workers within households. As for the enslaved, some certainly worked within white households as domestic workers or laborers, but others are well-documented as working a patch of land along the slopes of Howard's Knob above Boone, typically with a small hut or cabin nearby as their residence and often at some distance from the home of the individual who kept them in bondage.

With freedom following the Civil War, there was an even greater concentration of black and mixed race families at Boone: 117 individuals (40 "mulatto" and 77 "black") across 30 households.⁵ In many cases, the last names of the black and mixed-race households reflected the families to which former enslaved people had been attached before the war: Councill, Hardin, Horton, Mast, and Whittington. Census data also reveal the economic opportunities available to the black and mixed race population in the predominantly agrarian community of Boone following the Civil War. Of the 55 black or mixed race individuals in the 1870 Census with enumerated jobs, 24 were farm laborers on farms run by others, 17 were "keeping house" (maintaining the household in which they resided), 6 were farmers typically working their own land or a sharecropped parcel belonging to someone else, 6 were housekeepers (presumably in other households), 1 was a "servant," and 1 was a shoemaker. Local tradition within the Junaluska community holds that the vast majority of those farmers and farm laborers were formerly enslaved individuals who were still working land on the slopes of Howard's Knob that still belonged to those who had once enslaved them.

⁵ Ancestry.com, *1870 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2009). Images reproduced by FamilySearch.

One of these individuals offers us particular insight into the changing settlement patterns of Boone after the Civil War, as well as the evolution of what would become the Junaluska community. Troy Council (1826?-1901) was a mixed-race man who had been enslaved by Jordan Council, Jr., prior to 1865. We know this with certainty because he told us so in 1873, when he served as a witness on a Southern Claims Commission claim by Sallie Council (Jordan's widow) for damages suffered during Stoneman's Raid in 1865.⁶ Troy Council shows up in the 1870 Census as having his own household that he kept with four black housemates, presumably his wife and children. This home likely was located on land still owned by Sallie Council in 1873, since he said that he lived on her land at the time of his witness statement. In 1907, the land that Troy Council had once worked and lived on was sold by W. B. and Elizabeth Council to J. M. Moretz as a roughly 20-acre parcel. This property was described at that time as "the Troy Place," presumably a reference to Troy Council.⁷

Deed research from a separate project on the land along the historic Junaluska Turnpike strongly suggests that "the Troy Place" may have been located just to the north and west of the land above the intersection of Wyn Way (the old Junaluska Turnpike roadbed) and present-day Junaluska Road. What's particularly intriguing about Troy Council's home place in 1870 is that four other black families were located nearby, based on their order of presentation in the Census records—George Horton, Greene Horton, Collins Horton, and George Council. This strongly suggests that a collection of black families were beginning to settle along the hill above Boone to the north as early as the 1870s. It thus makes sense that just a few years later, in June 1894, Dr. J. B. Council transferred just under a quarter acre of nearby land to W. P. Jones, J. Lenoir, and W. R. Horton, Trustees of the Methodist Episcopal Church (Colored) of Boone, for the erection of a church building.⁸ This parcel was adjacent to land owned by Greene Horton and W. B. Council, just east of where the lower water tower is located today on the old roadbed of the Junaluska Turnpike.

Four years later, congregation members built the first church building in Watauga County dedicated to a black congregation, often referred to as the Boone Chapel. It stood for nearly 100 years before being demolished in 1996 after decades of decline in membership following the 1932 Horton Incident, outmigration of members from the community, and competition from other black churches. It was the only church to serve Boone's black community until 1918 and thus initially represented the

⁶ Deposition of Troy Council, Petition of Sally Council, Ancestry.com, *U.S. Southern Claims Commission, Disallowed and Barred Claims, 1871-1880* [database on-line], (Provo, UT, USA: Ancestry.com Operations Inc, 2007.)

⁷ W. B. Council to J. M. Moretz, November 5, 1907, Deed Book 8, Page 348, Watauga County Register of Deeds. The land is described as bounded on the west by "the land of Brannock" and on the north and east "by the old road," the entirety of it enclosed by a fence. All subsequent deed references below originate with the Watauga County Register of Deeds.

⁸ J. B. Council to W. P. Jones, J. Lenoir, and W. R. Horton, Trustees of the M. E. Church (Col.) of Boone, June 27, 1894, Deed Book R, Page 474. This deed was apparently lost and re-recorded in 1900 under J. B. Council and others to the Trustees of the (Colored) Methodist Church, January 1, 1900, Deed Book W, Page 380.

geographic heart of the growing Junaluska community.⁹ By this point, Boone residents were clearly beginning to perceive of the hillside above Boone as a generalized area of settlement for the town's black residents. In 1907, for example, Benjamin J. Council transferred a half-acre parcel known as "the Sylva place"—likely a lot once worked by someone named Sylva that was close to "the Troy place" and adjacent to the W. B. Council line and the Junaluska Turnpike—to the Watauga County Board of Education explicitly for the use of "the colored school district." It's not clear that a school was ever built there, however, as the Board of Education sold the property just seven years later to B. T. Brannock, who was already engaged in buying up much of the land on the Junaluska hillside.¹⁰ Brannock also served as the county's tax assessor at the time.¹¹



This detail crop from a circa 1905 postcard by J. J. Coffey shows the Junaluska hillside between the original Junaluska Turnpike at far left and what would become North Depot Street at extreme right. North Street is the lane running left to right at the center of the image. In 1905, the Junaluska hillside was very thinly settled. At upper left is the Boone Chapel on the east side of the Junaluska Turnpike. Image is from the Bobby Brendell Postcard Collection, courtesy of the Digital Watauga Project.

By 1917, however, Brannock was eager to leave Boone and relocate to Catawba County. While his mother's accident at his Boone home slightly delayed his relocation plans, Brannock nevertheless moved quickly to sell many of his parcels on the hill above Boone.¹² Many of these parcels were located along what was by

⁹ "Local News," *Watauga Democrat*, May 13, 1897: 3. For more on the history of the Boone Chapel, see Susan E. Keefe and Jodie D. Manross, "Race, Religion, and Community: The Demolition of a Black Church," *Appalachian Journal*, 26:3, (Spring 1999): 252-63.

¹⁰ Benjamin J. Council and wife to Board of Education and their successors, July 29, 1907, Deed Book 16, Page 240; and T. P. Adams, et al, members of the Board of Education to B. T. Brannock and wife, Josephine L. Brannock, October 5, 1914, Deed Book 18, Page 201. Brannock quickly flipped the property to John Grimes in 1915, and it went through a number of transfers in the years thereafter. See B. T. Brannock and J. L. Brannock to John Grimes, October 16, 1915, Deed Book 18, Page 306.

¹¹ The *Watauga Democrat* makes several references to Brannock as the county's "tax lister." See, for example, *Watauga Democrat*, June 22, 1916, 3. Benjamin Thomas Brannock (1864-1943) was first married to Josephine Loretta South (1876-1923), the daughter of Enoch South (1854-1904) and brother of Austin Enoch South (1892-1965), Robert Blaine South (1894-1970), and Nora South Eggers (1889-1985), whose husband was Stacy Clyde Eggers, Sr. (1890-1976). These interfamilial relations are relevant to the eventual disposition of much of the land along the Junaluska hillside, primarily west of the African Street area described below.

¹² *Watauga Democrat*, March 15, 1917, 3.

then known as African Street (later Church Street)—another indication that locals regarded portions of the Junaluska hillside as the geographic heart of Boone's black community.¹³ Brannock also sold 100 acres of land to his brother-in-law, Robert Blaine South, who in turn sold this land to Austin E. South.¹⁴

Part of the land originally once owned by Brannock and later conveyed to Nora South Eggers and Stacy Clyde Eggers, Sr., would later become the Buena Vista subdivision that was clustered around Carolina Avenue, Summit Street, North Street, and Junaluska Road. The lots in this subdivision were owned almost exclusively by whites, even as the lots directly abutted black-owned land to the east and north.¹⁵ While the black residents of the Junaluska community owned or lived on land stretching from Queen Street all the way north to the top of Howard's Knob, black development of the Junaluska hillside tended to occur in clusters, often with white-owned land or white residents nearby. Key clusters of the black Junaluska community included the area around the Boone Chapel and above (near the intersection of present-day Wyn Way and Junaluska Road) as well as the area around African Street, but other black settlement was also scattered across the hillside. Despite living interspersed with each other, the term "Junaluska" has been used to refer to the African-American community of residents in the area, not a physical neighborhood, since at least the 1960s.

Perhaps the most significant of Brannock's sales, however, was that of a quarter acre of land on African Street to the Krimmers Mennonite Brethren Church on August 1, 1919.¹⁶ Church tradition holds that the church building on this lot—presently known as the Boone Mennonite Brethren Church—was built in 1918. Primary source evidence awaits discovery, although there is no reason to doubt the community's knowledge. It is possible the deed registration was delayed while awaiting final payment for the land from the Krimmer Mennonite Conference in Kansas. Similarly, no deed records for the graveyard parcel to the south of the church have been located, although it clearly preceded the 1919 church deed and is now considered part of the church parcel, with no carved headstones or less formal flagstones evident on its thickly vined portion of the lot. This suggests that the land

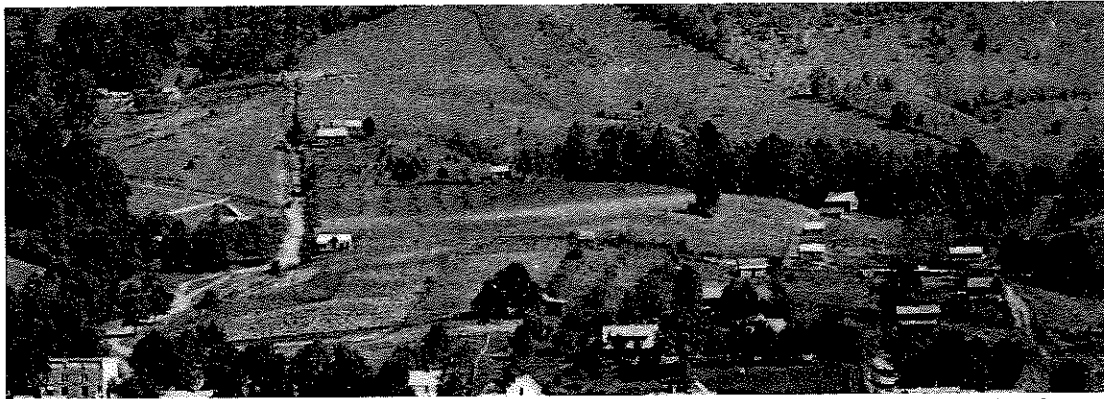
¹³ For a handful of examples along African Street, see B. T. Brannock and J. L. Brannock to John Grimes, March 20, 1917, Deed Book 20, Page 6; B. T. Brannock and J. L. Brannock to R. D. Horton, May 5, 1919, Deed Book 22, Page 591; B. T. Brannock to Edward Folk and Gertrude Folk, September 10, 1921, Deed Book 28, Page 249; and B. T. Brannock and J. L. Brannock to Austin E. South, February 13, 1923, Deed Book 29, Page 280.

¹⁴ See B. T. Brannock and J. L. Brannock to Robert B. South, January 10, 1917, Deed Book 20, Page 69; and Robert B. South to Austin E. South, August 6, 1917, Deed Book 20, Page 166.

¹⁵ As further evidence of this racial divide, every single resident (26) of Carolina Avenue (then known as Carolina Street) and every single resident (44) of Summit Street as listed in the 1940 Census was white. Ancestry.com, "Boone Township, Watauga County, North Carolina, Enumeration District 95-7," *1940 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2012). Curiously, most black residents of Boone Township located within Boone's corporate limits—with the exception of two domestic workers living in white homes—were presented uniformly in the 1940 Census as living in the "Negro settlement."

¹⁶ B. T. Brannock and J. L. Brannock to Krimmers Mennonite Brethren Church, August 1, 1919.

may have been owned and used by the local black population as a burial ground for several years prior to the erection of the church building, then abandoned.¹⁷



This detail crop from a circa 1915 postcard by J. J. Coffey shows the old Junaluska Turnpike heading straight up the hill at left, with the new route angling to the left about halfway up the turnpike. The Boone Chapel is visible just above this junction on the east side of the turnpike. North Street runs from the house on the east side of the turnpike just below the junction near the center of the image, and runs to the right (east) to the cluster of houses on the extreme right side of the image, where it intersects with a cart path that will become North Depot Street. Note that African Street is also evident just to the west of this with four structures on the east side of African Street. The northernmost building is likely the Hagler (Haigler) residence, with the old school (likely before the 1915 storm that destroyed it) just below (south) of the Hagler residence. Image is from the Bobby Brendell Postcard Collection, courtesy of the Digital Watauga Project.

A similarly cloudy situation existed for the local black school, whose existence is documented at least as early as 1921, when the Brannocks sold a half-acre parcel on African Street to John Grimes. This parcel was described as lying just south of the "school lot" on the east side of African Street. A 1916 news item offers some insight as to why clear deed records for the early school do not seem to exist: "Rev. J. A. Cherry, the colored minister here, opened school in the public school building, which is owned by the negro population yesterday morning." Local black residents appear to have either pooled their money or relied on the generosity of one landowner who donated land for the school. This may have been the same building badly damaged in a 1915 storm and rebuilt by Hodges and Farthing.¹⁸

¹⁷ It seems noteworthy that Jerry Lenoir, Gus Horton, and June Horton—all serving as trustees for an unnamed organization, understood by current community members to have been the Boone Methodist Episcopal Chapel—acquired Lot 45 of the E. S. Coffey partition to Boone, "adjoining the burying ground of the colored people in the town of Boone...for the purpose of enlarging said bur[y]ing grounds for the colored," in April 1919. This transaction occurred just months prior to the Mennonite Brethren Church's purchase of the parcel adjacent to the African Street graveyard and may have indicated an intention to move burials at African Street to the east part of the Boone Cemetery, which was still technically owned by Council heirs at that time, even though it had long served as the town's public cemetery for black burials. Local tradition holds that the Councils originally used this section for the burial of enslaved persons. See A. D. Blair and Josie Blair to Jerry Lenoir, Gus Horton, and June Horton, Trustees, April 30, 1919, Deed Book 28, Page 240.

¹⁸ *Watauga Democrat*, December 9, 1915: 2.

