

Interviewee: L.E. "Buddy" Broyles

Interviewer: Lynda P. Acres

Date of Interview: 10/10/85

Place of Interview: L.E. Broyles Home

LA: This is an interview conducted with L.E. Broyles on 10- 10- 85. Uh, LE there's a few just preliminary questions that are just plain old straight answer questions that we need to know.

LB: I'm gonna correct something before you go too far.

LA: Mhm?

LB: That's L.E. Buddy Broyles

LA: Okay okay. Well that's one of the questions on here.

LB: (small laughter) that's what everybody knows me by.

LA: And your full name?

LB: Luda. L-U-D-A. That's what you all call me. Earl Broyles.

LA: Okay and what else are you called? Buddy. And you live your route and box and all that?

LB: Route 3 and Box 222 Chuckey

LA: Okay and the zip is what?

LB: 37641

LA: Okay and the telephone?

LB: 257-5882

LA: And where were you born?

LB: In North Carolina.

LA: Okay, the town and the county?

LB: Biltmore

LA: Biltmore is the town?

LB: Yeah Buncombe County.

LA: B U N what?

LB: B U N C O M B E

LA: And the date of birth?

LB: 11/29/25

LA: Are you a member of any clubs, organizations, churches?

LB: Not now.

LA: What was the highest grade you completed in school?

LB: College.

LA: Do you know what year? Sophomore or all the way through?

LB: All the way.

LA: oh okay!

LA: And did you have any schooling or training after that?

LB: Uh yeah. Training in heating air conditioning refrigeration engineering. That's what I am. Engineer.

LA: Now where all have you lived in the Horse Creek area?

LB: Oh Lynda, do you mean from the time we was a child?

LA: Mhmm.

LB: Well uh we lived at my grandfather's place which is behind the Green Ridge Church. Do you know where that is?

LA: No.

LB: My mother still lives there.

LA: I'm a complete blank here and I'm gonna fill out the slate.

LB: We lived uh, they called that area Rip Shin (soft chuckles). It was ol' Rip Shin but we have lived, well it was right off the Erwin Highway now, 107 Highway on the Alexander Place for some years for when I was a kid, and that's and here now, that's about it in the Horse Creek area.

LA: Okay so three different locations in the Horse Creek?

LA: Was there anything like the Rip Shin area. And that's part of Horse Creek too, is that right?

LB: Yeah I would term it part of Horse Creek because of if you're talking about Horse Creek water shed which is the way it would be to me. Everything there drains into the Horse Creek area. Now, after you cross that Ridge up to my mother's house you would go off in the middle creek area. So yeah, I would term that the fringe of Horse Creek.

LA: Okay so the boundaries of Horse Creek are what to you?

LB: Well I don't know where, if you're talking about the water shed...

LA: ...the way you understand Horse Creek?

LB: ...is the water shed

LA: And, what would be the physical boundaries for all of that?

LB: Well it would be from the river, the Nolichucky river, where Horse Creek of course drains into. On the topo map I could show you exactly. Now sitting here and telling you, I don't know if I could tell you the watershed or not, but it would come up, I don't know the name of the ridge, well I'd say just about the Washington County line would be the north side and then it would go to the top of the mountain and follow this ridge right behind our house cause see this creek drains into Horse creek but Cane-side(?) Creek don't which is your next drainage area over you see. So, it would go right up this ridge behind our house and all the way to Coldspring Mountain across the top of the mountain and then back down the watershed where Horse Creek Park is you know? And then as I say it, it would go to Nickels Hill, which is the hill over behind my nanas place, and the ridge behind my mother's place, and down the ridge over and around Union Chapel Church see that would be the watershed. And back to the river. To me that's the Horse Creek area, the watershed. Now from the south like I was saying when you hit that ridge past my mother's house, you would drain into middle creek. So that would be the Horse Creek area to me, the watershed. Now if you're talking about the community then it would just be down from the foot of the mountain here down the creek to the river would be the barrier. To me, it's watershed.

LA: Well that's part of the interest is you know how do the people that do live here perceive what is Horse Creek?

[6:29]

LB: Well to me it's the watershed that drains into Horse Creek is what you'd call Horse Creek area.

LA: And where else have you lived besides Horse Creek?

LB: I don't know Lynda (soft laughter), you're not counting my navy days, are ya? (soft laughter) But that's not really what you're referring to. I traveled Lord knows all over with the navy. Over half the world. But as far as where we've lived, I've lived in Omaha, Nebraska.

LA: When did you live there?

LB: (long pause) Hmm, that would have been, I'm not sure of the year. I was there about a year. It would have been about (short pause) not too long after the war, 47, 48, somewhere along there. I lived in Elizabethton, worked for TVA, building the Watauga Dam and then after she and I were married we lived in Knoxville and then we lived in Nashville, and then we came back to Knoxville, and then here, back here. That's about where I've lived, what you'd term lived. That's not counting the Navy.

LA: When did you get back to Horse Creek?

LB: To live? Well see we've always come back to visit all the time ever since we left. But we came back up here to live Lynda when I retired, what year was that? 70, it's been 8 years now so, 77? We've lived here 8 years now.

LB: Do you want some more coffee?

LA: Yeah that'll be fine I could use a warm-up. Uh do you know how many generations of your family that have lived in Horse Creek?

LB: Yes I do. Eight.

LA: You're the eighth generation.

LB: You don't want cream do you?

LA: No, thank you.

LB: Let me verify that Lynda. Let me get out my Broyles history.

LA: Okay, yeah because I'd like to have some names of uh (trails off).

LB: I can give them to you right now if you need them.

LA: Okay, the family members in your household right now are you?

LB: Just, she and I now.

LA: Okay (soft laughter) for my tape, let's give her a name.

LB: Cynthia.

LA: (laughter) Thank you. Okay.

LB: She's a Melungeon from Hancock County.

LA: Ohh is she?

LB: That's an interesting...(inaudible). Do you know who they are?

LA: Yes

LB: I think she is, I've always told her she was.

LA: You've always told her she was?

LB: That's where her people on her mother's side came from. Her mother even looks it more than she does.

LA: Ohh well. And um were your children born here or elsewhere?

LB: No our children were all born in Knox County. We lived on a farm there. (papers rustling) Okay, line of descent. Yeah, I'm the eighth generation.

[10:23]

LA: Okay alright good.

LB: My grandfather 8 times back whatever that is, I've got a copy of the deed but I think he came here a lot earlier than that, but uh the deed is 1791. We stopped in there yesterday and picked up two more copies.

LA: Okay because I know that they would love to have a copy of that. Those are fascinating.

LB: And the two I wanted to get are really land grants from the state of North Carolina for his services in the Revolutionary War.

LA: Oh that would be fantastic if those was available before sometime next spring because they're really interested in the land grants.

LB: Eighth generation.

LA: Okay you have each parents, grandparents names as it goes back there?

LB: Not both of them, I've got the Broyles, the male's side. Unfortunately, I never knew any of my Broyles direct blood ancestors. I'm talking about my grandfather and my great grandfather was all dead before I was even born. Now my mother was a Gray and I know all the Gray's because they were still living when I was born.

LA: Are they from the Horse Creek area on your mother side?

LB: Oh yeah. That's what I was wanting to talk to her about. Her great, I don't know if it was her great or great great grandmother, she would know, probably started one of the first schools in Greene County right down there where that Green Ridge Church is she would probably know.

LA: Oh okay okay. Your mother's family is Gray, is that G R ey or ay?

