

Who Is a Mountaineer?

Preserving Tradition, Student Belonging, & Historical Accuracy, While
Modernizing Kings Mountain High School's Visual Identity

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ABSTRACT: This white paper examines whether Kings Mountain High School's traditional Mountaineer character adequately represents the school's student body, regional history, and institutional values, based on facts from NC history and state archives. While recommending preservation of the Mountaineers' name, school colors, and historic branding materials, the paper argues that a single white male frontier figure wearing a raccoon-tail cap presents an unnecessarily narrow definition of who may be understood as a Mountaineer who lived, fought, or died here. Drawing on scholarship on school belonging, racial climate, student engagement, organizational identity, and participatory change, the analysis examines how frequently recurring institutional symbols can shape perceptions of inclusion, representation, and collective identity. The paper also broadens the historical framework beyond the Battle of Kings Mountain by recognizing the documented contributions of Black Patriots, women, Catawba allies, European immigrants, Spanish-born participants, military supporters, and other individuals connected to the Carolina backcountry and Southern Campaign. Recent North Carolina school-branding initiatives are reviewed as practical examples of how institutions can modernize visual identities while preserving tradition. The recommended approach is a participatory redesign involving students, educators, administrators, alumni, families, historians, and professional designers. Under the proposed theme, "Many Paths. One Mountain. Every Mountaineer," the current character would be preserved in an archival exhibit, while a broader visual identity would better reflect the school community and regional past, grounded in true history. The paper concludes that historical preservation and inclusive modernization are not opposing goals; together, they can strengthen school pride, belonging, civic education, and institutional continuity.

KEYWORDS: Kings Mountain High School, Mountaineers, school mascot, visual identity, school belonging, student engagement, historical accuracy, inclusive representation, organizational identity, participatory redesign, Southern Campaign, institutional symbolism

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Key on the last page

KM

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that lived, fought, and died hereTM
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Executive Summary

A school symbol is a small image with a large institutional responsibility. It appears on signs, uniforms, websites, athletic materials, merchandise, and public celebrations. In those repeated settings, a character mark does more than identify a team: it communicates who is imagined when the institution says, “We are the Mountaineers.” Kings Mountain High School’s Mountaineers’ name is worth preserving because it connects students to place and a long educational tradition that goes back to 1905 (Kings Mountain High School, n.d.).

The white male, raccoon-tail-capped character under review, however, is too narrow to serve as the universal face of a diverse public school. This white paper recommends retaining the Mountaineers’ name and school colors while updating that character with newer histories now known and verified as the primary institutional mark. It is also very fair to say that when the school was first founded, it was predominantly an all-white school prior to desegregation, and throughout time and history across the United States, things have completely changed, and the population of the school has drastically changed due to law and the desires of the American public. The former character should be preserved in an archival display explaining the evolution of school branding. There remains no problem with short-form logo identification, particularly on uniforms, as the gold-and-black capital letters **KM** are most often used.

Several peer-reviewed studies published from 2020 through 2026 support the relationship among school climate, identity, belonging, engagement, and institutional symbolism.

Authoritative historical and demographic sources support the regional facts. Currently, the Cleveland County school system in North Carolina employs about 2354 individuals, and this situation at Kings Mountain High School affects approximately 1,305 students. The conclusion is deliberately measured: changing the logo can foster pride and stronger motivation, but a public

school should not maintain a universal symbol that represents its students and history more narrowly than necessary.

The Policy Question

The question is not whether white male patriots belong in Kings Mountain history; they unquestionably do. The question is whether one white male frontier figure should stand as the default visual definition of every present-day Mountaineer.

The term itself does not require a male figure. Merriam-Webster defines a mountaineer as a native or inhabitant of a mountainous region or a person who climbs mountains for sport (Merriam-Webster, n.d.). The school can therefore use Mountaineers to signify place, perseverance, ascent, and community. Before claiming that the existing character is more than a century old, the school should audit yearbooks, newspapers, uniforms, programs, photographs, board minutes, and merchandise. The school's age is not automatically the logo's age.

Why the Existing Character Mark Requires Review

During the 2024-2025 school year, Kings Mountain High enrolled 1,305 students. Of those students, 624 were female, or approximately 47.8%. Students in racial and ethnic categories other than White totaled 534, or approximately 40.9% of enrollment (National Center for Education Statistics [NCES], n.d.). These percentages overlap across gender and race and should not be added together; they simply show that the student body cannot reasonably be reduced to one white male image.