In 1935, John Grimes sold a differently sized parcel to the Watauga County Board of Education near this same location, perhaps as a combination of his own 1921 parcel and the existing school lot, in preparation for the county to build a consolidated school in nearly the same location. Press coverage from 1938 addressed the difference between the old and new school: "Then we have the colored school in Boone. Where these children had only a shack to go to three years ago, they now have a building to be proud of. It has all the modern conveniences found in any of the best planned structures."¹⁹ Funded in part with Works Progress Administration (WPA) support, the school was completed in 1937.²⁰

In short, by 1935, the cluster of buildings along the upper part of North Depot Street, the east half of North Street, African (later Church) Street, and Tremont Drive functioned largely as the geographic heart of the Junaluska community. As Susan E. Keefe and Jodie D. Manross have noted, during the early twentieth century, members of the Junaluska community continued to see the Mennonite Brethren Church and the Boone Chapel as "twin centers of community religious and social life in Junaluska. Religious activities alternated between the two churches, and community members often participated in events sponsored by both churches."²¹ By the 1940s, however, membership at the Boone Chapel was in rapid decline, in large part due to the exodus of many church members (more than 30 Horton family members) following the Horton Incident in 1932. A small Missionary Baptist Church (Little Rock Zion Church) established in 1940 at the corner of Church and Tremont Streets also drew some members away.²² Further, the Hagler brothers, Rossalee and Allan, left to begin holding Pentecostal Holiness services (under the name "United Holiness Church") in a tent in what is now Junaluska Park, before moving to other ministries out of town.²³ The absence of Sunday School classes for the children in the now-smaller membership of the Methodist Chapel led others to opt to attend the Mennonite Brethren Church. By the end of the decade, services at the Boone Chapel declined in frequency to monthly sessions served by a circuit preacher.²⁴ As a result, black residents increasingly viewed the Boone Mennonite Church as the social and religious heart of the Junaluska community.

¹⁹ "Reports Progress of WPA in County," *Watauga Democrat*, March 31, 1938: 2.

²⁰ "More Than Quarter Million Spent on WPA Program in Watauga," *Watauga Democrat*, May 6, 1937: 1. The Watauga Consolidated School was formally dedicated on October 3, 1937, with Frazier Horton as its first principal. See "Dedication of School for Colored Sunday," *Watauga Democrat*, September 30, 1927: 4.

²¹ Susan E. Keefe and Jodie D. Manross, "Race, Religion, and Community: The Demolition of a Black Church," *Appalachian Journal*, 26:3 (Spring 1999), 254.

²² "To Build Church," *Watauga Democrat*, April 24, 1941: 1; and Johnnie Jackson and Granville Jackson to Missionary Baptist Church of Boone (Colored), April 1, 1941, Deed Book 54, Page 196. Curiously, this land remains under the ownership of this church, which is presumed defunct. The church building no longer stands on the lot.

²³ "News of the Colored Community," *Watauga Democrat*, November 25, 1943: 7. See also Susan E. Keefe and the Junaluska Heritage Association (editors), *Junaluska: Oral Histories of a Black Appalachian Community*, (Jefferson, NC: McFarland & Co., forthcoming).

²⁴ For more on the decline of the Boone Chapel, see Keefe and Manross, "Race," 255.

As with many communities in the rural south, racism and segregation were part of black life in Boone and directly impacted the members of the Junaluska community. While many local whites have consistently described race relations during the early and mid-twentieth century as better than in other locations in the South, and race conflict as nonexistent at Boone, news coverage from the 1920s and 1930s tells a different tale.²⁵ In 1923, for example, a local, white dentist, L. R. Bingham, shot Junaluska resident John Grimes in the knee while Grimes was tending to livestock as part of his job in the Councill barn. Bingham appears to have suffered no legal consequences for his actions.²⁶ Stories of cross burnings and parades, as well as Klan advertisements, appeared frequently in the *Watauga Democrat* during the 1920s, too, culminating in 1926 in the meeting hall of the old 1875 Watauga County Courthouse being renamed “Ku Klux Klan Hall.”²⁷ These tensions culminated in a horrific, September 1932 event known as “the Horton Incident,” when local police conducted a brutal, warrantless, door-to-door manhunt through the Junaluska community, ultimately resulting in the deaths of two Junaluska residents—one of which has been identified by the Equal Justice Initiative as a racial terror lynching.²⁸ This persistent threat of racial violence further isolated the Junaluska community and caused many Junaluska residents to pursue survival strategies based on accommodation rather than confrontation.

²⁵ In 1948, when local blacks were “register[ing] for participation in election for the first time in [a] generation,” R. C. Rivers, Jr., editor of the *Watauga Democrat*, noted, “It is likely that their voting will be accomplished without incident in this locality, where there has been no race problem.” Rivers added, however, that if there were problems, “those who promoted the registration will have rendered the race a distinct disservice.” See “King Street,” *Watauga Democrat*, October 28, 1948: 1. Writing in 1956, Rivers again insisted, “In Watauga...race tensions are negligible.” See “Pearsall Plan Pleases,” *Watauga Democrat*, September 13, 1956: 4. In numerous oral history interviews conducted for the Appalachian Theatre of the High Country between 2013 and 2018, older white residents of Boone continued to insist that “there were never any problems.”

²⁶ “Local Dentist Accused of Shooting Negro,” *Watauga Democrat*, June 21, 1923: 1.

²⁷ “Notice,” *Watauga Democrat*, April 8, 1926: 1. On one occasion, the Klan burned an enormous, 30-foot-tall cross on the Lovill ridge overlooking the west side of Boone. See “Ku Klux Klan Burns Fiery Cross,” *Watauga Democrat*, June 5, 1924: 1.

²⁸ The Horton Incident arose from a dispute between black members of the Horton family and white men in Deep Gap who owed them money. Sheriff’s deputies went into the Junaluska community to arrest two of the Hortons after the Hortons had attempted to collect what was owed, and matters devolved quickly from there. The posse killed Ralph Horton near Mabel during the manhunt. Norwood Horton, who was also shot, died from complications related to his injuries in November 1932. For the Junaluska community’s account of events, see Keefe and Junaluska Heritage Association, *Junaluska*. See also Rev. Ronda Horton interviews by Winston Kinsey in 1973, Tapes A, B, and C, Black Oral History Project, W. L. Eury Appalachian Collection, Appalachian State University, Boone, NC. For local press coverage, see “Deputy Albert Farthing Shot; Negro Killed and One Injured in Gunplay,” *Watauga Democrat*, September 22, 1932: 1; and “Blood Poison Is Fatal to Negro Assailant of Law,” *Watauga Democrat*, November 17, 1932: 1. The Equal Justice Initiative, founded by Bryan Stevenson, attorney and author of *Just Mercy*, has been working to recognize and memorialize victims of lynching, as defined by that organization, for several years. They have founded both the Legacy Museum: From Enslavement to Mass Incarceration and the National Memorial for Peace and Justice in Montgomery, Alabama. Ralph Horton is listed for Watauga County, North Carolina, at the memorial. For more information, see www.eji.org.

Just as insidious for the Junaluska community was the looming specter of racial segregation and its often contradictory standards. De jure segregation was most evident in education, with black students required to attend a school that was inferior to white schools in construction, services, and educational materials until desegregation occurred in the 1960s. De jure segregation was occasionally evident in the architecture of Boone's buildings, such as the Linville River Railway train depot, which was built with segregated waiting rooms to comply with state law.²⁹ Commercial interactions and their attendant de facto segregation were more flexible—a common trait of some rural, southern communities. According to interviews with numerous residents, the Pastime Theatre (opened on King Street in 1924) reportedly had partitioned seating for blacks in its balcony and essentially became the default “black theater” after the grander Appalachian Theatre opened in 1938.³⁰ The Appalachian, meanwhile, was a whites-only theater until 1948, shortly after Robert Agle took over as the regional manager for the Statesville Theater Company, which managed both the Appalachian and the Pastime. From 1948 to 1960, balcony seating was available to blacks at the Appalachian.³¹ The Terminal Roller Rink, located above the bus depot on Depot Street, also dabbled with segregation, reserving Friday nights in 1949 “for colored only.”³² As Frazier Horton noted in 1942, waiting rooms in doctors’ offices typically were not segregated, nor were drinking fountains, although photographic evidence from Palmer Blair’s photos of the interior of the Watauga County Courthouse courtroom demonstrate that de facto segregation was clearly evident there, with black attendees all seated in the balcony of the courtroom during farm meetings.³³ White-owned restaurants in Boone, meanwhile, almost always barred table service to blacks during the first half of the twentieth century, instead requiring black patrons to come to the rear of the building for takeaway service.³⁴

Many Junaluska community members found this last practice particularly frustrating and nonsensical, since many of the wait staff in Boone’s restaurants were black, and thus worthy in the eyes of their employers of working there but not of being served.³⁵ Indeed, throughout the early twentieth century, black residents of Boone—nearly all of them from the Junaluska community—saw their employment opportunities increase in downtown Boone businesses, even if access to services for

²⁹ “Local Affairs,” *Watauga Democrat*, May 22, 1919: 3.

³⁰ David “Strawberry” Horton, film interview with Philip Arnold and Roberta Jackson, September 26, 2015, Appalachian Theatre of the High Country Archives.

³¹ Bobby Agle, film interview with Philip Arnold and Eric Plaag, August 30, 2014, Appalachian Theatre of the High Country Archives. Agle reportedly eliminated all segregated seating in 1960, shortly after the Greensboro sit-ins.

³² Advertisement, *Watauga Democrat*, May 5, 1949: 4.

³³ Frazier Robert Horton, “Negro Life in Watauga County,” unpublished thesis typescript, Agricultural and Technical College of North Carolina, 1942, Appalachian Collection, Appalachian State University, 29-30. For images demonstrating segregated seating at the courthouse in 1954, see Pal-Bla-2-126 and Pal-Bla-2-128 in the Palmer Blair Collection, Digital Watauga Project, available online at DigitalWatauga.org.

³⁴ Horton, film interview, September 26, 2015.

³⁵ Horton, film interview, September 26, 2015.

those black residents was not always on an equal footing. The widely circulated 1936 H. Lee Waters film of Boone, for example, shows two black men—Rob Williams and Frank Landers—working at downtown businesses. David “Strawberry” Horton, in a 2015 interview, recalled working for an Esso station at the age of 12, in 1937, and he also recalled a black projectionist at the Pastime Theatre during the 1940s.³⁶

The 1940 Census provides even greater clarity on employment opportunities for Boone’s black residents before World War II. Grouping residents of the lower part of the Junaluska hillside located within the town limits under the generic label of “Negro settlement,” the census takers counted 142 black residents. Of these, 57 were listed as employed. Eight were engaged in work as commercial cooks in cafes, restaurants, and hotels, with another three working as wait staff in restaurants. Another four were cooks for private, white households yet retained their own residences. One notable exception—one of only two black residents within town limits who were not grouped with those in the “Negro settlement”—was Willie Mae Clemmons, who worked as a live-in cook in the Linney household on King Street. Cleaning staff accounted for another large group of employees, including seven performing private housework (typically in white homes), two working as janitors, and two working as maids in hotels. Two others worked as bellboys at hotels. The WPA was also a continuing source of work for some black residents, with three men working on the WPA Cottage (the weaving room) and two others performing road work for the WPA. Other construction work (four), truck driving (three), auto repair and service stations (four), and delivery work (two) accounted for another thirteen individuals. Four others continued to be engaged in farm work, typically as day laborers or on rented land. But there were also signs that work opportunities were slowly beginning to change. One black resident operated his own barbershop, while another owned his own grocery store. Two men operated their own shoeshine stands. Three women took in laundry at their own homes. One other man found work as a hospital orderly, and yet another was a local preacher.³⁷

³⁶ Horton, film interview, September 26, 2015.

³⁷ The 1940 Census data for Boone Township individuals is split between those located within town limits in Boone Township and those located either north or south of US 421 outside of town limits but still within Boone Township. As a result, several families traditionally associated with the Junaluska community are not grouped in the “Negro settlement” part of the town limits. This includes several Whittington families, the Frazier Horton family, the Joe Odom family, the McQueen family, the John Grimes family, the Andrew Jackson family, the Charlie Ervin family, and the Mitchell family, all of which are known to have been located above the Boone Chapel along the Junaluska hillside. Most of these individuals who were working were engaged in farm labor, reflecting the continued agricultural use of the more thinly settled, upper portion of the Junaluska hillside. Some others found work in domestic or restaurant opportunities in town, like many of their black neighbors just down the hill. Frazier Horton was a noteworthy exception, having served as the teacher at the black school during this time. These known black residents of the upper part of the Junaluska hillside accounted for another 64 members of the community, making the combined total of black residents on the Junaluska hillside in 1940 an estimated 206 people. For individual detail, see Ancestry.com, “Boone Township, Watauga County, North Carolina, Enumeration District 95-8,” *1940 United States Federal Census* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2012).

Other anecdotal evidence of black employment at white-owned Boone businesses following World War II has turned up in the recently discovered “Workers of Boone” photographs shot by Palmer Blair in 1951 and 1952. Two black workers have been identified—Neal Grimes, working at Swofford’s Tire Service (he was listed as a servant in a white home in the 1940 Census), and Lee Whittington, working behind the pharmacy counter at Boone Drug Store. Several other black employees photographed by Blair have yet to be identified, but their images suggest a continuing growth of opportunity in more lucrative and less service-oriented positions during the 1950s.³⁸

In response to these limited employment options, the Junaluska community often compensated for de facto segregation in the best way they knew how—by creating their own, black-owned businesses. One such operation was the Chocolate Bar, a café and social club located in a concrete block building just north of the intersection of Queen Street and North Depot Street.³⁹ Keefe and Manross have also described “a small black business district” in the area surrounding African Street, “including two homefront grocery stores, a barber shop, a basement teenage hangout, a night club,” and the Chocolate Bar.⁴⁰

Junaluska community members also have a long history of military service, including World War I veterans Ronda Horton, Rockford Hatton, Sr., Edward Folk, Granville Jackson, Ebb McQueen, Harve Whittington, and Frank Grimes. During World War II, 23 men from the Junaluska community served in the US Armed Forces, while seven men saw service in Korea and another seventeen in Vietnam.⁴¹

³⁸ The “Workers of Boone” series from the Palmer Blair Collection is currently being digitized and is not yet online at the Digital Watauga Project.