LB: ay.

LA: Oh okay.

LB: And you want the names?

LA: Yeah.

LB: I have the first one. Came over here in about 1730 but now not in Horse Creek, they settled in Virginia. They were indentured servants to (inaudible). Now they were German so his name was Johanne Virel. Do you want me to spell it?

LA: Yeah the way they have it.

LB: Well of course in English it's john, J o h a n n e and then v i r e l, Virel. Alright and number two for him was Jacob Broyles and then apparently has changed to Broyles although if you look through these you'll find the spelling everyway. Alright and then I'm a descendant Michael who was the son of Jacob and he's the one who first came to Greene County. He's probably the first Broyles who ever came to Greene County as far as we can determine. Now his six brothers came down here eventually, but Michael, as far as we can determine was the first one that came from Virginia.

LA: Do you know about when that was?

LB: I think around 1730, 1740 but I'm not sure Lynda wait just a minute here, it may in the Broyles history I've got. My cousin made this up for me. Yeah, we were looking in there yesterday in some of the information they've got in the library, apparently, the first one was Johanne Virel that came from Germany came about, no that's the date I'm thinking about, 1730 from Germany. Now what you're wanting is when Michael came here?

LA: Mhm, approximately?

LB: As I've said, I've got a deed that's dated 1791.

LA: Okay so it'd be before 1791?

LB: I don't know let me read here for just a minute. There may be something in here that's closer than that. If I can find it.

LA: Okay while you're skimming through there, does the history have anything in it about what they brought with them or what they had like, farm equipment or wagons?

LB: No, they might have come horseback, or they may have walked!

LA: Yea, I just thought you might have some documents with a stores list or just anything like that?

14:40

LB: Alright this Michael was born in 1740. Let me see here. His name appears, that's not a date you need, 1836 on a list, then he went to the Revolutionary War in Jonesboro and then I don't know when he came here.

LA: There's a deed for Michael Broyles in 1791, right?

LB: Yeah.

LA: Ok so we know he was here then. (long pause while LB looks for information). And that was here in Horse Creek right? The deed was a property in Horse Creek?

LB: Yeah, all your old deeds. Even our deed to this land here still read on the waters of Horse Creek. I can't pin around where that land was.

LA: Do you have any idea how big of an area that was? And where it was?

LB: Yeah exactly, I'll tell you in just a minute. Let me see if I can find the date when they came here. There's a record in Virginia of his fathers will and you were talking about what they brought and came with him, probably what he brought. He received by the terms of his father's will, 100 acres of land, a beast, a cow, a keg, a bed, a pot, and a pan. So that's probably what they had when they came.

LA: Okay (laughter).

LB: I've got an interesting thing here that I'll share with you. Now my great grandfather I'll get to him in that final ending in a minute, he bought some land which I think I know where it is, but he made a mortgage deed, cause you know he borrowed the money from somebody, and it's interesting to see what he hocked to that man to get the money to buy the land. Must've been everything that he had, I'll leave it to you.

LA: Oh great that's wonderful.

LB: But I'm still looking to when he might have come to this area. Alright, him and his wife appear on the community roles of the Hebrew (???) Church in 1775...that's the last we knew of him in Virginia.

LA: Well age wise that sounds about right, somewhere between 1775 and 1790 probably.

LB: That's probably about...back to the scent, we got off it, we got on to Michael, that's one of the six brothers that came into this area but he was apparently the first one to come of all six.

LA: Okay and the rest followed?

[18:24]

LB: Yeah and that was children of this Jacob Broyles. Okay now from Michael we go to John Broyles and of course that's the English for his great great granddaddy behind him. Then you get to my great grandfather and I've got a picture of him but I never knew him, he was dead, but I've heard from people all over this neighborhood because he was the neighborhood cotton and coffee/coffin(??) maker, been here for years. Now there was a lot of houses around here he built, I knew where they were them were but all them I knew have been burned or been taken down.

LA: Now there all gone? Ah that is a shame.

LB: Now one interesting thing, Walt Racter, the old man that lived right below us, he's dead now, he was an old timer, he was eighty-four when he got killed on a tractor down here. He used to come up here and talk to us. Of course I've known Walt all of my life and he'd known me and he told me that Big Jeff, they called him Big Jeff the Carpenter, he said he built these stairs in this cabin in here and I'm pretty sure he's right but of course it's just him saying that.

LA: Well that's nice that you got it, that's wonderful.

LB: He said I know he built those stairs right there in that cabin, he can remember you see. He really was.

LA: Oh that's great. Now are any of the tools, are they still around? Any of his tools and what not?

LB: I don't know where at the Broyles clan went in this area Lynda, they were big landholders at one time, like this fella this the carpenter who built houses all over the neighborhood. My mother tells me and I'm sure this is right that he went over and helped build the old Hot Springs Resort in Hot Springs, North Carolina, you know it burned and she said he worked there and helped build that resort in the early 1800's. Then from Thomas Jefferson you go to Charles Broyles.

LA: Now wait a minute you had a Thomas Jefferson Broyles?

LB: Yeah that's my great grandfather. Then you go to Charles Broyles and I know where they live its over there on a hill about a mile from here. I know where they live. That's where my daddy grew up.

LA: Does it have a name? Does that particular area have a name?

LB: Part of Ripshin (soft laughter)

LA: Oh ok that's what I meant part of Ripshin ok. And after Charles?

LB: Ok after Charles was my daddy who was Loody Broyles I was a junior (inaudible). And then of course me and my brother, so that's the eight generations.

LA: Ok so he's senior and you were junior?

LB: Right. That's eight generations isn't it? While I'm thinking about it let me show this to you. I want to read to you what ol' Thomas Jefferson signed up to get the money to buy his place and I know where this place is. You see all these old deeds Lynda, now this was 96 acres more or less lying on Horse Creek and bounded by his Father and see they all read this way. Now when you get up in my area see this deed here says on the head waters of Horse creek well mine doesn't read that way. When you get up in the mountains they all do that (inaudible)

LA: Oh I love it. That looks like my mother's handwriting.

LB: That looks like mine.

(long pause)

LB: Well I can't find what it was. This is a deed of trust is what it is. Thomas Jefferson Broyles, 14th day of March 1844, now here's what he hocked to this man to buy the place. Listen to this, conveyed four beds and bed stands, and furniture, one lawn and corner cover, one clay bank mare, one gray pivot, seven head of meat cow, 25 head of hauls, 18 head of sheep, and 2 chests. He must of just hocked everything he had over to him.

LA: Yeah I'd say so.

LB: Now I know of him, all the old people that I grew up with here knew him so it was almost like knowing him hearing them talk about "oh yeah he built so and so's house" and he was the neighborhood carpenter but I sure would have loved to have known him in person, after a while if you remind me, I'll show you a picture here.

LA: Ok good, now I think that would be interesting to make a copy of the picture.

[22:53]

LB: I think he did now.

LA: But any photographs that you might have like that. Even this I think they would be interested in making copies, even the family portrait there.

LB: I got a lot of photographs but not much of the Broyles like I said they were all gone when I was born. The photographs that I've got are mainly the other side of my family. The Grays and the Thompsons.

LA: Okay they would be interested in making those copies.

LB: I grew up with an old bachelor uncle who was a Thompson and one of the smartest men I've ever met in my life even though he'd never been to school. He taught himself to read, write, music, Spanish. But he was on my mother's side, so he was a Thompson, and her mother was a Thompson.