A symbol need not be intentionally hostile to be institutionally narrow. Clarke and Kirby (2024) show how school names, figures, and traditions can prime institutional identity and help members interpret their place within it. When one human type appears repeatedly on apparel,

signs, scoreboards, and digital media, it quietly identifies who most naturally embodies the collective “we.” The issue is not individual offense or the erasure of tradition. It is whether the primary mark performs its modern institutional role fairly.

A Broader Historical Frame: The Carolina Backcountry and Southern Campaign

The Mountaineers’ identity should not be interpreted through the Battle of King’s Mountain alone. It is well documented that it was named after the King family that settled there (Shown as King’s Settlement), and later King’s Creek began to appear on maps. In modern day, you may witness some local family friends telling you that you shouldn’t be using an apostrophe and you’ve got it all wrong, but, depending on the context that you’re writing in and for what era, it may be appropriate. They may not know the truth of factual history. Throughout history, the apostrophe was used for Kings Mountain as a city until the mapmakers and post office complained in the early 1900s that it was becoming difficult to print, and the apostrophe was removed. The National Park Service presents Kings Mountain, Cowpens, Ninety-Six, and the Overmountain Victory National Historic Trail as connected parts of the Southern Campaign, in which events across the Carolinas influenced the Revolution’s outcome (National Park Service, 2025b). The Overmountain Men rode to the Cowpens before continuing to Kings Mountain (Jones, 2009), and Cowpens later became another decisive Patriot victory. A regional identity can therefore recognize a wider network of military service, provisioning, scouting, migration, and family labor, especially when the state line has been moved up and down so many times over hundreds of years of measurements. This includes understanding that Carolus was cut in half and named after King Charles and that the North and South Carolina were created much later, to the great chagrin of people who lived here, who didn’t want to be told that the territory was now cut in half, and also did not believe that it could be administered better under English control.

Previously, this land grant (the state of NC) stretching to the Mississippi was run by eight gentlemen as a private corporation. That portion of history has played out and proven itself true, but we cannot forget towns like Gaffney, where Michael and Mary Polly Gaffney lived and ran an inn, complete with nightly meals and rooms for rent. It was in Cowpens that the great Spanish hero, Jordi “Jorge” Ferragut Mesquida, fought. He was later commissioned as a North Carolina Major of Cavalry in the Revolutionary War and previously had been an officer in the South Carolina Navy. He is the father of the first full admiral ever in the American Navy’s history, named David Glasgow Farragut. We have now also proven that the Spanish established the Fort system all the way up into Asheville (Joara), through Captain Juan Pardo (Beck et al., 2006) as early as 1567 Morganton, and that this has changed history, making the first fortifications and towns no longer English-controlled in Virginia (previously American history taught that Jamestown was the first) but actually in the state of North Carolina and through archeological digs, complete with Carbon 14 dating, we have proven this Spanish history here in what is now called North Carolina. This was discovered in 2013 and rewrote history (Beck et al., 2006).

At Kings Mountain, National Park Service interpretation estimates that roughly 1,000 men fought on each side (National Park Service, 2025a). A modern school identity, however, is not a battlefield muster roll. The wider campaign included people who did not appear on combat lists and people whose records were incomplete.

Black participation is documented. A UNC-Chapel Hill Libraries collection records a marker honoring Esaias Bowman, John Broddy, and Andrew Ferguson as three known African American Patriots at Kings Mountain, while also recognizing others whose service was not fully preserved (University of North Carolina at Chapel Hill Libraries, n.d.), like Ishmael Titus and his brother Primes (Primus). Their presence is enough to challenge an exclusively white visual

narrative. The current brave School Resource Officer assigned by the Kings Mountain Police Department to Kings Mountain High School is a black gentleman named Marquis Macopson, and an excellent role model for any student to look up to, regardless of skin color.

Women's contributions require precision. Evidence does not establish that women were armed combatants at Kings Mountain, but it documents essential support and that women were on the battlefield, including Virginia Sal (Saw; Sarah) and Virginia Paul (Poll). Mary Patton supplied the Overmountain Men with 500 pounds of free, excellent-grade gunpowder from her mill (Jones, 2009) in North Carolina. The National Park Service records a tradition that Ferguson's grave also contains Virginia Sal, one of his female servants (National Park Service, 2025a). The many books published since the late 1700s about the battlefield place these women within the campaign's remembered landscape and present them at the battle itself.