³⁹ Curiously, the land on which the Chocolate Bar sat appears to have been owned by Kenneth Linney, whom Junaluska community members remember as having been particularly gracious to members of the black community. It’s likely that Linney leased the building to the Chocolate Bar’s proprietors. See Horton, film interview, September 26, 2015. See also Kenneth B. Linney to Margaret Linney Coffey and Mrs. Kenneth B. Linney, January 8, 1949, Deed Book 65, Page 630. The originating deed for this parcel has not been found, but this appears to have been part of a large holding of Frank A. Linney dating back to the very early twentieth century. It was likely conveyed to Kenneth B. Linney via probate. The building still stands on a unified parcel belonging to the Reins-Sturdivant Funeral Home.

⁴⁰ Keefe and Manross, “Race,” 256. Independent references to the Chocolate Bar are scant. One example, however, is a March 8, 1951, news item in the *Watauga Democrat* noting that clothing donations to the Explorer Scouts would be sorted and packed at “the Chocolate Bar building on Depot Street across from the Mountain Burley Warehouse No. 1.” This location coincides with the building identified above as the Chocolate Bar. The same location was sometimes called the “Chocolate Bar Café.” See “Young Men’s Club Entertains Wives and Girl Friends,” *Watauga Democrat*, February 23, 1950: 7. Residents of the Junaluska community were the officers of the Young Men’s Club.

⁴¹ A list provided by Sandra Hagler includes the following veterans, in addition to those already listed for World War I: *World War II*: Winston Greer, James McQueen, Avery Goins, Dallas Grimes, Charles Paul Grimes, Lee Whittington, Coy Hagler, William Whittington, Linnie Whittington, George W. Horton, Jay William Grimes, Grady Jackson, George W. Grimes, Henry Horton, Green Horton, Henry Clay Folk, Roddy Turner, Howard Folk, Cecil Webb, Christmas Pettiford, James D. Wilson, Willie Ferguson, James Whittington; *Korea*: Jackie McQueen, Parvin Whittington, James West, Jr., Ralph Hagler, Bobby Whittington, Robert Mathes, Leroy Kirkpatrick, Jr.; *Vietnam*: Dana Folk, Rex McQueen,

As seen in several photographs contained in the Junaluska Heritage Association Collection in the Digital Watauga Project, military service often provided Junaluska's men with a freedom of commerce, increased leadership opportunities, and complex, integrated social activities that typically were not available at home in the decades prior to racial integration in the United States. These paradoxes no doubt motivated those veterans to push for greater equality when they returned to Boone.

While integration did change both the de jure and de facto "rules" for black access to businesses and public spaces in Boone, the Junaluska community remains close-knit, with many black residents continuing more than a century of practice at "accommodation rather than confrontation." As noted by Keefe and Manross, this remained evident well into the late twentieth century in "cautious and reserved behavior by black Appalachians in town political affairs." In recent decades, this pattern has begun to shift as several residents, including Virgil Greer, Roberta Jackson, Dana Folk, and Lynn Patterson, have taken on high-profile roles on Town of Boone committees and in other Boone community organizations over the last couple of decades.⁴² This approach to managing issues that affect the Junaluska community is perhaps most evident in the use of the Boone Mennonite Brethren Church as a locus for community meetings and discussions, with the church pastors, including the current pastor Reverend Mike Mathes, often playing the role of community leader, facilitator, and organizer for discussions among the community's residents.

While the community's insularity during the twentieth century probably helped to preserve Junaluska's sense of community over time, increasing land development pressures have resulted in a new, physical threat to the Junaluska community. In recent years, some homes and vacant land in the traditional clusters of black Junaluska settlement have either been rented out to students from the nearby Appalachian State University or sold to new owners with no connections to the community. This pattern has been further amplified by the departure of many descendants of the older Junaluska community residents, who have often sought employment or other opportunities outside of Watauga County. These external pressures were perhaps most recently evident in 2016, when the Watauga Community Housing Trust and the Boone Town Council proposed an affordable housing project on long-vacant land within yards of the old Boone Chapel site. In response, Junaluska community members were quite vocal at a community meeting at the Mennonite Brethren Church regarding their misgivings about the project, as well as ongoing concerns reflecting a perception that local government has routinely and historically denied Junaluska the new infrastructure and other local services afforded to majority-white neighborhoods elsewhere in town.⁴³

Lee Gary Whittington, Sam Kirkpatrick, Philip McQueen, Adam Jackson, Jimmy Jackson, James R. McQueen, Tommy Kirkpatrick, James A. Hagler, Anthony Hagler, Joseph Grimes, Harvey Coles, James A. Goins, Gary Kirkpatrick, Virgil Greer, Alex McQueen.

⁴² Keefe and Manross, "Race," 257.

⁴³ Anna Oakes, "Junaluska Housing Project Tabled," *Watauga Democrat*, online, December 30, 2016.

The Junaluska community continues to play an important part in Watauga County's broader history, with the cluster of homes, churches, and other resources centered around present-day Church Street serving as the geographic heart of that black community for more than 100 years. In light of ongoing pressures from population outflow, gentrification, new construction efforts, and the wider population's generally poor understanding of the Junaluska community's history as a whole, an historical marker devoted to the community's history would seem to be a critical asset to aid its long-term preservation. While it is a small footnote in the rich history of the Junaluska community, this marker nevertheless is an acknowledgment of this thriving black community that has endured in Boone and Watauga County for well over a century.

F. Proposed Marker Text

The Junaluska Community

The Junaluska community is one of the oldest, intact communities of color in western North Carolina. Beginning with a small, mixed-race population of free and enslaved individuals who settled and farmed the hillside between Boone and Howard's Knob prior to the American Civil War, the Junaluska community began to coalesce by 1898, when local black residents built the Boone Methodist Chapel (demolished 1996) about halfway up the hillside. In the 1910s, local blacks acquired numerous parcels near African Street, now Church Street, located approximately 1,000 feet north of this marker. By 1918, following construction of a black primary school, numerous black-owned residences, and the Boone Mennonite Brethren Church, this area was the geographic heart of the Junaluska community, and remains so today. Despite the injustices of segregation and racial inequality, the Junaluska community remains a cohesive and vibrant part of Boone's historical, economic, and social development.

36" X 24" Georgia, Sewah Studios

5/8" letters

(Limited to 27 lines, 38 sp/ltr per line, 1,026 total characters, 174 words)

Current count: 984 characters with spaces, 146 words—not including marker title

IN SEARCH
OF
BURRELL,
AFRICAN AMERICAN PIONEER,
SCOUT AND PROFIT

BY

MARY ETTA MORETZ
DESCENDANT
OF
THE BENJAMIN HOWARD FAMILY

2020

IN SEARCH OF BURRELL

By

Mary Etta Moretz

Burrell was an African American who lived from the mid- Eighteenth Century to the mid- Nineteenth Century. Colonel James Martin Isbell (July 3, 1837-April 14, 1913), the great grandson of Benjamin Howard, said that Burrell was an enslaved man who belonged to Benjamin Howard, and that when Col. Isbell was a boy, around 1845, Burrell was still alive and was over 100 years of age. This would place Burrell's life from approximately 1745 to approximately 1845.

Benjamin Howard was a settler who came to Western North Carolina to what today is Wilkes County but was Rowan County at the time of his arrival. Howard was born February 1742 in Anne Arundel County, Maryland, and died June 4, 1828 in Wilkes Co. NC. Howard prospered in the backwater and owned hundreds of acres of land and many enslaved persons. Significantly, even though others are named in wills, Burrell is the only one known to historians.

Perhaps Burrell was truly valued not only as a servant but also as a friend. "Friend" appears to be an oxymoron, but a freed slave in the USA, especially in the South, had very little protection, but as property, he did. Benjamin Howard willed Burrell to his daughter Mary (Polly) Howard and not to one of the sons who was more likely to sell or mistreat this African American pioneer or take him away from friends and family when the sons moved on to Tennessee. In turn, Mary willed Burrell to her daughter, Prudence. This arrangement probably afforded Burrell more protection and freedom than had he been emancipated in the backwater South.

As noted above, Burrell lived to be over one-hundred years of age and told one of Howard's descendants, Thomas Isbell, father of Colonel James Martin Isbell, that he had guided

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Daniel Boone and Christopher Gist to the cabin built for the herders in what today is Boone, NC (Boone, A Biography by Robert Morgan, p. 67). As Morgan supposes, "For a slave such as Burrell, the occupation of highland herder must have been a godsend, allowing him to escape the fieldwork and hardships of the plantation for the beauty and adventure of the upland forests (70)." Morgan again states on p. 403, "The scout who first led him {Boone} across the Blue Ridge was the herdsman Burrell." Randell Jones in In the Footsteps of Daniel Boone, p.34, further elucidates that the path was actually an old buffalo trace. According to The World of My Childhood, pp. 94-95, by Dr. R.L. Isbell, who was a descendant of the Howards and Thomas Isbell, "Uncle Burrell," as he referred to him, "lived on the Yadkin River in the World of My Childhood at the time when Daniel Boone lived in his cabin a few miles below. When he finally came to the end of his days he was laid to rest under the broad spreading arms of a large black pine tree about 200 yards from the white folks' graveyard on the same upland that overlooks the delta of Kings Creek and the fertile valley of the Yadkin for two miles, a scene of rare and matchless beauty."

Even though Burrell was not buried in the white folks' graveyard, Isbell says that "Two flat stones with round head and shoulders were placed and these stones were always very interesting to me." Eventually vandals took the stones away. But as Isbell states, "They had listened to the soft and mournful requiem sighed in the pine above through the long, long nights and guarded with sleepless vigilance their sacred trust until a ruthless hand carried them away." The respect and veneration are inherent in these remarks.

Isbell's reverence for Burrell is further illustrated by paying him homage with the following:

"Uncle Burrell lived alone in his cabin and at night had a custom of sitting and watching the stars in their movements, and was looked upon as a weather prophet. He must have seen farther than some the political life of his day, for aunt Sophia recalls that he would say to her when she was a little girl: 'You will be free someday, child, but I will never be free.' Aunt Sophia lived to see his words come true and spent most of her life a free woman." (Isbell, p. 94)

A reference to Burrell is made in John Preston Arthur's book A History of Watauga County (p.19). Burrell told J.M. Isbell that the cabin often referred to as "Boone's Cabin" in Boone, North Carolina was actually used by Benjamin Howard's herders. Howard drove his cattle and hogs up the mountain from Wilkes County to take advantage of the forage during the summer and fall (A Short History of Old Watauga County by Michael C. Hardy, p.12) before he drove the cattle to market. "In this cabin Benjamin Howard and his herders {i.e. slaves} used to keep their salt and cooking utensils when they visited this section to look after Howard's cattle, which he ranged in the upper valley of the New River." (Arthur, p. 33.) Any hunter or sojourner was welcome to make use of the cabin including Howard's friend and neighbor Daniel Boone.

It is highly likely that all of the above referenced writers received their information regarding Burrell and the cabin from Colonel James Martin Isbell who is cited as an authority in many local histories both local and family and is referred to as a "local historian and author." His great grandfather was Benjamin Howard.

"According to the statement made by this gentleman (i.e. Col Isbell) in May 1909, Benjamin Howard, his (great) grandfather, owned land near the village of Boone and used to range his stock in the mountains surrounding that picturesque village. He built a cabin of logs in

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front of what is now the Boys' Dormitory of the Appalachian Training School for the accommodation of himself and his herders whenever he or they should come from his home on the headwaters of the Yadkin, at Elkville. Among the herders was an African slave named Burrell. When Col. Isbell was a boy, say about 1845, Burrell was still alive, but was said to have been over 100 years old. He told Col. Isbell that he had billeted Daniel Boone across the Blue Ridge to the Howard cabin in the first trip Boone ever took across the mountains." (https://www.wikitree.com/index.php?title=Isbell-687&public=1#_note-2)

Howard was a Tory and was hotly pursued by the Patriots. It is said that he hid from Ben and Robert Cleveland and their men, noted for hanging Tories, up on Howard's Knob just above the present town of Boone, NC. In fact, the Tories caught his little daughter, Sally, later to marry Jordan Councill one of the founders of Boone, and switched her trying to make her tell them where her daddy was, but she did not tell them if she even knew.

Is it possible that Burrell helped to protect his master? Did he take provisions to him up on the Knob? Did he accompany Howard when the latter decided that it would be in his best interest to join the Maryland Militia? In any case, Howard took the Oath of Allegiance in 1778 thereby keeping his land and the opportunity to protect his family and possessions including Burrell. Furthermore, he is recognized as a Patriot of the Revolutionary War.

Burrell lived out his last years on the Thomas Isbell Plantation. Thomas had married Discretion Howard, another Howard daughter, and sister to Mary (Polly) and aunt to Prudence Howard Calloway. This gives even more credibility to the story that Burrell guided Boone and

others to the High Country since there would have been close contact between Thomas Isbell and the elderly Burrell and the opportunity for unlimited conversation.

It appears that Burrell was more than the typical enslaved person. He was a guide, a herder, a weatherman, a beloved and respected man in his community as well as a seer who saw that freedom was on the horizon for his people. Nonetheless, there were no doubt other outstanding enslaved men and women whose names and contributions are forever lost to history. Burrell, if honored through historic markers, street names and statues, perhaps may serve as a token of respect and recognition for the hundreds of enslaved men and women who helped to build the United States of America.

SOURCES

VERIFYING THE AUTHENTICITY OF BURRELL

Secondary Sources:

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Jones, Randell, Trailing Daniel Boone, pp. 20-21.

Jones, Randell, In the Footsteps of Daniel Boone, p. 34.

Morgan, Robert, Boone, A Biography, p.67, p.70.

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Remembering the Shoals. Wordpress.com.