LA: Really?

LB: Yeah.

LA: My mother was a Thompson.

LB: She was? Where was she from?

LA: Blount County and her family had come from North Carolina. Oh that's interesting.

LB: Everybody down here is related to Broyles. Every direction you turn you'll find a Broyles somewheres.

LA: Well I venture to say if you go back far enough in East Tennessee just about everybody's going to be related to everybody.

LB: Sure they couldn't move far to get married and they just, are all related if you go back far enough. All of the Broyles you see if you go back far enough they are related. They all originated right there from that one man.

LA: So on the Broyles side they are pretty much pretty far back with Thomas Jefferson Broyles. No not Thomas Jefferson. No...

LB: Johanne Virel was the first one.

LA: Thomas Jefferson was born in Greene County wasn't he. Was John born in Greene county with his dad?

LB: I couldn't tell you.

LA: Okay that's not sure is it because he might not have been. That was Michael.

LB: It almost had to be from Michael down.

LA: Okay but Michael wasn't though.

LB: But Michael lived and died in Greene County.

LA: Yeah ok so from Michael down they were probably born?

LB: In Greene county, they would have to be.

[25:25]

LA: In Greene county ok. And your mother's family, were they pretty far back?

LB: Yeah. My mother was the Gray's and the Thompson's side and my grandfather was a Gray and my grandmother was a Thompson and I grew up with them. They were some of the old people who that really suffered in this mountain.

LA: Now did they farm?

LB: Yeah, oh yeah. Where she lived down there, her home place was right across the road, my grandfather's road.

LA: Her home place, is it still there?

LB: Yeah.

LA: Ok so the house where you pretty much grew up is still there?

LB: Oh yeah.

LA: Oh that's neat.

LB: I grew up mostly on my grandfather's place.

LA: As far as your brothers or sisters or what not, which ones of your family are still here?

LB: Here in this Horse Creek area?

LA: Mhm in Horse Creek.

LB: I couldn't even begin to name them Lynda. I wouldn't even know all of them. Are you talking about immediate family?

LA: Yeah if you have brothers, sisters?

LB: Just my mother and I. But you know one of my brothers (inaudible) Charles. He's retired now but he doesn't live here. He still lives in Knoxville.

LA: Ok so you and your mom are the only one's here in the immediate family?

LB: Right yeah.

LA: You still have cousins?

LB: Oh Lord cousins (laughter). Everybody around here is cousins. That's what I'm saying, I wouldn't even know all of them. The Gray's, the Thompson's, and then all of the Broyles. They all your cousins if you go back far enough.

LA: And you still have those family members and all those living here.

LB: See even looking over this Broyles history, Sam Thompson is on my mother's side and you see how he signed it, your old fourth cousin once removed. So all your cousins are around somewhere back and lot of them are double. When you get back far enough you'll probably find that they're related to you on both sides of the family. Gray's and Broyles.

LA: I think that was my grandfather's name too, Sam.

LB: It was? Sam Thompson

LA: Mhm, Sam Thompson.

LB: And they were from Blount County?

LA: Sure was. How about that?

LB: I don't know, the only ones that I knew anything about are of course the one's that grew up around here.

LA: How large was your immediate family?

LB: There was three children, I had a sister but she died when we were really really young I don't even remember.

LA: How many kids?

LB: Two boys and one girl

LA: You had two boys and one girl?

LB: Oh no, we had three boys

LA: Oh you had three boys ok. And your kids don't live here?

LB: No, they'd like to.

LA: (small laughter) But they're not here. You think they'll ever get here?

LB: I don't know Lynda, the youngest of mine, he'd still like to live here but he can't afford to walk off of his job. Not in today's time.

LA: It's not that easy is it?

LB: No.

LA: Okay. There was some questions about the farming, were the crops gathered at a particular time, was a month set out?

LB: Are you talking about back when I grew up here?

LA: Yeah yeah when you were growing up and hearing stories from your father's and grandparents time?

LB: Oh lord Lynda, I'm full of them. Mainly from my Grandpa Gray because I stayed so much with him. You know back then, you're not even old enough imagine what this area was back then.

[29:15]

LA: No

LB: Well it was about as isolated as Cade's Cove was. People still lived here just like they have for 200 years. The big turning point was World War II. That's when this area started.

LA: Ok that was something else. When did electricity get here?

LB: Well after world War II, I believe, I'm pretty sure I wired my mother's house and electricity came through where her house is in 52.

LA: 52. What about phone service?

LB: She didn't have phone service not more than about ten years ago.

LA: My goodness. It just hadn't gotten here yet?

LB: Well going back to when I was just a child you can't imagine the, as I say they live just like they have for 200 years. It was very little there was no radios, nothing and it was purely a farm economy you were asking about, farming. But as little as you think about it too now my grandfather raised six children on that farm down there and that's the way they did it. And it was pure manpower and horse power and mule power, that's all we had. But yeah what popped into my mind I think about that a whole lot now, I wish I could talk to him now but I can't. My grandfather's long gone. You talking about doing crops and things by certain times, he did everything by the sands, by the moon sands. Everything, that man wouldn't dig a

post hole in the ground without checking the moon time because under one time you'll have too much dirt to fill the pole and the other you wouldn't have enough.

LA: (laughter) Oh I like that.

LB: Oh I'd hate to say what I'd like to say now.

LA: (laughter) Say it.

LB: Alright, I'm gonna tell you what I have always wondered. And I've even hinted to some of the older people I knew years ago but I could never really get the answer. As much as that old man believed in the moon times and did his planting and crops and everything he did, cut a tree for wood, I really wondered if he didn't do the most important thing of all, the sexual thing by the signs. Now that's what I have always wondered and I'm serious. If it was important enough that he did everything in his life by it, why would he leave that out?

LA: That's true that's true. Now how many children did he have, your grandfather?

LB: Let's see. On my mother's side?

LA: Mhm.

LB: oh one, two, three, four, five, six. Six children.

LA: Well that's not, considering when that would've been that's not...

LB: Not really a big family.

LA: No, that wasn't all big of a family was it?

LB: But lord I liked that old man, now my mother and them still talked about how he was tough as nails which he was, he had to be, but he was gentle to me you know. I was his grandson. That's a lot different.

LA: It's different isn't it?

[32:15]

LB: He let me do things that even my parents wouldn't, and I worked with him all the time. And lord, Lynda I have split roofing shingles with that old man, I have split rails, and go out and repair rail fences and that's the only thing we had in this country. Rail fences, mud roads and even the horses and wagon had trouble getting over them in the winter. Now that's what this country was. Uh as little ago a time as when I grew up and we just lived like we'd always lived. But I'll tell you what, they were some of the most wonderful people in the world. Now that's your last generation that really knew independence, self-sufficiency, it's the last generation. Roosevelt and the Government started coming in seeing in the 30's, in the Depression and with all these make work programs like we were talking about with VA and the CCC camps.

LA: I want you to tell me about that one little project that's uh WPA (laughter).

LB: Well you know my daddy worked WPA crews, and you know they also worked on the road just fixing shovels. It was just a make work program and they paid him for it, but it was a good program. You know about building an outdoor can? (hahaha). They sure did, a lot of people didn't even have outdoor

toilets back then and they had WPA crew that came through here and built them for people, and built good ones.

LA: I just think that's unreal.

LB: I'm telling you they had plans for one holders, two holders.

[34:07]

LB: They built them, and there's still some around here, but that's what they are because they were well built.