The Catawba Nation states that it aligned with the Patriots and fought against England (Catawba Indian Nation, n.d.). ANCHOR further documents Catawba service as scouts, trackers, and fighters in several Carolina engagements while acknowledging the Nation's distinct interests and the moral complexity of the period (Sumner, 2024). History records that Captain Redhead and many other Catawba warriors fought in and around this region alongside North Carolina and South Carolina regiments.

The American girl shero of Susannah Twitty Graham Miller, from Grover, NC, represents the only battle ever fought during the American Revolutionary War in what is now Cleveland County, North Carolina. Grover young ladies attend Kings Mountain High School. She was recently featured on the front page of the Kings Mountain Herald and is a well-known sharpshooter (a markswoman) who rode bareback horses throughout this region. She would regularly teach high school superstar jocks what power and ferocity looked like when they

expressed fear at the prospect of riding a horse bareback and then backed away. She became very famous because her stepfather was a delegate to the 5th Provincial Congress in Halifax, NC, and was named commandant of the entire Tryon County here, which at that time dominated all Western North Carolina. Her conduct as a 17-year-old girl in high school teaches us today that extreme warfare is no reason to be afraid as a young girl. Today, young women need role models to look up to, such as the brave Miss Wilson, principal of Kings Mountain High School. Just recently, Dicey Langston had a statue dedicated to her locally and was revealed as a 16-year-old hero.

The regional story also reflects immigration and the Atlantic world. German-born Frederick Hambright became a Patriot officer and assumed command after William Chronicle was killed at Kings Mountain (Goins, 1988). Jordi (often rendered Jorge) Ferragut Mesquida, later George Farragut, was born in Menorca, served as a lieutenant in the South Carolina state navy, volunteered at Cowpens, and received North Carolina commissions from Governor Abner Nash, first as captain and later as major (American Battlefield Trust, n.d.; Stone, 1986; U.S. Army Europe and Africa, 2025). Farragut's Spanish origin and multilingual immigrant experience are documented parts of the Carolina Patriot story. We now know that Hispanics, Latin-Americans (LATAM), the Iberian Peninsula, and Spanish people participated in the tens of thousands of volunteers during the war. They destroyed the British fleets and swept them from the Gulf. They formed together with two black regiments as well as Native American forces and brought people from Mexico, the Dominican Republic, Cuba, Haiti, Puerto Rico, and other countries, just to name a few, to fight in years of battles from St. Louis to Michigan, and all the way down the Mississippi. Once the Spanish seized full control of the Mississippi River, they cut off the English supply system of barges and ships. They then captured and controlled the states

of Louisiana, Mississippi, Alabama, and Florida, winning major battles at Mobile and Pensacola, allowing the southern forces to be relieved of pressure and to win back the Carolinas. Certainly, tens of thousands of these Spanish-descendant families cannot be forgotten for what they accomplished, nor for their local efforts in the American Revolutionary War and in creating the United States.

These histories demonstrate why no single racialized and gendered character can carry the full meaning of the term 'Mountaineer'.

The Raccoon-Tail Cap: Possible, but Not Universal

The strongest critique of the cap is not that no frontiersman ever wore one. The better argument is that it was not a universal uniform of the Kings Mountain militia. National Park Service materials explain that most men wore ordinary frontier clothing; Patriots placed slips of paper in their hats, Loyalists used pine twigs, and only Royal Provincial troops wore formal red uniforms (National Park Service, 2026). In actuality, the raccoon tail cap had gone out of style long ago.

The Smithsonian explains that Fess Parker's portrayal of Davy Crockett produced a national and international coonskin-cap craze in the mid-1950s, turning the tailed cap into a mass-market symbol of the American frontiersman (Bowers, 2014). The cap is historically possible but culturally overdetermined. Its present power owes heavily to twentieth-century television and merchandising, making it too narrow to define every Mountaineer. In the vast majority of historical research conducted by the most noted American artists, like Don Troiani and his Battle of Kings Mountain painting, it is difficult, if not impossible, to find a single person wearing that hat (none). The unique hats featured, besides the three-cornered hat and the round

hat, are the Scotch bonnet and the kerchief tied around the head. Celebrating the truth of our ancestors and what really happened here is what is important in combat and killing.