Primary Sources:

Will of Benjamin Howard

Will of Mary (Polly) Howard

Benjamin Howard (1741/2-1828)
Prudence (Sater) Howard (1743-1822)

(Compiled by Joe Howard, Annapolis, Maryland)
Chronological History

- 1742 17 February. Benjamin Howard born Long Island, MD.
- 1743 25 November. Prudence Sater born in Baltimore County, MD, daughter of Henry and Dorcas (Towson) Sater.
- ca1751 Benjamin's father, Philip, left Maryland and settled on the Yadkin River in North Carolina. Whether Benjamin (aged about 9) went or not is unknown.
- 1762 21 September. Prudence and Benjamin Howard married in Baltimore County, MD.
- 1763 15 October. Benjamin and Prudence (Sater) Howard purchased 137 acres on Elsworth Creek in Rowan County, NC.
- 1764 20 July 1764. Daughter, Discretion Howard, born.
- 1765 Stamp Act passed. Many colonists resented direct taxation without representation. Sons of Liberty formed and successfully resisted the Act.
- 1766 6 January 1766. Son, Philip Howard, born.
- 1767 British Parliament adopted the Townshend Act which placed import duties on wine, tea, paper, glass and lead.
- 1768 Benjamin and Prudence received a grant of land in Rowan County NC (now Wilkes County).
- 1768 Daughter, Mary (Margaret?), born.
- 1768 NC General Assembly declared the Townshend Act as illegal and unconstitutional.
- 1769 An extralegal convention of the NC General Assembly adopted a "non-importation association," which was to become effective on January 1, 1770. No slaves, wine, or British manufactures of any kind were to be imported.
- 1770 The British Parliament repealed all the taxes, except the one on tea.
- 1770 4 February. Son, George Sater Howard, born.
- 1771 21 October. Daughter, Sarah Howard, born.
- 1771 The NC Battle of Alamance climaxed over a decade of social unrest, violence, and disorder in the backcountry. Known as the Regulation, the volatile movement protested the corruption of government officials who were charging extortionate fees for land claims and similar legal proceedings. At first the regulators had tried to present their case in a peaceful manner. Many refused to pay their taxes. Disorders soon followed. With the imprimatur of the legislature, Governor Tryon led the colonial militia and met a large force of rebels near Alamance Creek (Orange County). In a two-hour battle, the militia inflicted a bloody defeat on the regulators.

- 1774 1 February. Daughter, Elizabeth Howard, born.
- 1774 The First Provincial Congress of NC met. It recommended the establishment of five-member committees of safety in each county. These revolutionary institutions were to act as agencies for the enforcement of the boycott and as Committees of Correspondence and Inquiry which were created to obtain information about all activities affecting the colonies and to disseminate such information.
- 1774 September - October. First Continental Congress met in Philadelphia.
- 1775 February. The Second Provincial Congress in NC met and endorsed the committees of safety and created a Council of Safety for the whole colony.
- 1775 20 August. 184 delegates, representing every county and town, gathered at Hillsborough for the Third Provincial Congress. The delegates signed a "test oath" which expressed allegiance to the crown but denied the right of Parliament to tax the colonies. To fund the new government, the congress issued its own provincial currency which was to be floated on the collection of all back taxes and on a poll tax which would commence in 1777 and continue for nine years. Social ostracism and harsh penalties were promised to those who refused to honor the colony's new currency. The Congress authorized the formation of two regiments of 500 men each for the Continental Line.
- 1775 14 December. North Carolina troops (Whigs) helped to defeat the British at the Battle of Great Bridge, Norfolk VA.
- 1775 22 December. North Carolina troops (Whigs) helped to crush the Tories or loyalists in the "Snow Campaign" in South Carolina.
- 1776 27 February. The North Carolina troops (Whigs) won against the North Carolina loyalist armies in a short but brutally decisive engagement at the Battle of Moore's Creek Bridge. North Carolina was free from invasion for the next four years.
- 1776 4 April. Fourth Provincial Congress of NC convened and the Halifax Resolves were adopted urging the Continental Congress to proclaim independence, negotiate foreign alliances, and reserve to North Carolina "the sole and exclusive right of forming a Constitution and laws for this Colony ..."
- 1776 28 June. 1,400 North Carolinians took part in and won the battle at Fort Moultrie in Charleston SC harbor at which the British were repelled.
- 1776 25 July. Having received news of the Declaration of Independence three days earlier, the Provincial Council of Safety adopted a resolution absolving North Carolinians of "all Allegiance to the British Crown." The council then ordered the safety committees of the counties and towns to proclaim America's independence.
- 1776 27 December. Daughter, Rachel Howard, born.
- check cal 1776 Benjamin served in the Revolutionary War as a private in the First Maryland Regiment under Col. John H. Stone; also in Captain Henry Gaither's Company.
- 1776 Lasting nearly six weeks, the Fifth Provincial Congress drafted a state constitution, formulated a bill of rights, and established North Carolina's first

state government. In addition the legislature chose delegates to the Continental Congress.

- 1777 7 April. North Carolina's first General Assembly convened. The legislature passed acts providing for loyalty oaths, the confiscation of tory property, and poll taxes. Those who refused had no legal recourse to protect themselves or their property. Lawmakers sent North Carolina's Continental Line north to join General George Washington. As a result NC continentals saw action at Brandywine and Germantown in 1777 and at the Battle of Monmouth in 1778. Hundreds of North Carolinians also suffered through the bitter winter of 1777-1778 at Valley Forge.
- 1777 20 July. During the summer of 1776 Griffith Rutherford had waged a campaign against the Cherokees in the western part of NC. The Cherokees, it was believed, were being inflamed by British agents and traders. Rutherford's offensive had devastated a large portion of the "Indian country." Led by the elderly chief Attakullakulla (Little Carpenter), the Cherokees signed the Treaty of Long Island (in the Holston River) which ceded to whites all the lands east of the Blue Ridge Mountains and various rivers. By this treaty, it was hoped that the Indian threat on the frontier might be quelled.
- 1777 November. Benjamin, among others, was appointed to be a road juror for a road to be laid out.
- 1778 10 February. Daughter, Rebecca Howard, born.
- 1778 8 September. Benjamin and Prudence purchased 350 acres on the north side of the Yadkin at Elk Creek, Wilkes County NC
- 1778 Benjamin took the oath of allegiance to the American government.
- 1779 The NC legislature adopted a severe Confiscation Act which permitted the seizure of loyalist property.
- 1780 The General Assembly passed the Bonus Act of 1780 which set aside a military reservation for the state's veterans. Supplemented by another act two years later, the military reservation provided land grants of up to 640 acres for each veteran.
- 1780 11 March. Son, Benjamin, Jr., Born.
- 1780 25 March. Benjamin received a land grant of 245 acres North side of Yadkin River on Elk Creek, Wilkes County, NC.
- 1780 20 June. With the approach of an invading British army from the south, civil war between whig and tory forces broke out along the North Carolina border. At Ramsour's Mill a whig force of some 400 men defeated a tory force over twice its size. Engagements such as this helped to undermine the tory cause in North Carolina, disrupt British military movements, and raise confidence in the fighting efficacy of militia units.
- 1780 16 August. Despite warnings from his subordinates, Gates impulsively marched into South Carolina to engage the British. At the Battle of Camden, Lord Cornwallis routed the American army in an ignominious defeat that cost the patriots 800 killed and 1,000 captured -- including Griffith Rutherford -- out of a force numbering over 3,000.
- 1780 7 October. The Battle of King's Mountain was a magnificent victory for the

"over-mountain men." Cornwallis had dispatched Colonel Patrick Ferguson to protect his left flank as he drove northward into North Carolina. At Gilbert Town in Rutherford County, Ferguson had imperiously announced that if the mountain patriots did not lay down their arms, "he would march his forces over the mountains, hang their leaders, and lay waste to their country with fire and sword." In response to the impudent threat, frontiersmen from Virginia, North Carolina, South Carolina, Georgia, and what later became Tennessee joined forces to attack the British army. Ferguson retreated to King's Mountain and camped atop its steep slopes, some one-and-one-half miles from the North Carolina border. In a brilliant four-pronged attack, the undisciplined and untrained militia captured the mountain while inflicting heavy losses on the enemy. Ferguson was killed. The victory was all the more remarkable because the military force had proceeded without the leadership or guidance of the state or of the Continental Line.

- 1781 1 February. On the night of January 31, Brigadier General William Davidson was ordered by General Greene to guard, with 300 men a ford which proved to be the one selected by Lord Cornwallis for his passage of the Catawba river on the following morning. A considerable force of the British crossed the stream at what was known as Cowan's ford. Davidson and his militia, although far inferior in numbers, attacked them, only to be driven into the woods. General Davidson fell on the field, shot in the breast by a rifle-ball, and died immediately.
- 1782 25 March. Benjamin received a grant of 5 acres on Reedy Creek.
- 1782 7 April. Son, Cornelius Howard, born.
- 1784 20 February. Daughter, Nancy (Frances?) Howard, born.
- 1787 Daughter, Prudence Howard, born.
- 1790 Benjamin made a grant to George Howard.
- 1791 Maryland Chancery Court case identifies Benjamin as the son of Philip Howard (1704-1784).
- 1797 9 August. Benjamin received a grant of 50 acres on Reedy branch of the Yadkin River.
- 1801 3 November. Benjamin sold 50 acres to Benjamin Brown
- 1809 Son, Cornelius built one of the first brick homes in area which is still standing (1990).
- 1822 22 September. Prudence died Wilkes County, NC and buried on the home place.
- 1828 4 June. Benjamin died Wilkes County, NC and buried on the home place.

The following from Macclay's Henry Sater, 1897:

Prudence [daughter of Henry and Dorcas (Towson) Sater]; born 25th November, 1743; married 21st September, 1762, Benjamin Howard of Baltimore Co., Md., and then moved to Wilkesboro, in what is now Wilkes County, North Carolina. She had four sons and eight daughters, and died 22d September, 1822.

One of her descendants, Mrs. N. M. Turnley writes: "My mother told me when I was a little girl something about my grandmother Howard, which was so interesting to me that I have never forgotten it, although I am now 75 years old. It was this:

In those days there were no factories in America, and the men did most of the weaving of cloth on hand looms. A man by the name of Sater had Howard weaving for him, (I imagine he was running a large business of that kind). Howard and Sater's daughter concluded to get married. Sater opposed it; but they did get married. She jumped out of the dining-room window and ran away with him. All turned out well, and they were all satisfied afterwards. Howard and wife moved to North Carolina, and when their daughter Polly grew up, grandmother Howard took Polly and went with her back to Baltimore, five hundred miles on horseback, all alone, to see her kinsfolk.

This I have no doubt came from the mouth of the old lady to my mother in North Carolina, where she knew her very well. She also told me of some other interesting and amusing occurrences that happened during their travels. I think she must have been a remarkable woman, of great energy."

[As Prudence was only eleven years of age when her father died, the Sater referred to above could not have been Henry Sater; but was probably her brother George, who afterward joined them in Wilkesboro.]

Concerning the ancestry of Prudence's husband, Mr. Geo. R. Howard of Palestine, Texas, (a descendant) writes: "I learned from my mother that the Howards were English and emigrated from England, and settled in Maryland."

Benjamin Howard was born 17th February, 1742, and deceased 4th June, 1828.

The following written by Hoyt Dickey Howard using the following sources: Ray's Tennessee Cousins; Arthur's History of Western North Carolina; Newman's Anne Arundel Gentry; DAR Lineage Book; and the Chattanooga Sunday Times, January 26, 1936.

Benjamin Howard was born February 17, 1742 in Maryland. He married Prudence Sater (1743-1822), the daughter of Henry Sater and Dorcas Towson of Maryland on September 21, 1762.

DAR records, no. 158204, Volume 159, page 59, have him listed as a private in the First Maryland regiment under Colonel John H. Stone, and saying that he was born in Long Island and died in Wilkes County, North Carolina. It also shows service in Captain Henry Gaither's Company.

His ancestry has been contradictory. All authorities agree that he is a descendant of Matthew Howard, the immigrant (1609- ca.1659), who migrated to Virginia about 1638 with his wife, Anne, and who moved to Maryland in 1650 with his family. [The controversy that existed concerned which of Matthew's five sons is Benjamin's progenitor. That answer has now been settled by information revealed in a 1791 Maryland Chancery Court case as discussed in "Benjamin Howard (1742-1828) of Maryland and North Carolina" by Fielding Ogburn as published in National Genealogical Society Quarterly, v. 64, no. 1 (March 1976), p. 13-14, and v. 65, p. 203. This article is copied below.]

Family tradition and records [note] that he was born in Maryland, lived in Maryland, until moving to North Carolina. He definitely married in Maryland. The date of his going to North Carolina is unknown but Harry Wright Newman in Anne Arundel Gentry and Wheeler's Historical Sketches of North Carolina has Benjamin receiving a grant of land in Rowan County, North Carolina in 1768. At that time Wilkes County was a part of Rowan County, which was formed in 1753 and comprised most of the western part of North Carolina and

Tennessee. In 1770, Surry County was carved out of Rowan. In 1777 Wilkes was created out of Surry.

John Preston Arthur in Western North Carolina, a History from 1730-1913, Broughton Printing Co., 1914, said "Benjamin Howard built what is known as the Boone cabin for accommodation of himself and his herders when they were grazing over the mountain near what is now the town of Boone. Howard's Knob, where he is said to have had a cave and Howard's Creek are named for him."

Arthur tells of a story of Colonel James M. Isbell, a descendent of Benjamin Howard, about a slave, Burrell, who was owned by Benjamin, who lived to be very old, who told him that he had guided Daniel Boone across the Blue Ridge to the herder cabin of Benjamin in his first trip across the mountains.

John Bakeless in Daniel Boone says that Boone was shown the way by a slave in 1760. Arthur says that Boone crossed in 1769. In any event, Boone was well known to the Howards, frequently staying with them at their home at the mouth of Elk Creek, near Elkville.

DAR records indicate that he [Benjamin] was a soldier in the Revolutionary War. In fact, on January 21, 1927, the Colonel Ninian Bell Chapter DAR of Lenoir, North Carolina marked the graves of two revolutionary heroes Thomas Isbell, a son-in-law of Benjamin; and Benjamin Howard.

From the Colonial and State Records of North Carolina, volume 22, page 172, "Benjamin Howard took the oath of allegiance to the American government in 1778".

Ray in Tennessee Cousins says: "The writer dislikes to take all of the romance and glamour out of family traditions and beautiful genealogical stories, but truth itself is something more romantic and glamorous than the most vivid pictures of vivid imagination. The presence of so many Benjamin Howards on the Maryland records easily accounts for the mix-up in identities in family histories and the statement that Benjamin Howard who took up land around Boone, served in a Maryland regiment from 1777- 1779 in which he was officer in command, is totally dissipated by the record in which Benjamin Howard took the oath of allegiance to the American government in 1778."

Previously, Benjamin Howard had been a Tory and a rather notorious one, according to the accounts of Arthur. Ray says that they were of aristocratic and cavalier stock. It is very possible that he could have started as a Tory and later changed his mind. Certainly the area was pro-revolution and family tradition has long had him fighting in the battles of the area against Cornwallis. Thomas Isbell stopped at the Howard home after the Battle of King's Mountain and met Discretion Howard. They were later married.

The census of 1790 for Wilkes County, North Carolina listed his family as two free males over 16 years, 2 free males less than 16, six free females and thirteen slaves.

He died June 4, 1828, a few years after his wife who died September 22, 1822.