LA: That's something to have some photographs of. I'll have to make it

LB: You'll have to find one

LA: Yeah. Would you have any idea of where any of those might be?

LB: Lynda, my cousin did have one because I remember when they built it. Evelyn Thompson, she's a Thompson and she lived to be way up in her 90's but she's dead now but here place is still down here. We'd have to go look. I'm not sure whether that old toilet is still there or not.

LA: Yeah that'd be great.

LB: I'm not sure.

LA: Yeah, well that's neat. You know we were talking about the crops and I know they did everything themselves. Did they try to regenerate their own seed?

LB: Oh yeah. Yeah. No, they kept their own seed. Seed corn, seed wheat, garden seeds, they kept their own. They either kept it or they borrowed it from a neighbor. You know when you keep your own seeds, you are supposed to do that really, you're supposed to swap out with somebody once in a while.

LA: Yeah, so you know. That will help keep it.

LB: We still grow a cucumber in our garden. We'll use some seed from then, it's unbelievable. It's in my grandmother's family for three or four generations back. We don't know where the seed came from, it probably came from England. Cause our...

LA: Did you use it for pickling?

LB: We use it for everything. I'll show you some that she's canned. It's a little white cucumber and it was just excellent. If you ever get a hold of it, you're never going to want anything else. Now that seed has been kept down for generations and we still keep it for the garden. But to make the seed produce right you'll oughta swap with somebody from a different locale and they probably did that. Oh yeah kept their own seed, they did just like they have for 200 years. Old milk cows and horses. We didn't buy anything, we wouldn't go to the store six times a year, and all we bought then was sugar, salt, coffee. What else?

LA: That's probably about it.

LB: Probably brought turpentine.

LA: (laughter) Maybe a little bottle of fire water every once in a while.

LB: (laughter) Oh yeah, they all had that. Whiskey-making was an honorable profession back then. They sure did, I've often thought about that there was just no difference in the way they lived until World War II, but that's the last generation that lived that way with my grandfather.

LA: Do you have any idea of who had the first car down here?

LB: I can tell you the first one I remember. There are very few of them. Uh my guess is that probably the mail carrier was the first one to have a car and I'm guessing see he had a need for it and a way to pay for it. I even remember when he brought the mail to us in a horse and buggy. And in the wintertime, he had a closed in buggy with a little potbellied stove in it to keep him warm.

LA: In a horse buggy? (laughter)

LB: Yeah. That horse knew every mailbox on the route, he just automatically pulled up there and stopped.

LA: (laughter) so like an old milk cart?

LB: Mhm. But I think you if you would say what are the things you really remember about growing up in Horse Creek, the first thing would be the people. Those wonderful, independent, self-sufficient people. There's just nobody like them like I know of. And then of course the second thing would be the land, you just never get over going up the mountains, you know the land. You don't forget it. And uh that'd be the thing you would remember. All those old people that I can remember. See my grandfather talked about the Civil War, he would tell me stories about his father, Jim Gray, I never did know him, he was dead before I was born. And what happened to him in the Civil War and everything. You asked me a while ago about the stories I heard.

LA: Yeah that's a lot. Was there any fighting as far as you know?

[38:40]

LB: Here?

LA: Yeah.

LB: I'll tell you what you need to hear Lynda. Your Daughters of the Confederacy wouldn't like to hear you say this but you know East Tennessee was really aligned with the northern side not the southern confederacy. Consequently, we got plundered by both sides. Now that's the main part of the fighting you have, plus the outlaws that took advantage of it and plundered you know. My grandfather's one of them that hid out in these mountains to keep from fighting at all and um they just plundered him, took everything he had, which every side come through. I know of no major major Civil War battles around here.

LA: But they did come through. Both forces came through here and took whatever they could get their hands on to eat and all that kind of thing?

LB: You know Ab Lincoln said that East Tennessee was the best weapon that the north had during the Civil War and he was right. You wonder why they did that. I think here again you have to know the type of people that were living back then and of course slavery wasn't the real issue of the Civil War. That was

no issue here, they didn't have any slaves, no land or anything to buy (inaudible) and it was really called small, and, it's not like middle and west Tennessee and down there through the real south.

LA: Even during that time, in the mid 1800's, what would you say was the average size of a farm out here in Horse Creek?

LB: Oh 50 or 60 acres. Some of them smaller than that.

LA: Is it still about the same?

LB: No its been divided up by two or three more generations since the Civil War. So yeah you still got even larger farms than 50 acres, but I don't think the average would be that big.

LA: Yeah most of that is smaller than that now.

LB: And that reminds me too, you asked a question a while ago about how much land Michael owned now.

LA: Yeah mhm.

LB: I think he owned more than this but the deeds I've got two of them are 100 acres land grants from the State of North Carolina through the Revolutionary War Service. He paid 50 shillings, still used English money for each 100 acres. Then there's another deed here where he just bought from somebody (paper rustling)...150 acres, so there's 350 and in this the Broyles history I think there's a, I've never ever really been able to locate it, I've never really looked but according to Sam Thompson in that history he was really taxed with more land than that in the early 1800's. But there's 350 acres that I know that he owned at one time now (inaudible) but I'm trying to trim down where this land was, I'm not really sure, but it's not somewhere not too far from here, but one of the deeds refers to the Dry Fork of Horse Creek which isn't far from here, it would have to be from Carson Fox's up to the foot of the mountain somewhere. But there is 350 acres he owned. But as I said it's been split so many times now through families you know. I doubt if you have many farms around here that big.

[42:18]

LA: What all kinds of crops were raised? I'm sure the basics.

LB: All the crops you need to feed your family and your livestock. Corn, wheat, big garden, uh at one time they raised a little bit of cotton around here. Yeah, my grandpa never did but I've heard my mother talk about it. And livestock, he had sheep, cattle, horses. But crops, about the only thing that I remember wheat, corn, well, tobacco. Tobacco of course has been the money crop even back then, most of them raised what you call flue cured tobacco, they didn't raise burley like today. But I can't remember anything else. It was mainly wheat and corn and lord even that was hand labor. I helped my granddaddy hand cradle wheat and you talk about a job. But it didn't even phase that old man. He'd walk into 5 acres of wheat just with a hand cradle, work like machines. The other thing you were talking about the living around here that I think about a whole lot is it was almost a commune-type life. The only difference that I've seen is that the land was individually owned. They all owned their own land individually, but they all got together to do the big jobs. Throughout this whole neighborhood threshing wheat, pulling corn, and they really made fun out of the work and you know all the women came in and cooked the meals wherever they worked. And I've thought about that so many times about how they get along in this type of day and age, they weren't selfish people. I've seen the men many times, maybe at church Sunday

morning, or anywhere, maybe someone's house. It's time to harvest wheat you know. And they'd say, old, I don't remember his name, the one who owned the whole thresher in the neighborhood. He'll come in there at the bottom of the creek you know so we'll go get yours, then we'll get yours, then we'll get yours and they just fell in and did it. Now do you know what would happen today if you tried that sort of thing? Old Bill would jump up and say oh but hey boys my ways gonna run now, we gotta get it first. They never did that that, I've never heard them do it. That's why I'm talking about it's almost a commune-type as far as worked is concerned. And they helped each other, but yet of course they owned the land individually and it was an entirely different lifestyle than what you've got today.

LA: Welp were there ever harvest parties? And, where'd you do that? Where did that go on?

LB: Wherever the work was. Who's ever farm you were working at.