Belonging, Engagement, and Motivation

A 2026 systematic review and meta-analysis synthesized 77 studies and 276 effect sizes concerning school racial climate and belonging, concluding that school climate creates meaningful opportunity structures for belonging (Byrd et al., 2026). Gray et al. (2020) likewise argues that Black adolescents become vulnerable to belonging uncertainty when school practices and curricula fail to reflect their cultures. Griffin et al. (2020) found that Black high school students who perceived greater racial fairness reported stronger behavioral, emotional, and cognitive engagement, while Saleem et al. (2022) linked race-related school stress with lower belonging and engagement.

Identity research broadens the case. Byrd and Legette (2022) found opportunities to learn about one's own and other cultures related to ethnic-racial identity development and more positive cross-group attitudes. Rozek and Gaither (2021) showed that biracial students' perceptions of threat and belonging differed across school contexts. Legette and Kurtz-Costes (2021) found that academic placement related to school belonging through academic identity, demonstrating how institutional structures communicate where students fit. Clarke and Kirby (2024) extend that principle to school names, symbols, and traditions.

The motivational implications extend to the adults who work within the school system and to the students it serves. Everyone in this county is aware of what happened at Kings Mountain and that the city changed its name to King's Mountain (later updated on maps to Kings Mountain without the apostrophe). Even the streets in Shelby are named after Revolutionary War

heroes, like Washington, Lafayette, Marion, Warren, DeKalb, Sumter, Morgan, Miller, Graham, Blackwood, and Patton Drive, which is next to the United States Post Office. With more than 2,300 employees across Cleveland County Schools and approximately 1,305 students at Kings Mountain High School, a participatory redesign process could serve as an organizational development initiative rather than merely a change in artwork. Inviting employees and students to contribute ideas, exercise creative judgment, receive constructive feedback, and help shape the institution's visual identity could encourage stronger ownership of the result. Research addressing trait motivation, employee motivation, behavioral management, and job crafting supports the practical value of connecting individual initiative and meaningful participation with shared organizational goals (Heggestad & Kanfer, 2000; Inc., 2014; Stajkovic & Luthans, 2003; Wrzesniewski & Dutton, 2001).

The motivational implications extend to employees and students. A participatory redesign process could give teachers, staff members, and students meaningful opportunities to contribute ideas, exercise creative judgment, communicate concerns, and help shape a shared institutional outcome. Recent empirical research has connected teachers' job crafting with self-efficacy and engagement, shared leadership in United States high schools with students' sense of school belonging, employee voice opportunities in public agencies with organizational performance under demanding conditions, and participatory organizational-change practices with the negotiation of buy-in and resistance (Huang et al., 2025; Jang & Lee, 2024; Kim & Cho, 2024; Sahay & Goldthwaite, 2024).

Some North Carolina schools have recently updated their logos within the past five years.

Tuscola High School — Waynesville, NC

New Mountaineer logo selected: May 2023. Rather than quietly swapping hats on the mountain man and hoping nobody noticed, Haywood County Schools organized a public design competition (Hodge, 2023).



The district received 250 entries from 130 people. The school board reduced them to nine, and four finalists went before Tuscola and Waynesville students and employees for voting. Asheville designer Abraham Husmillo won the competition and received a \$500 prize. The school used a grace period to replace the previous logo on uniforms, buildings, merchandise, and other materials (Hodge, 2023).

North Buncombe High School — Weaverville

New Black Hawks identity entered official use: May 22, 2024. The project coincided with the school approaching its 70th anniversary and was presented as a modernization that would preserve tradition while retiring the assortment of older imagery in phases. The designer was Kevin M. Gentry, a 1987 North Buncombe graduate, working under the North Buncombe Hawk Club (Gentry, 2024).



The larger story: This was an alumni-led brand overhaul intended to establish consistency, ownership, and a recognizable visual family, not merely a fiercer-looking hawk.

Charlotte Latin School — Charlotte

New Hawk logo unveiled: 2025. Beginning in 2024, school leaders worked with student-athletes, alumni, coaches, parents, athletic staff, administrators, and design professionals to create a hawk unique to Charlotte Latin. The new design was inspired by the



hawks native to North Carolina. It retained the recognizable eye from the previous logo, allowing existing eye graphics around campus to remain as a visual bridge between old and new.