The following from National Genealogical Society Quarterly, v. 64, no. 1 (March 1976), p. 13-14 and v. 65, p. 203 "Benjamin Howard (1742-1828) of Maryland and North Carolina" by Fielding Ogburn:

Benjamin Howard appears in at least six genealogies.¹ He was born 17 February 1742 and died 4 June 1828. On 21 September 1762 he married Prudence, daughter of Henry and Dorcas Sater of Baltimore County, Maryland. They lived, died, and were buried in Wilkes County, North Carolina. There is no doubt about these facts.

In Zella Armstrong, Notable Southern Families, he is identified as a son of Charles 3

(Cornelius 2) Howard. Later, in a letter to Rubyn Ogburn, July 1943, Miss Armstrong amended this identification by alleging that he was a son of Benjamin 4 (Charles 3, Cornelius 2) Howard, but gave no evidence in support of this change. Harry Wright Newman, in his well-researched Anne Arundel Gentry, correctly identifies that Benjamin, Jr., as the man who married Anne _____ and lived in Kent County, Delaware.² Newman does not mention Benjamin and Prudence (Sater) Howard of Wilkes County.

The true origin and parentage of Benjamin Howard of Wilkes County are revealed in the 1791 Maryland Chancery Court case of John Davidson vs. the Attorney General. Among the papers were two depositions of interest. On 4 March 1791 Benjamin Howard of Wilkes County, age 49 [born ca. 1741-2], and on 26 March 1791 John Howard of Wilkes County, age 57 [born ca. 1733-4], deposed as follows. They are brothers, and have another brother, Philip of Surry County, North Carolina, age about 60 [born ca. 1730-1]. The three live within 50 miles of each other. Their father, Philip Howard, Sr., formerly lived on Elk Ridge in Anne Arundel County, Maryland, and died six years ago at age 80 [born ca. 1704-5], died ca. 1784-5] while living with his son Philip. In 1747 Philip Sr., Philip, Jr., and John leased from the province of Maryland 150-acre Angles and Rods, a part of Monocacy Manor northwest of Frederick-Town, for their lifetimes. But they left Maryland about 1751 and settled on the Yadkin River in North Carolina. Philip, Sr., then had eight children living (out of seven sons and two daughters born). In 1752 they assigned their Maryland lease to John Howard [son] of Gideon [Howard].³

Thus, we see that the deponent Benjamin Howard was born at about the same time and came from the same colony as Benjamin (1742-1828) of Wilkes County. The North Carolina 1790 census enumerates only one Benjamin Howard family head in Wilkes County, and lists John Howard there and Philip Howard in Surry County. We may conclude, therefore, that the deponent was the husband of Prudence Sater.

According to Newman, Philip Howard (born 1704) had a wife Mary, lived in Anne Arundel County, Maryland, settled in Rowan County, North Carolina, and owned land in Wilkes County [set off from Rowan in 1778]. He had a son Philip born in 1727 and a son John, who was born in Frederick County, Maryland, and had wife Nancy. Newman also provides the Howard lineage: Philip 4 (1704), Philip 3 (d. 1704), Samuel 2 (d. 1703), and Matthew 1 and Anne (Hall) Howard.

The following from Robert W. Ramsey's Carolina Cradle: Settlement of the Northwest Carolina Frontier, 1747-1762. Chapel Hill, Univ. of NC Press, 1964:

The records of Frederick County, Maryland, contain much valuable information concerning the English and Welsh pioneers who settled north of the South Yadkin. During the period 1749-54, the Frederick County court records reveal the presence of ... Philip Howard (senior [1704-1784] and junior [b.1727]) and John Howard ...⁴

The Howard, Sparks, and Winsuit families removed to Carolina from Maryland. Philip (senior [1704-1784] and junior [b.1727]), Benjamin [1741/2-1828], and Cornelius Howard migrated from Anne Arundel County ...⁵

In addition to the Forbush, Howard, Winsuit, and Sparks families, at least five of the initial pioneers north of the south Yadkin originated in Maryland. ...

A majority of the pioneers in the trading camp settlement [1750-1762] migrated from the shores of Chesapeake Bay. Besides the Craigs, Dills, and Howards, they included William Harrison ...

Those who owned lots in Salisbury but whose actual residence there cannot be established were ... John Howard ...

Thus, it will be seen that the town [Salisbury] of seven or eight buildings observed in 1755 by Governor Dobbs had grown to include at least thirty-five homes, inns, or shops. This would mean that there were more than 150 people living in the township by 1762. In addition, 24 persons had purchased lots in the town. As far as can be determined, these people were non-residents, although it is possible that well-to-do planters such as George Cathey, John Howard, ... may have erected "town houses" on their lots. ...

The following from Watson B. Dyer's Dyer Family History from England to America 1600's to 1980: Virginia and Southern Dyer Families Their Desendants [sic] and Connecting Families. Cedartown, GA, 1980:

WILKES COUNTY NORTH CAROLINA:

We find Benjamin Howard in Wilkes county N.C. in 1780; 25 March 1780 Land grant to Benjamin Howard of 245 acres North side of Yadkin river, on Elk Creek.

25 March 1782, a land grant of 5 acres on Reedy Creek.

9 Aug. 1797 a grant of 50 acres on Reedy branch of Yadkin River.

3 Nov. 1801 Benjamin Howard sold to Benjamin Brown 50 acres for 80 pounds.

19 November 1802 grant of 50 acres on South side of the Yadkin next to his other line.

1790 grant to George Howard

10 Dec. 1802 grant to Joshua Howard 25 acres S side Elk creek. Also mentions John, Polly Howard of Benjamin. Benjamin evidently came to Wilkes county N.C. about 1779 and settled, which was the time the Dyer's came to Wilkes county in the same section. Elisha, Joel, James and other of the Dyer families.

The following from Zella Armstrong's Notable Southern Families, v. 1, Chattanooga, Lookout Pub. Co:

Benjamin Howard

Benjamin Howard was born February 17, 1742. His tombstone relates that he was born on Long Island, but this probably means an Island in Maryland.⁶

He married Prudence Sater September 21, 1762, in Baltimore County, Maryland, and it is believed by his descendants that this was a run away marriage, for Miriam Isbell Turnley was told by her mother that it was an elopement. To lighten the gravity of this genealogical statement be it observed just here that Prudence having run away with Benjamin Howard named her daughter Discretion! and further that Discretion ran away as you will see if you read more of this family story.

Prudence and Benjamin Howard went to Wilkes County, North Carolina to reside. When the Wilkes was divided into two counties, their homestead was thrown into Caldwell County and there it is standing now in very good condition.

Benjamin Howard died June 4, 1828, and is buried on his home place.

Prudence Sater Howard died September 22, 1822, and is buried beside her husband on the home place. ...

Discretion Howard is said to have been beautiful with magnificent red hair and a character that matched the vividness of her hair, for on several occasions she displayed remarkable courage and quickness of judgment.

41

Once when the Tories sought her husband, who had escaped from them and had arrived breathless at his home just ahead of the, she pushed him into place and went on calmly milking a white cow, as though her heart was not beating its life out in anxiety.

They asked if she had seen a rebel go by and she truthfully replied that she had not, and continued to milk the cow.

So they passed and Thomas Isbell was saved. ...

The following from The Journal-Patriot, Monday, January 1, 1990, North Wilkesboro, NC:

**Graves a Link to Pioneer Past
Ben Howard Sr. and Others
by Jule Hubbard**

Knowledge about most burial sites of Wilkes County's earliest settlers have been lost to time, or those pioneers moved farther west and were buried elsewhere.

In most cases, only early land and court records remain to tell of the people who settled the frontier of the upper Yadkin Valley in the 1760s and early 1770s.

Benjamin Howard Sr. was one of the pioneers who moved up the Yadkin from Rowan County after earlier leaving Virginia. He had purchased 350 acres on the north side of the Yadkin at Elk Creek by 1778, and was one of the young county's more prominent citizens.

County records and colorful historical accounts tell much about Ben Howard. He remained loyal to England during the Revolution and sometimes lived in a cave on what now is called Howard's Knob (just north of Boone) to avoid the American patriots.

Howard was an associate of Daniel Boone. One of Howard's slaves claimed to have piloted Boone across the Blue Ridge to Ben Howard's cabin (on what is now the campus of Appalachian State University) on Boone's first trip across the mountains. Boone lived in what later became the Ferguson community before moving to Kentucky in 1769.

The location of Ben Howard's grave has not been completely lost. According to research by a Howard descendent named G. Randle Pace, Howard was buried in a family cemetery on a grassy hill just north of what is now N.C. 258 West in the Ferguson community, about a mile west of the Ferguson Post Office.

Tombstones mark the graves of several of Howard's children and other relatives in the cemetery, along with family surnames like Sutherland and Calloway who were early settlers in Northwest North Carolina. Ben Howard Sr.'s tombstone could be one of the rock stones without an inscription, or it could have been lost.

Several of the tombstones are in shapes and styles typical of stones marking Scotch-Irish and English graves in Great Britain. Some feature skilled rock work, which must have been unique for the sparsely-settled frontier in the late 1700s and early 1800s.

The oldest identifiable tombstone marks the grave of Ann Sutherland, who was born in 1720 and died in 1784. One of the more poignant inscriptions is for Benjamin Howard Jr.: "Sacred to the memory of Benjamin Howard. Born March 11 1780 and died 26th July 1825. A respectable citizen beloved by his neighbours and greatly lamented by all who knew him."

The gravestones indicate the short lifetimes of people in the 1700s and 1800s.

Benny Greene, who owns the land the cemetery is on, said descendants of the Howards and others come from across the country every year to visit the graves. Greene was worked around the gravestones to improve the cemetery's appearance, but some of the stones appear to be out of place.

Joe Howard, a descendant who lives in Washington, D.C., has expressed an interest in creating a fund for the care of the cemetery, said Edith Marie Carter, a resident of Ferguson.

One of Mrs. Carter's ancestors, Philadelphia Hagler Howard is buried in the cemetery. Philadelphia Hagler married Cornelius Howard, youngest son of Benjamin Howard Sr., on April 7, 1822, in Wilkes County.

Cornelius Howard was active in community and county affairs in the early 1800s. He was involved in early road construction in western Wilkes, and was ordered by the county justices to supervise clearing of the Yadkin River for navigation from the mouth of Stony Fork Creek to the mouth of Elk Creek in 1818.

Cornelius Howard had one of the first brick homes in the area. Built in 1809 by a renowned brick mason named Hopkins, the structure still stands near the intersection of Elk Creek Road and N.C. 268 West. It is now owned and occupied by the Clyde Wheeling family, and has been in the Wheeling family since the 1920s.

After Philadelphia Howard died in 1834, Cornelius moved to Bradley County, Tenn., where he died in 1860.

Ben Howard Sr. is mostly remembered for the story about Howard's Knob and his cabin on what is now the ASU cabin, but he was an active leader in the early affairs of Wilkes County.

William Cook, who was an itinerant minister from Flat Rock Church, in what is now Yadkin County, was authorized in June 1800 to carry his evangelical work "in the upper and in the lower end of the bounds of the church, on Dutchman's Creek, Beaver Creek, Bear Creek, and hold meetings and hear experiences at Benjamin Howard's home on Elk Creek."

The Wilkes County court in November 1777 appointed Benjamin Howard Sr. and several other men to be road jurors for a road to be laid out from Mulberry Fields (now the Wilkesboros) up the Yadkin River in Kings Creek Road in what is now Caldwell County.

He was named a road juror for other projects also.

John Preston Arthur stated in his book, "A History of Watauga County," that Howard and men working for him were herding cattle up to the bottomlands around what later became Boone as early as the 1760s. Arthur stated that Howard remained loyal to the British Crown until 1778 at age 36, when he took the oath of allegiance of Patriot cause.

Howard's daughter, Sallie, is said to have endured a severe switching by Patriots because she refused to reveal where her father was before he gave the oath of allegiance.

Benjamin Howard Sr. was born Feb. 17, 1742, in Maryland. He was employed as a weaver by Henry Sater, who founded the first Baptist Church in Maryland, according to research by the Howard descendent named G. Randle Pace. Howard fell in love with Sater's daughter, Prudence, according to Pace.

Ben Howard and Prudence Sater eloped and were married Sept. 21, 1762, in Baltimore, Md. They later moved to Rowan County, and then to what later became Wilkes County.

Prudence Howard was buried in the family cemetery on N.C. 268 West in Ferguson after her death in 1822, according to Pace. The grave isn't marked.

Benjamin and Prudence Howard had numerous children, many of whom moved to Tennessee.

[The captions under the three photographs are as follows:]

Children of the Pioneer

Several tombstones in a small family cemetery near N.C. 268 West in Ferguson are for the children of Benjamin Howard Sr., who settled in the 1760s in what later became Wilkes County. The upright tombstone here is for Benjamin Howard Jr. The stone at the right is for Mary Howard. Many of the tombstones are out of place in the cemetery.

Early Tombstone Styles - Some of the gravestones in the Howard family cemetery in the Ferguson community are representative of styles used by English and Scotch-Irish people in Great Britain.

One of the first brick homes in the Yadkin Valley was owned by Cornelius Howard in the early 1800s. The house was built by a renowned brick mason named Hopkins, who built at least two other similar brick structures in the upper Yadkin Valley. The date, August 1809, is inscribed on the chimney of the house, which is now owned and occupied by the Clyde Wheeling family. It was owned earlier by the Witherspoon and Hartley families. The house stands near the intersection of Elk Creek Road and N.C. 268 West at what was once more commonly called Elkville.

The following is a letter from Edith F. Carter to Joseph H. Howard:

Sat. Jan. 13

Dear Mr. Howard,

I was sure you would be pleased with this article from our local paper. I think Mr. Hubbard did a great job on his research.

Bennie Greene went up and cut the fallen trees and dragged them away before Jule & I went up to the cemetery. It looked much better.

By the way, Bennie Greene is the one who owns the property that the cemetery is on now. Betty Wolfe sold it to him. He lives in the brick house where we parked and he is interested in having the cemetery fixed. We talked with him a long time. His address is R. 1, Ferguson, NC 28624, Phone (919) 973-4287. He is a very nice person.

I hope the article has generated some support for the restoration project. I believe this is one of the oldest (marked) family cemeteries in our area.

Hope you and your family are well.