LA: Oh ok, well I just thought maybe you might go to a church or a school.

LB: Well we kept the churches and the schools up too you know. You know this government thing wasn't even in, well it's in the churches now but it wasn't in the schools. The schools we kept up in the neighborhood. So yes, they had work parties too whenever the school needed work or wood cut to heat it in the winter. Women brought all of the food. Oh, it was something to see those things. They made parties out of everything Lynda. The harvest crews, you see, you got them all over the neighborhood women following the men working and wherever they worked is where they had the meal. Working like that they could eat like that and not get fat like I am. And the other thing I remember is the old molasses bowls.

LA: That's one thing I was gonna ask you about. Was there any cane in the land?

LB: Oh yeah, I know you was talking about crops, this is the one thing I forgot, everybody raised their own cane. Molasses was your primary sweetener they used it for sugar because they didn't have money to buy sugar and of course they used honey for the same thing. But the molasses bowls were one of these biggest parties that I remember because they gang up that night and the boys and girls were court and somebody had an old field and they'd sit up there all night making molasses—(tape stops)

45:53

LB: ...(trails in) into that old location. It was right over where Elder Cutshall lives now about a mile from here and everybody just ganged in there and made molasses. He had the mill and the vat and everything.

LA: Is it still there?

LB: No. You wouldn't even see any pictures of it, it's all gone. And they ganged up there and made molasses all day long. They just partied with it. Of course, somebody always had a jug of moonshine (laughter), maybe a few more of them. They may play with all kinds of work Lynda that you wouldn't believe. We used to gang up and pull corn right this time of the year. This bright October full moon. We'd gang up and pull corn all night and just have a good time and party while you're working. They'd do that all the time.

LA: They had their own barns, didn't they?

LB: Oh yeah they had their own land, their own barns, but they got together to do the work.

LA: To do all the work, right. So they stored everything in their own?

LB: Of course, most people raised a big family to do the work too and the children, well a kid wasn't a liability back then it was an asset and you put them to work on the farm.

LA: Well would you say that people had several barns or barn type buildings, out buildings or like that?

[48:82]

LB: Yeah uh let me tell you what my grandfather had and that will give you an example of what a farm that size would normally have of course they had the house they lived in and that's still there. They had a smoke house like this up here, a log smoke house and see they got together to kill their own meat like I was talking about, two or more that's a party with it and cured and salted their own meat. But they had a smoke house for that. Then he had a grainery, corn crib that he stored his corn in and sometimes he would have a wheat bin in there although that was usually in the smoke house to put his wheat and flour in. Then let's see Lynda what he did have, now some of these buildings are long gone now, but he had one barn for his livestock and of course he normally stored his hay in that, in the loft over that barn. Then he had at least one barn that he cured tobacco in. This was the old here flue-cured tobacco. He had his fire and they had an old rock and clay place to build a fire in to you know heat the tobacco to cure it and he had at least one log barn for that. So there's two barns, a corn crib, and a grainery, the smoke house, and of course the house he lived in. And then he had another log barn, I think he had two log barns that he cured tobacco in. So I'd say that'd be about your average of buildings. And of course, a lot of them had a spring house and he didn't. There was no spring on his place he got water from a well, a dug well. But they all had a spring house to keep their food in. They didn't have refrigerators back then either and they kept their food in the spring house.

LA: Not having a refrigerator reminded me of ice boxes, did anybody have ice boxes?

LB: No where would we get that ice?

LA: Well that's what I was gonna ask you, was there an effort to get ice or anything?

LB: No no.

LA: So it just went, did anybody that you remember ever have an ice box?

LB: In later years maybe in the 1940's.

LA: Oh okay they might have had ice boxes and made the effort to get ice.

LB: My mother had one before she had electricity but I'm talking about back in my grandfather's day, no place to get ice, no ice box. Your food was either canned or preserved. The only two ways you had to do it and it's still the best food there is.

LA: Did they dry beans?

LB: Dried. That's what I'm talking about preserving. Meat was salt cured and a lot of their food was dried. Apples, beans.

[52:24]

LA: There isn't anything better than dried apples.

LB: Even dried beans.

LA: (laughter) I know aren't they good? They taste so different, don't they?

LB: She did have some strung up over there.

LA: Oh! Cynthia's drying beans?

LB: Mhm leather britches. That's what we called them.

LA: That's neat.

LB: And my grandmother when I was a real young boy used to still cook it on the on the fireplace, she didn't even have a cook stove. And she turned out some good food too if you've ever eaten off of one of them.

LA: And that's when you were young, she was still cooking in the fireplace?

LB: Right.

LA: Okay. Alright when did she get a wood stove?

LB: (long pause)

LA: Do you have any idea?

LB: No, I don't Lynda but I would have to say it would have had to been in the 40's, maybe the late 30's. That stove we've got right over there is out of the Gray family. Some of my Gray relatives. Emmy Gray. I'd eat meals off of it when Emmy was still alive.

LA: There ain't anything like biscuits out of the oven.

LB: Anything. A woman that knows how to cook. See when we got my mom's electric stove, she didn't want to give up that wooden stove. When they know how to cook on them, she couldn't control that heat so well but you just move that pan where you want the heat. They know how to do it.

LA: Um in your years of living in Horse Creek after you were an adult, did you farm at all for a living?

LB: Uh teenaged years.

LA: Teenaged years?

LB: Yeah for my father and my grandfather, for them, and that ol bachelor uncle I was talking about and everybody else in the neighborhood you helped them you know. Yeah, we farmed.

LA: Was there ever any kind of transient labor that came through or was there a real need for it at all?

LB: I don't think there was any need for it. I don't remember Lynda. The only transient thing that you would call labor that I know of that came through is another thing about that generation of people. There was a code among those mountain people, I guess it was a code. Anybody who showed up hungry was fed, no questions asked. And I've seen people ride into my grandfather's place, hardly even walk maybe across the mountain out of North Carolina. I didn't even hear him ask them who they were, but if they were hungry, they were fed and if they need a place to sleep, they got a place to sleep. Now some of those

people might be called transient, he might get out and split a little wood or something to pay for what he had eaten. And of course you have the old what do you call them that came through working and sharpening knives and uh fixing your old pots and pans. What do you call those people?

LA: Tinker?

LB: Tinkers. Yup. You have them but you talking about transient labor like migrant Mexicans or something, aren't you?

LA: Yeah I just wondered if there was.

LB: They grew their own labor. And like I said them helping each other was the labor.

LA: The area at the time was remote and I was just wondering if there were occasions.

LB: No no, there were a lot of transients that came through and like I said he might get out and he might ask well if you got any work I can pay for my supper or something and you get out and split a little wood or.

LA: But you wouldn't necessarily have any troops of people come through

LB: Not coming through that I remember. I don't know of any. But I've often thought about that friendliness, more or less a code. Anybody that showed up, you feed them and they get a place to sleep.

LA: My family had that too.

LB: No questions asked. Now I'm sure my grandfather slept with a shot gun in bed with him not knowing who that guy was, but he still did it. But he fed him and gave him a place to sleep. And um it works the same way with children this is the other thing I remember you see uh I don't know what you call it, the feeling that you belong to the whole community, you know everybody was your relatives, you knew everybody, they knew who you were, and a child could do the same thing. You could eat any where, you could sleep anywhere it's just more or less a child of the community. I wish we still had that. Wish we could still do it.

LA: That was nice.