The larger story: The school discovered that its familiar mascot was essentially rented clip art wearing a letter jacket. The redesign turned a generic symbol into a legally and visually distinctive institutional asset (Charlotte Latin School, n.d.).

Martin County High School — Williamston

Gator's identity introduced: 2024. The school said students, employees, and community members would participate in choosing the new identity. The resulting logo became the Martin County Gators, and by August 2024, the school was publicly



welcoming families to “Gator Country.” The Gators logo subsequently appeared in North Carolina high-school logo records alongside the retired Riverside Knights and South Creek Cougars identities. This prevented the old logo from disappearing into history and showcased

evolutionary thought, with change normalized as typical in Earth's history. For instance, humans are still not riding in chariots and whipping horses – change happens no matter what, and the therapeutic acceptance of reality fights against those who hate every form of change (Bryant, 2024).

The larger story: This was not merely a graphic refresh. The mascot and logo were tools for forming into one shared identity (North Carolina High School Logos, n.d., 2025).

Valid arguments against updating anything that must be listened to, respected, and honored:

1. We don't need the disgrace of advocating for girls and women becoming part of talking out loud. It's a disgrace, and women are meant to remain silent and raise children.
2. Women in combat is a disgrace and a violation of humanity and religion. No women are going to be credited with winning the American Revolutionary War – and that includes women in actual combat. Only men will be celebrated, because that's natural and within God's eyes of the truth and normal behavior.
3. Women talking out loud, holding government roles, women working in society, and women who lead anything, such as corporations or schools, need to be ended. Showing women in the new logo is blasphemy and Satanic in nature.
4. We don't need to have any fake, "WOKE," moments around Kings Mountain pushed by maniacs, liberals, insane, and freaks of human abomination and Beelzebub. This is what pestilence and filth look like within the practices of those who engage in the dark arts.
5. Blacks are such a small part of society and don't need to be recognized in any school logo, even if it is proven on the mountaintop at the Kings Mountain National Military

Park, that blacks did fight in the battle with a bronze and stone marker. We prefer to project white power with a white human male in the logo, identifying all staff and all children with white male power.

6. We will not now begin to celebrate fake Hispanics, Spanish people, or Latin Americans having participated in battles around here. These are lies and 2026 fake news reports designed to rewrite history inside of phantasm and the disgrace of our ancestors. Everybody knows there were no such people who ever lived here or fought here.

Valid arguments for updating the logo that must be listened to, respected, and honored:

1. **Women and public leadership**

Women are equal members of the school community and staff and have every right to speak, lead, learn, work, and participate in public life. A school logo should represent all students, not silence half of them.

2. **Women in the Revolutionary era**

Women served the Revolutionary cause as soldiers, spies, combat sheroes, messengers, nurses, suppliers, and defenders of their homes and communities. Recognizing documented contributions does not diminish men; it makes the history more complete.

3. **Women represented in a school logo**

Including women in a school symbol is neither religious hostility nor political extremism. It simply reflects the reality that girls and women are students, teachers, administrators, athletes, military veterans, and community leaders.

4. **Claims that inclusion is “woke” or evil**

Personal insults and religious accusations are not historical arguments. A logo should be

judged by its accuracy, educational value, community relevance, and ability to represent the student body respectfully. It should also represent new archaeological evidence, including carbon-14 dating and DNA evidence, along with discoveries in science and history, as learned and showcased in a major America 250 television series by Ken Burns that people have never seen before.

5. **Black participation and representation**

Historical importance is not determined by population size. If Black Patriots participated in the battle and the surrounding Revolutionary struggle, acknowledging them is accurate history, not political symbolism.

6. **Hispanic, LATAM, Spanish, Catawba Nation participation**

Historical claims should be tested through records, military appointments, archival documents, and credible scholarship, not dismissed because they challenge a familiar story. Discovering overlooked participants expands history rather than distorting it.

Policy Alternatives

Alternative 1: Retain the Current Character. This option preserves familiarity and has the lowest immediate cost, but it leaves the central representational problem unchanged. It denies Spanish, women, black, and Native-American combat experience of descendants that currently attend the school and states that incorrect clothing featured (which violates historical truth) with a white-only presentation, forever, will ensure that no matter how many other groups are proven to have fought here, only white power will be showcased. This alternative also teaches our children that fraud, falsehood, and untruthful acts win the day in life, and that the school supports this through its pedagogy (a fancy word from UNC for “teaching”).