Sincerely,
Edith F. Carter

The following is from Mrs. W. O. Alisher's Heritage of Wilkes County:

History of the Howard Family

Benjamin Howard, who first appeared in the records of Wilkes County in 1778, was

born February 17, 1742, in Maryland, the same year that Henry Sater, a prominent man of Baltimore County, founded the first Baptist Church in Maryland at Lutherville. Later, Benjamin Howard was employed by Henry Sater as a weaver and fell in love with Henry's daughter, Prudence. Because the family opposed this marriage, they were forced to elope and were married September 21, 1762, in Baltimore. They decided it was best to leave Maryland so they went to Rowan County, North Carolina, where they purchased 137 acres on Elsworth Creek October 15, 1763. They later removed to present day Elkville, Wilkes County, and on September 8, 1778, purchased 350 acres on the north side of Yadkin River at Elk Creek. Benjamin Howard raised cattle and farmed but in order to provide adequate pasture land for his livestock, purchased land near Boone (Watauga County) and built a Daniel Boone type cabin to serve as shelter for himself and his herders. His cabin stood on the present site of the Boys Dormitory of the Appalachian Training School [now Appalachian State University] in Boone. In 1845, one of Howard's herders, a slave named Burrell, who was well over 100 years old, related to a grandson of Howard's that he had piloted Daniel Boone across the Blue Ridge to the Howard cabin the first trip Boone ever took across the mountains.

During the American Revolution, Benjamin Howard found himself living among many people who were opposed to the separation from Great Britain, and he too sympathized with these Tories, or Loyalists. While some Loyalists took up arms, others just refused to bear arms, including Benjamin Howard. During much of the conflict, Howard spent a great deal of time in his cabin in the Boone Valley. While he was able to keep away from trouble and patriots for awhile, he was finally forced to hide out on a mountain top to the north of Boone. The mountain since that time has been known as Howard's Knob. Finally, Benjamin Howard, in 1778, age 36, took the Oath of Allegiance and endeavored to support the American cause.

Benjamin Howard was a prominent land owner and respected civic-minded citizen. William Cook, who was an itinerant minister of the Flat Rock Church, was authorized in June, 1800, to carry his evangelical work "in the upper and in the lower end of the bounds of the church, on Dutchman's Creek, Beaver Creek, Bear Creek, and hold meetings and hear experiences at Benjamin Howard's home on Elk Creek." Benjamin Howard passed the remained of his days on Elk Creek and died June, 1828. His wife, Prudence Howard, had died there previously on September 22, 1822. Both are buried in the small cemetery in a pasture about one mile above the Ferguson Post Office on Highway No. 268. Benjamin and Prudence Howard had the following children. Discretion, born 1764, married 1781 to Thomas Isbell, died 1848, Wilkes County; Philip, born 1766, died before 1828, Wilkes County; Mary, born 1768, unmarried, died 1836, Wilkes County; George, born 1770, married 1799 to Mary Elizabeth Jones, Wilkes County, removed to Blount [i.e., Blount] County, Tennessee; Sarah, born 1771, married Jordan Council, removed to Watauga County; Elizabeth, born 1774, died before 1828, Wilkes County; Rachel, born 1776, married Mr. Council, removed to Knox County, Tennessee; Rebecca, born 1778, married to Caleb Dyer, removed to Monroe County, Tennessee; Benjamin, born 1780, married Elizabeth Walker in 1804, died 1825, Wilkes County; widow removed to Perry County, Tennessee; Cornelius, born 1783, married 1822, Philadelphia Hagler, died 1860, Bradley County, Tennessee; Nancy Frances, born 1784, married 1807 to Joseph Calloway, removed to Monroe County, Tennessee; and Prudence, born 1787, died 1788, Wilkes County.

Cornelius Howard, the youngest son of Benjamin Howard, was born December 21, 1783, Wilkes County, and married Philadelphia Hagler on April 7, 1822, Wilkes County. She was a daughter of William Hagler and his wife, Elizabeth Mullens. Shortly after their marriage, Cornelius Howard engaged the renowned brick mason by the name of Hopkins to construct the two story brick house which currently stands at Elkville, North Carolina. Hopkins had just completed a similar residence for Jack Ferguson, about one mile below Ferguson. After the completion of the Howard residence, Hopkins built the same house for Howard's in-laws, William and Elizabeth Hagler, which currently stands in Caldwell County on the south side of the Yadkin. Cornelius and Delphia Howard had the following children, all born in Wilkes County: William H., born 1823; Benjamin S., born 1824; G. Walter, born 1825; Elizabeth Lee, born May 2, 1826, married May 20, 1840, Bradley County, Tennessee to John Harrison Perry, died March 7, 1900, Commerce, Texas; Lindsey, born 1834; Prudence, born 1827; and John Cornelius, born 1831. Philadelphia Howard died April 13, 1834, and is buried in the Howard

Cemetery. Shortly thereafter, Cornelius Howard removed to Bradley County, Tennessee where he died February 14, 1860. Their daughter, Elizabeth Lee (Howard) Perry, is the great-grandmother of G. Randle Pace, author of this article.

Sources Henry Sater, by I. W. Maclay; Rowan County Records; History of the Watauga; Wilkes County Records; History of Western North Carolina; Colonial Records; History of North Carolina Baptist; World of My Childhood.

-- G. Randle Pace

1. Miriam I. Turnley, Family Record (privately printed, 1895); Isaac W. Maclay, Descendants of Henry Sater of Maryland (1895) and Henry Sater, 1690-1754 (1895); Mary I Scott Genealogy of the Isbell Family (1929); Judson Council, Hodges Council of Virginia and Descendants (1941); Zella Armstrong Notable Southern families, vol. 1 (1918).
2. Harry Wright Newman, "Anne Arundel Gentry", vol. 2, 2nd ed. (1971).
3. Maryland Chancery Court Records. 22#F:480-491, at Hall of Records, Annapolis.
4. Frederick Judgments, 1748-50, p. 221 (1749); 1751-52, p. 1030 (1752); 1752-53, pp. 680-81 (1752), the goods and chattels of Philip Howard to be attached "unless he answers for trespass"; 1753-59, p. 264 (1753).
5. Harry W. Newman, Anne Arundel Gentry (n.p., n.d.), pp. 295-99; Rowan Wills, C, 114; Frederick Judgments, 1750-51, p. 282 (1750); Rowan Deeds, IV, 738, V, 326, VI, 455, 484.
6. Long Island is in Dorchester County, MD in the Chesapeake Bay one mile northwest of Holland Island. (N. 38 08' W. 76 06')



Photo added by Ray Isbell

Col James Martin Isbell

BIRTH 3 Jul 1837
North Carolina, USA

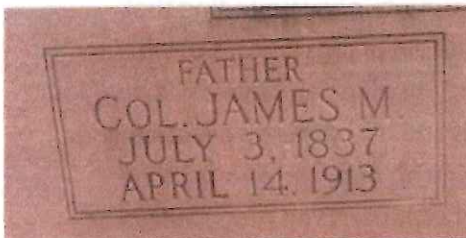
DEATH 14 Apr 1913 (aged 75)
Caldwell County, North Carolina, USA

BURIAL Grandin Baptist Church Cemetery
Lenoir, Caldwell County, North Carolina, USA

MEMORIAL ID 52594193



Added by Liz Olmstead



Added by Liz Olmstead

Local historian and author.
Son of Thomas Isbell Jr. and Lucinda Petty.
Grandson of Thomas Isbell and Discretion Howard Isbell.

He married Sarah Louise Horton, daughter of David Eagles Horton and Sarah Jane (Dula) Horton; granddaughter of Nathan and Elizabeth (Eagles) Horton, William S. Dula and Theodosia (Beasley) Dula. Sarah Louise Horton Isbell was a second cousin of Tom Dula (Dooley) who was tracked down and captured by Col. James Martin Isbell for the murder of Laura Foster. Col. Isbell had previously led the search which located the body of Laura Foster.

Tom Dula was a grand-nephew of the John Dula who got into a brawl with Thomas Isbell (grandfather of Col. James M. Isbell) on Nov. 28, 1796, during which Dula bit off Tom Isbell's earlobe.

Col. James M. Isbell was a second cousin of Col. Thomas Charles Land (1828-1912), who wrote the Ballad of Tom Dula (also known as "Hang Down Your Head; Tom Dooley"), and his brother Linville Land who made the coffins of both Laura Foster and Tom Dula.

Col. Isbell is cited as an authority in many local histories, pioneer North Carolina and Virginia accounts as well as several family histories, and he is cited throughout records and newspaper articles of the Tom Dula murder trial, consistently referred to as Col. James M. Isbell.

Ballad of Tom Dula by John Foster West: "Col. James M. Isbell, if we may believe the records, was more responsible for finding

Laura Foster's body...and...the prosecution of Tom Dula than any other individual. Col. Isbell was one of the aristocrats of Happy Valley. He was the great-grandson of Benjamin Howard...."

There is more about the Tom Dula affair in the book "The World of My Childhood" by Rev. Robert Lee Isbell, son of Col. James M. Isbell.

Western North Carolina: A History (1730-1913) By John Preston Arthur (1914), p.81: "Col. James M. Isbell's grandfather(sic), Martin, told him that Daniel Boone used to live six miles below James M. Isbell's present home near the bank of the Yadkin river, on a little creek now known as Beaver Creek, one mile from where it flows into the Yadkin river, near Holman's ford. The Boone house was in a little swamp and canebrake surrounding the point of a ridge, with but one approach—that by the ridge. The swamp was in the shape of a horse-shoe, with the point of the ridge projecting into it. The foundations of the chimney are still there, and the cabin itself has not been gone more than 52 years. Alfred Foster, who owned the land, showed Col. Isbell the cabin, which was still there during his boyhood, and he remembered how it looked. His grandmother, the wife of Benjamin Howard, knew Boone well as he often stayed with her father, Benjamin Howard, at the mouth of Elk creek, now Elkhville."

Page 82: "COL. JAMES M. ISBELL. According to the statement made by this gentleman in May 1909, Benjamin Howard, his (great)grandfather, owned land near the village of Boone and used to range his stock in the mountains surrounding that picturesque village. He built a cabin of logs in front of what is now the Boys' Dormitory of the Appalachian Training School for the accommodation of himself and his herders whenever he or they should come from his home on the headwaters of the Yadkin, at Elkhville. Among the herders was an African slave named Burrell. When Col. Isbell was a boy, say, about 1845, Burrell was still alive, but was said to have been over 100 years old. He told Col. Isbell that he had billeted Daniel Boone across the Blue Ridge to the Howard cabin in the first trip Boone ever took across the mountains."

Page 95: Footnote 5: Statement of James M. Isbell to J.P.A. in May, 1909, at latter's home.

Footnote 6. It "could still be seen, a few years ago, at the foot of

a range of hills some seven and a half miles above Wilkesboro, in Wilkes county." Thwaites' "Daniel Boone," p.78.

Daniel Boone: Master of the Wilderness (1939), by John Bakeless, p. 438, footnote 32.2 gives a footnote citation: John P. Arthur: "Trail of Daniel Boone," Skyland Magazine, 1:652 (S 1914). "Burrell, the old slave, told the story to Col. James Martin Isbell, of King's Creek, N. C. Col. Isbell's grandmother, Mrs. Jordan Council, daughter of Burrell's owner, verified the story. She had herself known Daniel Boone."
Mrs. Jordan Council was the former Sarah Howard, sister of James Martin Isbell's grandmother. So she actually was Col. Isbell's great-aunt.

1850 Census Kings Creek, Caldwell Co., N.C.: Thomas Isbell / Lucinda Petty Isbell Family

The census shows the parents of James Isbell, age 13. According to the census, the parents were Thomas Isbell, b. circa 1800 in N.C. and Lucinda Isbell, b. circa 1811 in N.C.

Name: Thomas Isbell

Age: 50

Estimated birth year: abt 1800

Birth Place: North Carolina

Gender: Male

Home in 1850 (City,County,State): Kings Creek, Caldwell, North Carolina

Household Members: Name Age

Thomas Isbell 50 *

Lucinda Isbell 39 *

James Isbell 13 *

Louisa Isbell 9

Cornelia Isbell 1

- Marriage -

James M. Isbell married Sarah Louise (or Louisa) Horton on Mar 01, 1857 in Caldwell, N.C.

- CIVIL WAR -

James M. Isbell was Captain of Company A, 22nd N.C. Regiment. Three sons of John and Frances Knight Land (James, Thomas, & John) served under him until he was wounded and discharged. He was also a witness in Tom Land's Confederate pension application, filed in east Tennessee.

Name: James M Isbell

Residence: Caldwell County, North Carolina

Age at Enlistment: 23

Enlistment Date: 30 Apr 1861

Rank at enlistment: 2nd Lieut

State Served: North Carolina

Survived the War?: Yes

Service Record: Commissioned an officer in Company A, North Carolina 22nd Infantry Regiment on 30 Apr 1861.

Mustered out on 15 Jul 1861.

Enlisted in Company A, North Carolina 22nd Infantry Regiment on 09 Aug 1861.

Promoted to Full Captain on 31 May 1862.

Promoted to Full 1st Lieutenant on 01 May 1862.

Mustered out on 13 Oct 1862.

Birth Date: abt 1838

1864 - Member of the North Carolina Senate for the 46th Senatorial District

1885: The LENOIR TOPIC, 1(?) October 1885, p.4, printed a letter from W.E. White about Daniel Boone's life in the Yadkin Valley area, which included, "Col. James Isbell, of King's Creek township(,) could perhaps say something concerning Godfrey Isbell and Pendleton Isbell who were pioneers and also soldiers of Col. Cleveland's command." Godfrey Isbell had been bondsman at the marriage of Col. James Isbell's grandfather Thomas Isbell (Sr.) to Discretion Howard.

- Death -

James M. Isbell and Sarah Louise Horton Isbell are still head of household in a 1910 Census, Kings Creek, Caldwell Co., N.C. They also still have some children residing with them.

His wife, Sarah, died in Jan. 1919 and the death certificate stated she was a widow.

* Grandson: Hugh Benjamin Isbell

* Daughter: Sarah Louisa Isbell Setzer

Born in Caldwell Co., N.C., May 10, 1875, Sarah Louise (or Louisa) Isbell Setzer was the daughter of James Martin Isbell and Sarah Louise Horton Isbell.

Sarah Louise Isbell was a retired seamstress.

On August 18, 1955, Morganton, Burke County, N.C., Sarah Louise Isbell Setzer, still married, died at the age of 80 at a rest home.

Burial: Grandin Baptist Church, Caldwell Co., N.C.

The original memorial created by (FindAGrave contributor) Autum states:

Burial:

James Martin Isbell

Isbell Cemetery (uncertain as to the location)

* His wife's death certificate stated burial at Isbell Cemetery.