[56:55]

LB: Well children still grew up with roots you know? And they worked. And you ought to get someone maybe today and they worked and they had a place and they knew it and they were really the children of the community. As well as knowing Bill's young'un and whoever.

LA: Is there a particular place in Horse Creek that was special to your family or to you like um a particular area or like a school or a church or even a mill or something like that?

LB: Well what do you mean special? There's all kinds of places (laughs).

LA: I mean special. Well I'd like to hear about special places like that too. Just like where did your grandfather go to school and did his children go to the same school building?

LB: My grandfather had very little education and could barely read. He made his mark with an x so he couldn't very well write at all. Um where he got the little education he had, I don't know but I would say

it was the school that I said was founded where Green Ridge Church is, that my mother's great great grandmother. Came over here from England she was a Rhinehart and she started that school and that's probably the only education my grandfather had but I don't know this.

LA: Do you know what the name of it is?

LB: Yeah. She'll have to tell you (laughs). I can't remember.

LA: (laughter) Is it still there?

LB: No, not the school. The church is still there though.

LA: The church is still there?

LB: Yeah my grandfather gave the land for the church and the school. But the school is long gone, no log built. Special places, lord they are all special....Uh you were talking about a mill. Of course we went to the mill that my uncle had on Middle Creek. It's gone now. But yeah that was a special place, because I'd shell corn with my granddaddy half the night then he'd let me ride his little black stallion up there to take to the mill the next day you see. You don't know how a ten-year-old boy feels on a stallion. You're about thirty feet high (laughter). Everybody had horses and you go out that road riding a little stallion and here come all the mares you know and next thing you know that stallions nostrils flare and he prances you know what I'm talking about?

LA: (laughter) Yes I think I can get a neat wing of that.

LB: That's one of the things I was talking about my grandfather letting me do that my mother and father probably wouldn't let me. Yeah that was special. The mountains are the, the areas in the mountains are the ones that were really special to me as a boy. Churches, you went to yeah but we mainly went to Union Chapel Church, do you know where that is?

LA: No.

[1:00:48]

LB: The old one not the new one. The new one is down on the highway. My people, Broyles, their graves are all buried there. Of course, your relatives' places were all special.

LA: Everybody in town?

LB: Yeah especially where they treated you well, you know everybody treated you good back then but even the special treatment you know. My aunt Jane Thompson that lived right down here a little ways was a special place because she was always so friendly, and I could sit there and talk to her and she'd tell me about the Indians in this area. She could remember them.

LA: Can you remember something special that went on? Something special that she told you about?

LB: Yeah I'll tell you what I remember right there at the place where she lived she talked about how playful they were. She'd say, they had a dog and they had a picket fence around the yard. And they'd come down the road and they'd jump over that fence and aggravate that dog and jump out all laughing you know I remember her telling me. Now the Indians are special to me, I don't know whether you know

or not but that's been one of my interests and hobbies were the Indians that were here before we got here. Now the Indians are the real owners of this land and what was done to them is pathetic.

LA: It's unforgivable.

LB: It's unforgivable. There's people right in this neighborhood that say that we will still pay for what we did to the Indians and we may do it. That's always been special to me. See that stuff laying over there?

LA: Yeah, oh the.

LB: No the Indians. We've got a whole collection and I have a library of the Indians. That's one thing I wondered about this history, will they even cover the Indians side of it?

1:02:52

LA: As much as possible, especially if anything is documented and any stories that anybody knows. Especially whether it's fact or fiction especially if it's something they've been told that's was for sure the truth you know that kind of thing for sure.

LB: I'll tell you for sure what the truth is. Just what you see laying in that there window which we just picked up out there in the garden we pick them up all around here. The Indians were here for at least a good 8 to 10 thousand years before we got here and maybe longer and they were not like the history books tell you. The Indians weren't, that's just completely false. When you really get into it looking at it from the Indians side you know, but anyway they not remembered, the remembrance would be the remnants what was left from the Indians before our people came in here.

LA: What was her birth date do you know about what year?

[1:03:47]

LB: She was a Broyles, she was a daughter to Thomas Jefferson, she was a sister to my great great grandfather but she married a Thompson. You see there's that double relationship again. See she was a Broyles and married a Thompson, my grandfather was a Gray and married a Thompson so there you are double cousins again you see, I was talking about. When you trace your relatives back you are double, triple, related to all kinds of people.

LA: So she was probably a nineteenth century?

LB: Yeah she was really my great aunt and uh yeah she was the same generation as the Charles Broyles, my grandfather

LA: So he was living and growing up in the late 1800's and the Indians were still...

LB: Still here, she remembers.

LB: Um then getting back to the special places like you said of course the mountains all areas of the mountains always was a special place. Right up here where the campground is a special place to us cause that was an old (inaudible) camp. That's what started that place and we used to go up there all the time and they built that original pool that's there to swim in and we'd go up there and swim and fish. I don't know there's so many what I guess you can call special places I don't even hardly know where to start.

LA: Too many. Well where did you go to school?

LB: Uh, all over this community, the grammar school. You see we came back here with my mother and father from North Carolina when I was real young, about five or six years old, hadn't even started school. I went for a couple years at the old Horse Creek Mission, do you know where that is? It's a church there now, it's still there it was a Presbyterian Mission School for people in these mountains you know. I went to, I was talking to R.S. a while ago about that little one room schoolhouse they call Union Chapel it's next to the church.

LA: Is it still there?

[1:06:09]

LB: Yeah but Hazel (Reeves) built a house out of it and he lives in it now. The building is still there but not as a schoolhouse. Then I finished at Chestnut Ridge School which is down 107 Highway.

LA: Oh ok is it still part of Horse Creek community? Would you term that?

LB: I wouldn't term that well, it would be fringe Horse Creek area, getting back to what you call, what I call, Horse Creek area is the watershed. So it was on the fringe.

LA: What was that high school years?

LB: No no I had no way to go to high school that was strictly grammar school. I went to high school in North Carolina.

LA: In North Carolina?

LB: Asheville Farm School. It's Warren Wilson College now have you ever heard of it? And I owe those people probably more than anybody in my life because otherwise there wouldn't have been any education. There was not a high school in walking distance you didn't go then, unless...you see that was a boarding school and you worked your way through. Great big farm over there on the Swannanoa River and we all worked our way through school.

LA: Would you have an idea about how many people that are approximately your age or maybe even a little bit older say after the turn of the century got Farm School that would have had a high school education, do you have any idea?

LB: Now I'm not sure if I understand you. What did you say about that Farm School or get that foreign school?

LA: No uh that would have a had a high school education like you did?

LB: How many?

LA: Mhm how many? From the Horse Creek area around here?

LB: Well my mother does and she's 89 now but she had to leave home to do it too. She went to school at Athens, what's the name of that college down there now?

LA: Yeah I know the one you're talking about.

LB: You talking about percentage?

LA: Yeah sort of.

[1:08:37]

LB: Well in my generation, probably a good percentage had a high school education of children I went to school with. Oh I'd say at least 80%, maybe even more but I'm guessing just the people I know around here that I went to school with you know. Now if you go back to my mother's generation, I'd say that percentage was dropped way down, if you went to my grandfather's generation probably nil.

LA: Yeah for high school education.

LB: Yeah and not even many had middle school finished, they may have had one, two, three years or something you know.

LA: They may have taught some basic three R's and that's about it.

LB: And that's about it. Yeah if they got that.

LA: Ok in your grandfather's generations, did you tell me your grandfather was the one who donated the land for the...?

LB: Green Ridge Church.