Alternative 2: Create Several Human Characters. A demographic lineup that more broadly represents the region's people can properly showcase current histories and discoveries that have recently come to the forefront. This is the recommended alternative. This is an exciting new route that celebrates humanity and what it took, with who, to win this war and set the whole world free from kings, queens, emperors, caliphs, czars, and all other forms of single-monarchy control, which had been the world's legacy for the longest time.

Recommended Solution and Implementation

Kings Mountain High School could adopt a theme, “Many Paths. One Mountain. Every Mountaineer.” Implementation could include an archival inventory of the current mark; a steering committee of students, educators, administrators, alumni, families, historians, and a professional designer; student listening sessions and a schoolwide survey; testing of two or three concepts; and phased replacement as signs, uniforms, and equipment reach normal replacement cycles. The former character should be preserved in an exhibit, “The Mountaineer Through Time,” while a companion program, “Many Paths. One Mountain. Every Mountaineer,” links Kings Mountain to the local Southern Campaign. After one academic year, the school could evaluate cost, symbol recognition, historical understanding, belonging, and community response. Many local supporters would most likely donate to new signs.

This process treats redesign as civic education rather than a sudden act of removal. It preserves what is valuable, corrects what is narrow, and builds an identity system that can serve the school for decades. It is most certain that some few residents will yell and scream into microphones, while swinging their arms wildly, quoting Satanic worship and other statements reminiscent to the votes of 1887 held to change the spelling of our county, the name change of Whittaker to Grover in 1885, the hate expressed against creating Moss Lake and the Kings

Mountain Reservoir with eminent domain used in the 1970's, the liquor by the drink referendums of Shelby in 1993, Kings Mountain 2009, and Grover in 2009, or the attacks against the Catawba Nation made during the run up to approving the Catawba Nation Two Kings Casino and Resort starting in 2013. These are natural expressions of family and kinfolk here in the region and certainly should be expected and listened to with respect and honor. All opinions are important.

Conclusion

Kings Mountain High School does not have to choose between tradition and inclusion. A White male Patriot belongs in the historical narrative, and the existing character can remain part of the school's documented heritage. He does not need to remain the sole visual definition of every Mountaineer. Not with what we now know via science and historical discovery.

The Carolina backcountry and Southern Campaign were shaped by armed militia, black patriots, women who provisioned the campaign, women who fought, Catawba allies, Scots Irish, French, free and enslaved blacks, Welsh, English, German-speaking immigrants, Spanish-born Menorcan officer George Farragut, and many people whose names were not preserved. A new emblem can honor the mountain without suggesting that one race, one gender, or one frontier costume owns it.

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Background of the Author

For over 18 years, the author has lived in this region after retiring from the United States military and holding a thirty-year retirement certificate. He enlisted at 17, served overseas for more than 10 years, and deployed to the DMZ Jungle and to the desert five times. He fell in love with Stormy Leann Neal (Bridges) and married in Cleveland County, NC. Two of his family fought for the North Carolina Continental Line, wearing blue coats as Schafers from Stokes County, NC.

His Hamrick side of the family married into the Hambrights, including General Hambright of Lancaster, Pennsylvania, whose Hambright Elementary School is named after him. A portion of his Catalan Knights side of the family originates from Barcelona, Spain, which dominated and crushed portions of Naples (now Italy) under King Alfonso I, and he has documented DNA evidence of being in the Wiley family (considered mountain men of Scots Irish heritage) with land grants - of which Lake Wylie is named, eventually working with the Duke family to create Duke Power. They came down the great wagon road from Philadelphia, much like the author.

Other portions of his DNA directly link to Lake Baikal in Mongolia, where Native Americans walked across the great ice bridge from Asia to Alaska, becoming the original people who discovered America. Settling here in North America, they became known as Native Americans.

Two of his family members have since been awarded the United States Congressional Medal of Honor, three Olympic gold medals, and the Mongiello lineage has a long history of military service across all branches. One relative served as the 30th governor of North Dakota & as the US Secretary of Agriculture, appointed by President George W. Bush. Their



goal has been to research and identify the people and family members who have never been seen in history - those who lived, fought, and died here in the region. He has published 15 books, mostly about history and what happened here. He received his master's degree from Lenoir Rhyne University and his bachelor's degree from the Art Institute of Charlotte.