(Location of the Isbell Cemetery was probably at the site of the Isbell plantation.)

The joint tombstone of his and his wife's graves is at Grandin Baptist Church.

Col. Isbell was the seventh generation of the Isbells of Virginia.

LINEAGE:

1 John Isbell (England to Gloucester County, Virginia by 1664), presumptive father of

2 William Isbell of Isbell Spring, St. John's Parish, King William County; father of Henry, William Jr., John

+ wife unknown; next door to Enfield Plantation

3 Henry Isbell b.c1690 of Orange Co.; constable of Caroline Co., d. c1760

+ daughter of "James Cox, Gent.," d c1739 St. Mark's Parish, Orange Co. (July 25, 1733; Spots Orders, 7 Aug, p.240); sons:

James (1720), William (1722), Henry Jr. (1724), Zachariah (c1726), possibly others

4 James Isbell

+Frances Tompkins Livingston

5 Thomas Isbell, Revolutionary War soldier

+Discretion Howard

6 Thomas Isbell 1800-1865

+Lucinda Petty

7 Col. James Martin Isbell 1837-1900

+Sarah Louise Horton

Family Members

Parents



Thomas Isbell
1800-1865



Lucinda *Petty* Isbell
1810-1886

Spouse



Sarah Louise
Horton Isbell
1838-1919

Siblings



Cornelia Caroline
Isbell Greer
1848-1903

Children



John Beasley Isbell
1858-1920



Mary Virginia Isbell
1861-1940



Thomas D Isbell
1864-1894



Robert Lee Isbell
1871-1954



Sarah Frances
Isbell Thomas
1873-1964



Sarah Louisa *Isbell*
Setzer
1875-1955



James Horton
Isbell
1880-1947

Maintained by: Ray Isbell

Originally Created by: Autumn

Added: 19 May 2010

Find A Grave Memorial **52594193**

Find A Grave, database and images (<https://www.findagrave.com>
: accessed 9 September 2019), memorial page for Col James
Martin Isbell (3 Jul 1837-14 Apr 1913), Find A Grave Memorial no.
52594193, citing Grandin Baptist Church Cemetery, Lenoir,
Caldwell County, North Carolina, USA ; Maintained by Ray Isbell
(contributor 47188697) .

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Communication: Burrell Monument Information (Burrell Monument)

In the Name of God Amen I Benjamin Howard of
the County of Wilkes and State of North Carolina being
of Sound Mind and Memory do make and ordain this
my last Will and Testament That I do say after all my
Just debts and funeral expenses are paid the residue of my
Estate I do give as follows 1st To my Daughter Serenah
I shall I do give my Negro Woman Bet Valued at Three
hundred and fifty dollars 2nd My daughter Polly Howard
I do give my Negro Man Burrel Valued Two hundred Dollars
3rd To my son George Howard I do give my Negro Boy
Abel Valued at Six hundred Dollars 4th To my Son
-min Howard I do give my Negro Boy Alexander
Valued at Five hundred Dollars 5th To my daughter Sa-
rah Council I do give my Negro Girl Amanda and
her child John Thom as Valued at Three hundred and
Twenty five dollars 6th To my daughter Rebecca Key I do give
my Negro Girl Fanny Valued at Three hundred and fifty
dollars also my Negro Girl Mead Valued at Three hundred
dollars 7th To my daughter Rachel Council I do give my
Negro Boy Ishma Valued at Three hundred and Twenty five
dollars also my boy Joseph Valued at Six hundred Dollars
8th To my daughter Nancy Callaway I give my Negro woman
Jenny and her boy Austin Valued at Seven hundred and fifty
dollars 9th To my son George Howard I give One hundred
Acres of land in the County of North Carolina Valued at Ten
hundred dollars It being the upper part of my Three hundred
acre tract the main Road passing through it 10th To my son
Cornelius Howard I give my Negro Camp Tract of land in the
County containing fifty Acres for extra services Also Two
hundred Acres of land of my ^{Black} Mountain tract in Ashe County
-ty also a certain part of my home plantation Beginning
where the line between him the said Cornelius
Howard and myself crosses the fence then with said line
till it joins my cotton patch fence then nearly South East
to a big White Oak stump at the head of a gul proceeding
out of the Tobacco ground then with the top or side of the Ridge
to the creek at the point of Rocks then down said creek
to a cypress fence Between Cornelius Howard and Polly Howard
To the River then up the River to the mouth of the creek
also one hundred Acres of land that lay formerly be-
id on Lying on the South Side of Yadkin River
11th To my daughter Polly Howard

Benjamin Howard - 1828

Communication: Burrell Monument Information (Burrell Monument)

I give a part of my home plantation Beginning at a
 cross fence on the bank of the River near where a spring cuts
 out then down the River to a Black Walnut and White
 Oak it being the corner there. North with James Brown
 line then North West including the Redy Brown's and
 where Abraham Beach now lives thence I round with the
 line to the conditional line between Myself and Ben-
 edict Howard supposed to be between three and five hun-
 dred acres. Also I give My old Wagon and George Potts
 for extra services 13th To My grand daughter ^{Frederica} ~~Frederica~~
 Cannon I give My horse called Buck 13th My son William
 Howard son of Potts Howard My Mule Bell and the colt
 that My mare Mervins do now be with of it being 14th
 I give My Mares & Harems to Rachel Gannett 15th I give
 My Weather top colt To My daughter Rebecca Dyer 16th
 To My daughter Deserelia Potts I give My Beady Bird
 Gunter and Furniture 17th The Balance of My Estate both
 here and there after all my just debts are paid
 of it and My daughter Potts Howard takes good
 care of me all the rest of her life I give and bequeath
 the residue to her to have and to hold unmolested
 18th I do nominate constitute and appoint Potts Howard
 Joseph Calloway and Benjamin Howard son of George
 Howard My Executors To this My last will and Testament
 and I then said Benjamin Howard do write and sign all
 as every the will hereafter made by me and Publicly
 declare them to be void and of none effect in presence
 almighty God and the some eight witnesses this to be my
 last will and Testament made with full mind and dated
 this 5th April 1728

Witness)
 Henry Beach Junr. Benjamin Howard
 John Potts
 John Potts

Communication: Burrell Monument Information (Burrell Monument)

Wilkes County NcArchives Wills.....Howard, Benjamin April 8, 1828

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File contributed for use in USGenWeb Archives by:

Joseph Howard jhhoward@comcast.net October 4, 2008, 3:34 pm

Source: Wilkes County Nc Will Book 4, P.119

Written: April 8, 1828

Recorded: November 1828

Benjamin Howard (1742-1828) Will

Written: 8 April 1828

Proved: November Term 1828

Wilkes County NC Will Book 4, p. 119

In the name of God, Amen. I Benjamin Howard of the County of Wilkes and State of North Carolina being of Sound mind and Memory, do make and Ordain this my last Will and Testament, that is to say, after all my just debts and funeral expenses are paid the Residue of my Estate I do give as follows.

1st. to my Daughter Descretion Isbell I do give my Negroe Woman Bets Valued at three Hundred & fifty Dollars.

2d. My Daughter Polly Howard I do give my Negroe man Burrel valued at Two Hundred Dollars.

3d. To my Son George Howard I do give my Negroe boy Abe valued at six Hundred Dollars.

4th. To Benjamin Howards Heirs I do give my Negroe boy Alexander Valued at Five Hundred Dollars.

5th. To my Daughter Sarah Council I do give my Negroe Girl Amanda and her Child John Thomas Valued at three Hundred & Twenty-five Dollars.

6th. To my Daughter Rebecca Dyer I do give my Negroe Girl Fanny valued at three Hundred and fifty Dollars, also my Negroe Girl Mead(?) Valued at three Hundred Dollars.

7th. To my Daughter Rachel Council I do give my Negroe Boy Joshua Valued at three Hundred and Twenty-five dollars also my boy Joseph Valued at six Hundred Dollars.

8th. To my Daughter Nancy Calloway I give my Negroe Woman Jenny & her Boy Austin valued at Seven Hundred and fifty Dollars.

9th. to my Son George Howard I give One Hundred Acres of Land in Ashe County North Carolina Valued at Two Hundred Dollars it being the upper part of my three Hundred Acre Tract on the main Road leading through it.

10th. To my son Cornelius Howard I give my Sugar Camp Tract of Land in Ashe County Containing fifty Acres for Extra Services, also Two Hundred Acres of Land of my Rich Mountain Tract in Ashe County, also a certain part of my home Plantation Beginning where the conditional line between him the said Cornelius Howard and myself crosses the fence, then with said fence till it joins my Cotten patch fence, then Nearly South East to a big White Oak Stump at the

head of a gut(?) proceeding out of the Tobacco ground, then with the top or side of the Ridge to the creek at the point of Rocks, the [i.e., then] down said Creek to a Cross fence betwin Cornelius Howard and Polly Howard to the River, then up the River to the Mouth of the creek. Also one Hundred Acres of land that slaves(?) formally lived on lying on the South side of the Yadkin River.

11th. To my Daughter Polly Howard I give a part of my home Plantation Beginning at a cross fence on the bank of the River near where a Spring leaks out, then down the River to a black Walnut & White Oak it being my Corner, then North with James Browns line, then nearly West Including the Reedy Branch and where Abraham Beach now lives then Round with the lines to the Conditional line Between myself and Cornelius Howard Supposed to be Between three and five hundred Acres. Also I give my old Waggon and Gears to Polly for Extra Services.

12th. To my Grand Daughter Prudence Calloway, I give my Horse called Buck.

13th. To my Grand Son William Howard Son of Polly Howard my mule colt and the colt that my Mare Mercury is now in fold with if it lives.

14th. I give my Mare Mercury to Rachel Council.

15th. I give my Motherless Colt to my Daughter Rebecca Dyer.

16th. To my Daughter Descretion Isbell I give my Beads, Beadsteads and furnature.

17th. The Balance of my Estate both Real and Personal after all my just debts are paid out of it and my daughter Polly Howard takes good care of me as long as I live I do give and Bequeath the Residue to her to have and to hold unmolisted.

18th. I do nominate Constitute and Appoint Polly Howard, Joseph Calloway and Benjamin Howard, son George Howard my executors to this my last Will and Testament and I the said Benjamin Howard do revoke and disannull all, every other Will heretofore made by me and Publicly declare them to be void and of none effect, in Presence of Almighty God and the undersigned Witnesses this to be my last Will and Testament. Sealed with my seal and dated this 8th day of April 1828.

his Benjamin X Howard mark (seal)

Attest[ed to] Benj Beach Int(?) [illegible] Pennel(?) North Carolina, Wilkes County, November Term 1828 The foregoing Will was duly Proven in Open Court by the oath of Benj. Beach Test R. Martin Clk

File at: <http://files.usgwarchives.net/nc/wilkes/wills/howard680nwl.txt>

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File size: 5.1 Kb

Wilkes County NcArchives Wills.....Howard, Mary "Polly" June 21, 1836

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Joseph H. Howard jhhoward@comcast.net May 21, 2007, 10:24 am

Source: Clerk Of The Court's Office In Wilkesboro, Nc

Written: June 21, 1836

Recorded: July 1836

Some of Mary's descendants state that the father of her children was William Dula.

Mary "Polly" Howard (1768-1836)

Will

Wilkes County NC

Written: 21 June 1836

Probate: July 1836

Source: Clerk of the Court's Office in Wilkesboro, NC

In the name of God, Amen. Know all men by these present that I, Mary Howard, of the county of Wilkes and State of North Carolina, being feeble in body but of a sound and disposing mind, do ordain this my last will and testament hereby revoking all former wills by me made.

Viz, I appoint my son, William Howard and Larkin G. Jones my only executors. I give and bequeath unto my daughter, Prudence, and her children, three negroes, viz, Burrell, Milly, and her daughter Myra, which said negroes it is my will that my son William Howard shall keep in his possession and take care of until the youngest child of my daughter, Prudence, becomes of age if he shall remain a citizen of this state; but in the case of his removing out of the state, it is my will that Dr. L. G. Jones takes the said negroes in charge for the especial use of my said grandchildren and to be put in their possession as soon as the youngest child of my daughter, Prudence, becomes of age. The negro man, Isaac, I will to my son, William Howard, until all my debts are paid; then I wish him to be hired out by my said executors and his wages given to my daughter, Prudence, to assist her to raise her family and not to be placed in the hands of her husband. All the remainder of my property I give and bequeath to my son, William Howard; viz, the tract of land whereon he now lives, the negro boy, Larkin, the negro woman, Nance and her children and all my stock of every kind and all my household and kitchen furniture; and my son, William Howard, is to pay all the debts that I owe; and it is further my will that the negro man, Isaac, be not sold nor sent out of the country but as soon as the youngest child of my daughter, Prudence, becomes of age to be placed in the possession of the heirs of Prudence Calloway. In testimony whereof, I hereunto set my seal and hand this twenty-first day of June, A.D. 1836, done in the presence of Ike Norton and William Bradley.

Signed Mary Howard

File at: <http://files.usgwarchives.net/nc/wilkes/wills/howard301gw1.txt>

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NOTABLE SOUTHERN FAMILIES

entirely due to him therefore that after 1588 authentic dates may be obtained. This Thomas Cromwell and his sister, Catherine, were children of Walter Cromwell. Catherine married Morgan Williams, and her descendants took the name Cromwell as Thomas had already given it fame. Henry VIII knighted her son, Richard Williams as Richard Cromwell. The Protector is from this family.

BENJAMIN HOWARD

Benjamin Howard was born February 17, 1742. His tombstone relates that he was born on Long Island, but this probably means an Island in Maryland.

He married Prudence Sater September 21, 1762, in Baltimore County, Maryland, and it is believed by his descendants that this was a run away marriage, for Miriam Isbell Turnley was told by her mother that it was an elopement. To lighten the gravity of this genealogical statement be it observed just here that Prudence having run away with Benjamin Howard named her daughter Discretion! and further that Discretion ran away as you will see if you read more of this family story.

Prudence and Benjamin Howard went to Wilkes County, North Carolina to reside. When the Wilkes was divided into two counties, their homestead was thrown into Caldwell County and there it is standing now in a very good condition.

Benjamin Howard died June 4, 1828, and is buried on his home place.

Prudence Sater Howard died September 22, 1822, and is buried beside her husband on the home place.