LA: Ok, was that the first school or was it?

LB: I don't know, I'm guessing my mother thinks it probably was at least the first school in this area in Greene County.

LA: Ok that's what I mean. The first place kids could go formally to school. And that would have been your grandfathers?

LB: That would have been before my grandfather.

LA: Oh ok.

LB: Yeah I'm going back, my mother can tell you but I think it was her great great grandfather.

LA: Oh I see so that's been quite a while.

LB: Yeah one of the Thompsons see she came over here from England that's why she had the education to do it. She started the school. See she was educated in England.

LA: Ok that was your great great grandmother?

LB: I think so now I may be wrong in that generation but I think it was my mother's great grandmother and see she's 89 now so that'd go back probably in the early 1800's.

LA: Yeah that's sort of the time period I was trying...

LB: Now, she'll give all that to Thelma when she talks to her, she was going over it with me the other day.

LA: As rural as the area is, it's interesting that school was...

LB: ...thought of...

LA: ...yeah that it important enough even then.

[1:10:57]

LB: Well it was. I never did finish you asked about my education, I finished high school and then you see from there I went straight into the Navy. And went into this B12 program. It was an officer training program the Navy had during WWII that's where I went to college see was in the Navy and they sent me up to Hoboken, which is right across the river from New York City and God almighty I thought...(laughter)...coming out of this holler, Lord have mercy, I thought I was completely out of the United States cause here was all these people with (steel doors on the docks) speaking Italian, Jewish, Yiddish, Polish oh lord, I'm not even in the country anymore. I'm clear out. So that's where I went to school to college was Stevens Institute of Technology and the Navy had the B12 program set up during the war so that was the finish of education then when I came back I went to UT, so that's it.

LA: Uh do you know the different cemeteries where your family members are buried?

LB: Mhm and some of them are buried in unmarked places.

LA: Yeah.

LB: A lot of the Broyles are buried in this old cemetery that is right down on Horse Creek. I don't know who owns that land now, down below Sea Grove Church.

LA: Ok. Does it have a name?

LB: No I don't think it does, I don't think it's affiliated with any church or anything now. Then the majority of my family are buried either at Union Chapel Cemetery or Pleasant Hill, you came by Pleasant Hill coming up here. Either one of those two. The old ones are probably buried at Pleasant Hill.

LA: Yeah I remember seeing that. When you remember as a child the barns and the buildings were they mostly log or did a lot of people have frame houses?

LB: Yeah when I was a child you see the sawmills had been in this area had been around for several years. I said most of them were frame but there was still an awful lot of log and even houses not just barns. People still lived in log houses, some of them with dirt floors. Yeah an awful lot, I can sit here and think of all kinds of people that still live in log houses where they were. There was a lot of log barns, still more than you think.

LA: Still got a lot of log barns?

LB: But a majority of them are frame because the sawmills had been in this area since I was a child of course for several years and immediately they started building frame buildings when the sawmills came in.

LA: Do you have any idea when the first sawmill?

LB: No but I probably know a man here where we live an Alexander man that I had grown up with ever since I was a boy. His father had a sawmill on this place and logged all this in behind here in the mountains. Jody would have been a boy then so that would have been to been in the early 1900's but of

course that wouldn't have been the first one, I'm not saying that. It might have been the first one on this place.

[1:14:49]

LA: Do you have any idea how many sawmills there were in the Horse Creek area?

LB: I can only think of one and it was right below us here on the road where you came in. The only one I remember Lynda. Of course Bailey's up here right here in (inaudible) but that's not Horse Creek area, but the only one I remember but there was more than that, was right here down on the old Cannon place, (Eve's) place, which is right below us.

LA: As far as the sawmill was concerned, did people take their lumber and have it sawed, lumber off their own property?

LB: You mean timber?

LA: Yeah, their own timber, they didn't necessarily buy what he milled but they took their own?

LB: Oh yeah. Usually of course you had people going around buying timber from people and moving their sawmill to where they bought it and they just sawed it and sold it. But normally, you going back again to even my father and grandfather, they are gonna build a house or barn, yeah they cut their own timber. They took it to the sawmill and had it sawed and brought it back and put it up and that's what you're saying. Now going farther than that I know a lot of these old people that would go out in the woods and pick the tree to make their casket to bury them in. Yeah have it made and stored in the barn.

LA: (laughter) How about that?

LB: They sure did.

LA: Was there uh particular people that made furniture?

LB: Yeah, yeah, the Click family that's very much a part of Horse Creek. We've got a piece over here that they made in this here cabin. The Click family made furniture, they also made pottery. We've got quite a bit of pottery here that they made.

LA: Same family?

LB: Yeah. As far as I know, I know they were Clicks. So yeah at least the same family like we are talking about my family. That's when it goes back to talking about that generation and self-sufficiency, they made everything they used practically Lynda that's just part of it.

LA: We should think everybody before the turn of the century did didn't they?

LB: (long pause) Even after the turn of the century. You're talking about in the 1900's.

LA: Ok what about things like pots and pans? The iron?

LB: They bought them.

LA: The tinker, not only did he repair them, he...

LB: He sold them too.

LA: He sold them too, yeah.

LB: Yeah, you've ever seen one of their wagons?

LA: No.

LB: Pots and pans hanging all over them and that old horse going down the road (laughter).

LA: Just as far as a reproduction type thing on a tv program or something like that.

LB: Now the pottery that you're talking about they made about talking about the Click family that made it we've got some of it in there. They stored milk or whatever.

LA: And that was done with local clay?

LB: Yeah. Oh yeah. Now I wanted to say something a minute ago, but you got me off track.

LA: Oh ok.

LB: Oh talking about you better believe and this gets back to the self-sufficiency. One reason you couldn't run down to the store to buy everything you need back then and if you had to go to Greeneville that was one of two trips you made a year and that's all they made.

LA: (laughter) Really?

LB: Right.

LA: Good grief.

LB: You wouldn't want to make anymore with horse and wagon, would you?

LA: (laughter) No I don't think so.

LB: Well that's the only way they had to go. My daddy was that way. And part of it was also well part of it was money too. Why go buy something when I can make? And the other there was something else that got into that and that was pride. He could make one better than he could even buy it and he knew it. And you see the one thing I remember is even my daddy did that. He would get out in the woods and find the right kind of hickory he wanted and he cut it and lay it up in the smoke house or in the barn and let it season then he made his axe panels and hammer handles, he didn't go buy it, he made it and I still even think he still didn't consider this work. So on Sunday morning when he got it down and almost finished with a piece of glass and he shaved it and lord when he got that axe handle made it was a handle.

LA: Oh that was slick wasn't it?

LB: Mhm.

LA: You didn't get any splinters off that?

LB: Nuh uh they talk back to you too, when you hit a piece of wood with it, you knew. So that was the pride I'm talking about and he could make one that suited him better than what he bought anyway. So that made 90 percent of what they used or more and Lynda they never threw anything away. You could always

use it for something. There's an old chisel laying over there now that came out of cabinet when we tore it down. And it's made out of an old tile that's broken or wore out and you can make chisel out of it. They didn't throw anything away they made just about everything they used. Other than tools, of course iron tools like plows they bought those.

LA: Was there a smith around here?

LB: Yeah uh right down here at Ida Click's, this little building still standing there was a smith.

LA: Oh good, good.

LB: And the one I remember the most was Bob Painter. I don't know how to tell you where he lived but its on the old Erwin highway but the highway don't go that way now. He was the smith of most of the neighborhood that I remember. And most of the farmers had a little smith on their own place. Yeah, you talking about black smithing yeah. They shoe-ed their own horses you see that's another thing they had to do, you see they had to make their own horse shoes. My grandfather, going back to that generation, just about every one of them had their own blacksmith shop, did their own work.

LA: On things like that is there a general time period where you can sort of put your finger on that people stopped doing things like that and started....

LB: I sure can, goes right back to what I was talking about when this area started changing, WWII was when it all came about from there on.

[1:22:22]

LA: They started going, nobody bothered with their own smithing...

LB: Well no they still did.

LA: Oh they still did?

LB: Nott completely. See, it was a gradual thing.

LA: Oh okay they started going outside the area to buy this and that...

LB: It wasn't an overnight thing; it was gradual when that change came out plus the old smiths died and that stopped it. Maybe nobody had learned to trade like they do years ago.

LA: Well the sons and daughters, during that time period the sons and daughters were leaving more just like you were gone to the Navy.

LB: Right right, that's the big change in this area. That's when it all started and came out was World War 2, of course, the other thing changing too you see goes right back to these government programs we were talking about.

[1:23:17]

LA: Mhm. And that was in the 30's?

LB: Mhm. A lot of men left here to work on those programs. CCC camps, WPA what else did they have?

LA: Was there a special reason for that? I mean, was it?

LB: Well you're in the middle of the Depression but I don't know that the Depression really affected this area because it was purely a rural economy back then.

LA: Yeah that's what I was wondering...

[1:23:43]

LB: Everybody lived off the land like we were talking about and did their own... but it was also a population growth. Now I'm one of em, ya see. Don Sexton asked me that the other day, why did you ever leave if you loved the area as much as you do you know. Well, I almost had to Lynda, you see due to population growth and everything the land is not available to make a living off of anymore, it's been split up too many times, too small. This rural economy, there's no way I could have made it because I didn't have the land inherit which most of them did, see, to get started on this rural thing. You did not have any industry here then, See what you would call industry then would be the old saw mills and maybe a harness shop (inaudible) you know the old. A few places like that but so it was really no way for me to make a living. You almost had to leave this area.

[1:24:42]

LA: So it sort of boiled down to the population had grown to the point where the farm size could not accommodate even growing enough food to sustain your family.

LB: Except for a few people.

LA: Yeah except for a few.

LB: There was a few blocks of land but even that's gone now see. I'm afraid this farm thing is gone. But you see here again all this happened with World War 2. That's the big changing point for this area, from there till now. But I told Don I'm a perfect example. I tell young people today, how you change with age see. Quite frankly when I was young traveling in the Navy and everything, seeing the other side of life, I didn't give a dang if I never see this place again. You see where I'm at now? And have wanted to be for the last 30 years, right here. But it's just a matter of age difference in young people and older people.

LA: Is there something about Horse Creek, see if you can tell me what you think makes Horse Creek a community? If you still feel like it is a community within itself and what you think still makes it a community now. I think you told me what made it a community in your father's time and grandfather's time, is there something now that is distinctive about it that still makes it?

[1:26:24]

LB: Very much so. I can think of several things, Lynda. I've still got a lot of family ties in this area. You see here's my family that I can say I can relate to just about all the old families around here, they're family. Either by blood or marriage, they're related. That's one thing that still makes it a community. I think the other thing that still makes it a community is the wonderful land that you live on here. It's still here and it's been split up and it's more heavily populated but it's still here. The mountains are still here. You know the old saying about the mountain boy don't you.

LA: No what is it?

LB: You can get him out of the mountains but you'll never get the mountains out of him and it's true, it's very true. When you grow up in that atmosphere you'll never forget it. That makes it a community, you still got the land that's been here all the time and always will be. Now it may change some but it will still be here. And I think the other thing that makes it a community is people recognizing it as just a wonderful place to live. Climate wise see, you got a mild climate here in the summer and winter. It's not extreme in either direction, it's on the border line between the cold north and the hot south. I think that's the other thing that makes it a community plus there is a sense among the people that grew up here, you see, you still got that community sense. I grew up here and this is my community and see that's the other thing. (inaudible) I think if I understand what you're saying.

LA: Yeah, yeah you do.

LB: ...that make it a community. And you still got a lot of the old independence and you still got a lot of help from among the people in this area to their neighbors that you don't have in other places you know. There is still a lot of that hanging on here that you don't have in a lot of other places, especially up in yankee land. It's been long gone there. (laughter)

LA: It's rare isn't it?

LB: Yup.

LA: It's rare.

LB: But I guess the one thing that gives you that community sense is the family relation that you still got. You're related to everybody.

LA: That's important.

LB: Yeah it is.

LA: You think the other families, the older families and what not feel the same?

[1:29:42]

LB: No doubt. They have to because you get around these people now, especially the older people. I think y'all are going to talk to, maybe already have, Quay Swatzell over here. You see Kaie was a Broyles, his wife, she's one of my relatives. Quay is related to me too if you go back through this...

LA: (laughter)

LB: Now, they will immediately bring up the lineage and they will immediately establish you in that family spot, you understand what I'm saying? And if you run into anybody around here, the older people and they will immediately do that if they don't already know, which most of them do, what your lineage is, they will establish it you see. I ran into an old man down near the road one day and he had forgotten me, he didn't know who I was and you know what his question was? Who was your pap? You see I told him and that didn't register, you see my daddy has been dead for almost 40 years he died pretty early then he went back another generation, well who was your grandpap? Well the only one I knew to tell him was Taylor Gray, the one I have been talking about, it's the only one I knew. Oh yeah, yeah he says now I know who you are he says, see they will establish that lineage immediately, you better believe it. You know the other thing that's interesting?

LA: What's that?

LB: You can tell by looking at them, once they establish that lineage, they either mark you as no good or you're pretty good, by that lineage, they'll mark you immediately, by that family.

LA: That's uh something that I thought of was uh as far as old squabbles and that kind of thing were, not necessarily feuds but sort of long standing squabbles in the area. Did they come about more for religious reasons or arguments over land or that kind of thing? How did squabbles like that get started?

[1:31:46]

LB: Well I can think of quite a few and some of them I wouldn't want to tell you about, how they started.. Yes there's many many many started over land disputes. Uh there's been more men killed over land than women than any other reason, Lynda...in this world and land is one of the big ones. Uh yeah and you'd be surprised of how many of them still hang on in this community too. They may not be feuding now but they will remember. It's the same thing as marking down you're either good or no good by your lineage, you see. Now if you've been feuding with some of your family sometime back, he remembers that too or even his parents, or grandparents, it still hangs on. Yeah, land, women (laughter) I know a few over women, and family. You see you have family feuds and family disputes that are probably the worst of all. But these probably a lot of them go back to land, you know inheritance, you know, division of property when someone dies, this caused a lot of feuds that oh they really had it out.

LA: Among the family members and that sort of thing?

[1:33:08]

LB: You see you have all them in-laws involved too, so it spread out into other families. If you're talking about just shooting feuds like the Hatfield and the McCoy's, there's been a few.

LA: There's been a few?

LB: Oh yeah, but I know of none with that publicity you know. Most of them are rather quiet affairs between the family members or so forth and so on, land you know. Probably more over land disputes than any other reason. Probably still happens too.

LA: I'm sure.

LB: Land rights are pretty dominant. Is that all?

LA: Mhm.

LB: Turn it off .

LA: Okay.