Benjamin Howard and his wife, Prudence Sater Howard had twelve children, namely:

- (1) Discretion Howard, born July 29, 1764, (who married Thomas Isbell).
- (2) Phillip Howard, born January 6, 1766.
- (3) Mary Howard, born 1768.
- (4) George Howard, born February 4, 1770.
- (5) Sarah Howard, born October 21, 1771.
- (6) Elizabeth Howard, born February 1, 1774.
- (7) Rachel Howard, born December 27, 1776.
- (8) Rebecca Howard, born February 10, 1778.
- (9) Benjamin Howard, Second, born March 11, 1780, married Betsey Walker, lived and died July 21, 1825, in Wilkes County, North Carolina, and had a son, George R. Howard.

SOURCES

VERIFYING THE AUTHENTICITY OF BURRELL

Secondary Sources:

Arthur, John Preston, A History of Watauga County, North Carolina, p.19, pp.64-65.

Arthur, John Preston, Western North Carolina; a History (1730-1913), p. 82.

Hardy, Michael C., A Short History of Old Watauga County, p. 12.

Isbell, Robert L., D.D., The World of My Childhood, pp. 94-95.

Jones, Randell, Trailing Daniel Boone, pp. 20-21.

Jones, Randell, In the Footsteps of Daniel Boone, p. 34.

Morgan, Robert, Boone, A Biography, p.67, p.70.

Van Noppen, John and Ina, Daniel Boone, Backwoodsman, pp. 102,103,113.

Remembering the Shoals. Wordpress.com.

Primary Sources:

Will of Benjamin Howard

Will of Mary (Polly) Howard

good place to look. Below is the 1840 Census and in 1845 it said Burrell was over 100. So I think he would be the highlighted.

Name:	Thomas Isbell
Home in 1840 (City, County, State):	Hortons District, Wilkes, North Carolina
Free White Persons - Males - Under 5:	1
Free White Persons - Males - 15 thru 19:	1
Free White Persons - Males - 40 thru 49:	1
Free White Persons - Females - 20 thru 29:	1
Free Colored Persons - Males - Under 10:	1
Slaves - Males - Under 10:	3
Slaves - Males - 10 thru 23:	1
Slaves - Males - 24 thru 35:	2
Slaves - Males - 55 thru 99:	1
Slaves - Females - 10 thru 23:	3
Slaves - Females - 24 thru 35:	1
Persons Employed in Agriculture:	8
Free White Persons - Under 20:	2
Free White Persons - 20 thru 49:	2
Total Free White Persons:	4
Total Free Colored Persons:	1
Total Slaves:	11
Total All Persons - Free White, Free Colored, Slaves:	16

← Perhaps

The highlighted is probably Burrell.

Graves A Link To Pioneer Past

Ben Howard Sr. And Others

By JULE HUBBARD

Knowledge about most burial sites of Wilkes County's earliest settlers have been lost to time, or those pioneers moved farther west and were buried elsewhere.

In most cases, only early land and court records remain to tell of the people who settled the frontier of the upper Yadkin Valley in the 1760s and early 1770s.

Benjamin Howard Sr. was one of the pioneers who moved up the Yadkin from Rowan County after earlier leaving Virginia. He had purchased 350 acres on the north side of the Yadkin at Elk Creek by 1778, and was one of the young county's more prominent citizens.

County records and colorful historical accounts tell much about Ben Howard. He remained loyal to England during the Revolution and sometimes lived in a cave on what now is called Howard's Knob (just north of Boone) to avoid the American patriots.

Howard was an associate of Daniel Boone. One of Howard's slaves claimed to have piloted Boone across the Blue Ridge to Ben Howard's cabin (on what is now the campus of Appalachian State University) on Boone's first trip across the mountains. Boone lived in what

later became the Ferguson community before moving to Kentucky in 1769.

The location of Ben Howard's grave has not been completely lost. According to research by a Howard descendent named G. Randle Pace, Howard was buried in a family cemetery on a grassy hill just north of what is now N.C. 268 West in the Ferguson community, about a mile west of the Ferguson Post Office.

Tombstones mark the graves of several of Howard's children and other relatives in the cemetery, along with family surnames like Sutherland and Calloway who were early settlers in Northwest North Carolina. Ben Howard Sr.'s tombstone could be one of the rock stones without an inscription, or it could have been lost.

Several of the tombstones are in shapes and styles typical of stones marking Scotch-Irish and English graves in Great Britain. Some feature skilled rock work, which must have been unique for the sparsely-settled frontier in the late 1700s and early 1800s.

The oldest identifiable tombstone marks the grave of Ann Sutherland, who was born in 1720 and died in 1784. One of the more poignant inscriptions is

(Continued On Page 2)



Children Of The Pioneer

Several tombstones in a small family cemetery near 268 West in Ferguson are for children of Benjamin Howard Sr., who settled in the 1760s in what later became Wilkes County. The upright tombstone here is for Benjamin Howard Jr. The stone at the right is for Mary Howard. Many of the tombstones are out of place in the cemetery.

Communication: Burrell Monument Information (Burrell Monument)

Cemetery is A Link to the Past

(Continued From Page 1)

for Benjamin Howard Jr.: "Sacred to the memory of Benjamin Howard. Born March 11th 1780 and died 26th July 1825. A respectable citizen beloved by his neighbours and greatly lamented by all who knew him."

The gravestones indicate the short lifetimes of people in the 1700s and 1800s.

Benny Greene, who owns the land the cemetery is on, said descendants of the Howards and others come from across the country every year to visit the graves. Greene has worked around the gravestones to improve the cemetery's appearance, but some of the stones appear to be out of place.

Joe Howard, a descendant who lives in Washington, D.C., has expressed an interest in creating a fund for the care of the cemetery, said Edith Marie Carter, a resident of Ferguson.

One of Mrs. Carter's ancestors, Philadelphia Hagler Howard, is buried in the cemetery. Philadelphia Hagler married Cornelius Howard, youngest son of Benjamin Howard Sr., on April 7, 1822, in Wilkes County.

Cornelius Howard was active in community and county affairs in the early 1800s. He was involved in early road construction in western Wilkes, and was ordered by the county justices to supervise clearing of the Yadkin River for navigation from the mouth of Stony Fork Creek to the mouth of Elk Creek in 1818.

Cornelius Howard had one of the first brick homes in the area. Built in 1809 by a renowned brick mason named Hopkins, the structure still stands near the intersection of Elk Creek Road and N.C. 268 West. It is now owned and occupied by the Clyde Wheeling family, and has been in the Wheeling family since the 1920s.

After Philadelphia Howard died in 1834, Cornelius moved to Bradley County, Tenn., where he died in 1860.

Ben Howard Sr. is mostly remembered for the story about Howard's Knob and his cabin on what is now the ASU cabin, but he was an active leader in the early affairs of

Wilkes County.

William Cook, who was an itinerant minister from Flat Rock Church in what is now Yadkin County, was authorized in June 1800 to carry his evangelical work "in the upper and in the lower end of the bounds of the church, on Dutchman's Creek, Beaver Creek, Bear Creek, and hold meetings and hear experiences at Benjamin Howard's home on Elk Creek."

The Wilkes County court in November 1777 appointed Benjamin Howard Sr. and several other men to be road jurors for a road to be laid out from Mulberry Fields (now the Wilkesboro) up the Yadkin River in Kings Creek Road in what is now Caldwell County.

He was named a road juror for other projects also.

John Preston Arthur stated in his book, "A History of Watauga County," that Howard and men working for him were herding cattle up to bottomlands around what later became Boone as early as the 1760s. Arthur stated that Howard remained loyal to the British Crown until 1778 at age 36, when he took the oath of allegiance to Patriot cause.

Howard's daughter, Sallie, is said to have endured a severe switching by Patriots because she refused to reveal where her father was before he gave the oath of allegiance.

Benjamin Howard Sr. was born Feb. 17, 1742, in Maryland. He was employed as a weaver by Henry Sater, who founded the first Baptist Church in Maryland, according to research by the Howard descendant named G. Randle Pace. Howard fell in love with Sater's daughter, Prudence, according to Pace.

Ben Howard and Prudence Sater eloped and were married Sept. 21, 1762, in Baltimore, Md. They later moved to Rowan County, and then to what later became Wilkes County.

Prudence Howard was buried in the family cemetery on N.C. 268 West in Ferguson after her death in 1822, according to Pace. The grave isn't marked.

Benjamin and Prudence Howard had numerous children, many of whom moved to Tennessee.



EARLY TOMBSTONE STYLES - Some of the gravestones in the Howard family cemetery in the Ferguson community are representative of styles used by English and Scotch-Irish people in Great Bri-



ONE OF THE FIRST brick homes in the Yadkin Valley was owned by Cornelius Howard in the early 1800s. The house was built by a renowned brick mason named Hopkins, who built at similar brick structures in the upper Yadkin Valley. The date, August 1809, is inscribed on the house, which is now owned and occupied by the Clyde Wheeling family. It was owned by Witherspoon and Hartley families. The house stands near the intersection of Elk Creek Road and N.C. 268 West at what was once more commonly called Ribbulla.

James Martin Isbell married Sarah Louise Horton, daughter of David Eagles Horton and Sarah Jane Dula Horton. Sarah Louise Horton was the granddaughter of Nathan and Elizabeth Eagles Horton on her paternal side. She was the granddaughter of William S. Dula and Theodosia Beasley Dula on her maternal side.

Sarah Louise Horton Isbell was a second cousin of Tom Dula (Dooley) who was tracked down and captured by Colonel James Martin Isbell for the murder of Laura Foster. Colonel James Martin Isbell had previously led the search which located the body of Laura Foster. The song about Tom Dooley has been revived a couple of times over the decades, the most famous version being sung by The Kingston Trio; it was entitled *Hang Down Your Head Tom Dooley*. The ballad was number one for one week in 1958. It has been re-recorded by many singers since.

Colonel James Martin Isbell was a second cousin of Col. Thomas Charles Land (1828-1912), who wrote the Ballad of Tom Dula (also known as "Hang Down Your Head, Tom Dooley"), and his brother Linville Land who made the coffins of both Laura Foster and Tom Dula.

Tom Dula was a grand-nephew of the John Dula who got into a brawl with Thomas Isbell, grandfather of Colonel James Martin Isbell, on 28 November 28, 1796, during which Dula bit off Tom Isbell's earlobe.

Ballad of Tom Dula by John Foster West: "Col. James M. Isbell, if we may believe the records, was more responsible for finding Laura Foster's body...and...the prosecution of Tom Dula than any other individual. Col. Isbell was one of the aristocrats of Happy Valley. He was the great-grandson of Benjamin Howard..."

Colonel James Martin Isbell is cited as an authority in many local histories, pioneer North Carolina and Virginia accounts as well as several family histories. He is cited throughout records and newspaper articles of the Tom Dula murder trial, consistently referred to as Col. James M. Isbell.

"Col. James M. Isbell's grandfather (sic), Martin, told him that Daniel Boone used to live six miles below James M. Isbell's present home near the bank of the Yadkin river, on a little creek now known as Beaver Creek, one mile from where it flows into the Yadkin river, near Holman's ford. The Boone house was in a little swamp and canebrake surrounding the point of a ridge, with but one approach—that by the ridge. The swamp was in the shape of a horse-shoe, with the point of the ridge projecting into it. The foundations of the chimney are still there, and the cabin itself has not been gone more than 52 years. Alfred Foster, who owned the land, showed Col. Isbell the cabin, which was still there during his boyhood, and he remembered how it looked. His grandmother, the wife of Benjamin Howard, knew Boone well as he often stayed with her father, Benjamin Howard, at the mouth of Elk creek, now Elkville." [21] (<https://www.wikitree.com/index.php?title=Isbell-687&public=1# note-1>)

"COL. JAMES M. ISBELL. According to the statement made by this gentleman in May 1909, Benjamin Howard, his (great) grandfather, owned land near the village of Boone and used to range his stock in the mountains surrounding that picturesque village. He built a cabin of logs in front of what is now the Boys' Dormitory of the Appalachian Training School for the accommodation of himself and his herders whenever he or they should come from his home on the headwaters of the Yadkin, at Elkville. Among the herders was an African slave named Burrell. When Col. Isbell was a boy, say, about 1845, Burrell was still alive, but was said to have been over 100 years old. He told Col. Isbell that he had billeted Daniel Boone across the Blue Ridge to the Howard cabin in the first trip Boone ever took across the mountains." [23] (<https://www.wikitree.com/index.php?title=Isbell-687&public=1# note-2>)

Footnote 5: In the same book is the statement of James M. Isbell to J.P.A. in May, 1909, at latter's home. [41] (<https://www.wikitree.com/index.php?title=Isbell-687&public=1# note-3>)

Footnote 6: It [meaning the cabin of Benjamin Howard] "could still be seen, a few years ago, at the foot of a range of hills some seven and a half miles above Wilkesboro, in Wilkes county." Thwaites' "Daniel Boone," p.78.

1885: The LENOIR TOPIC, 1(?) October 1885, p.4, printed a letter from W.E. White about Daniel Boone's life in the Yadkin Valley area, which included, "Col. James Isbell, of King's Creek township(.) could perhaps say something concerning Godfrey Isbell and Pendleton Isbell who were pioneers and also soldiers of Col. Cleveland's command." Godfrey Isbell had been bondsman at the marriage of Col. James Isbell's grandfather Thomas Isbell to Discretion Howard.

Daniel Boone: Master of the Wilderness (1939), by John Bakeless, p. 438, footnote 32.2 gives a footnote citation as follows about the cabin and Burrell's account of it: "Burrell, the old slave, told the story to Col. James Martin Isbell, of King's Creek, N. C. Col. Isbell's grandmother, Mrs. Jordan Council, daughter of Burrell's owner, verified the story. She had herself known Daniel Boone." [51] (<https://www.wikitree.com/index.php?title=Isbell-687&public=1# note-4>)

Mrs. Jordan Council was the former Sarah Howard, sister of James Martin Isbell's grandmother. Mrs Sarah Howard Council was Col. James Martin Isbell's great-aunt.

Thomas Isbell and Lucinda Petty Isbell household is listed in the 1850 Federal Census record for Caldwell County, North Carolina. The census shows the parents of James Isbell, age 13. According to the census, the parents were Thomas Isbell, b. circa 1800 in N.C. and Lucinda Isbell, b. circa 1811 in N.C.

Name: Thomas Isbell

Age: 50

Estimated birth year: abt 1800

Birth Place: North Carolina

Gender: Male

Home in 1850 (City,County,State): Kings Creek, Caldwell, North Carolina

Household Members: Name Age

Thomas Isbell, 50 *

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