CULTURAL REGIONS OF OKLAHOMA: USING FOLK HOUSE TYPES AS INDICATORS

By

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1989

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1991

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF EDUCATION
December, 1994

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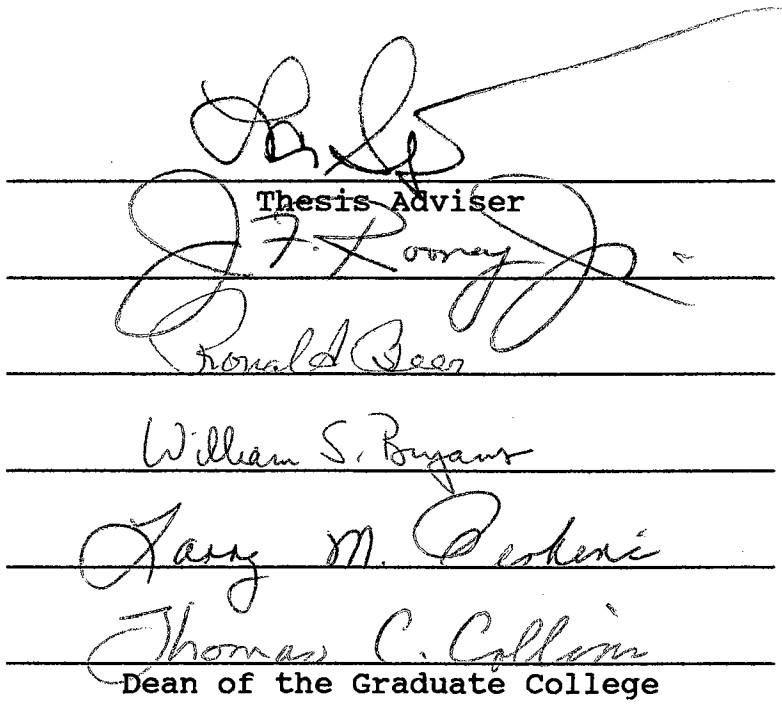
Thesis Approved:



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ACKNOWLEDGEMENTS

I would like to express appreciation to all who have helped with this study. Thanks to my advisor, Dr. Louis Seig for his encouragement and guidance throughout the writing of this dissertation. Thanks also to my other committee members including Dr. John Rooney for his insights into cultural geography, Dr. William Bryans for helping with fieldwork and preparing the historic context, and to Dr. Larry Perkins and Dr. Ron Beer for their insightful comments. I would also like to acknowledge Dr. Thomas Karmen, who took a leave of absence to go to Indonesia, for serving on my committee and offering me guidance throughout my doctoral study. Thanks to all the rest of the faculty and staff of both the Geography and EAHED departments for their help and kindness throughout the years.

Acknowledgements are also expressed to Mrs. Melvena Heisch and Susan Allen of the Oklahoma State Historic Preservation Office for their help with this study and for their encouragement to complete a study on Oklahoma's built landscape to further the efforts of historic preservation.

A special thanks to my parents, Harold and Florence, brothers: Warren, Scott, and Mark, sister: Crystal, sister-in-law: Kim, and friends: Tim, Joe, Greg, Neysa, Ron, Kevin, and Barbara for their encouragement. Hey guys I made it!!

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I

INTRODUCTION: FOLK HOUSING IN OKLAHOMA

Folk Housing is an excellent indicator of our folk culture because it represents a specific trait of the different cultural groups through the form, shape, orientation, and features of particular house types. Folk houses are those designed either with traditional values or without a conscious effort to mimic current fashion. They are built by non-professional builders and are relatively simple houses meant to provide basic shelter (McAlester and McAlester, 1990). Folk building depends on locally available materials with adaptive changes made when builders move to new lands or environments and includes both the artifacts that shelter people or the study of the processes by which those shelters are made and used. These houses also tend to display the customs and concepts of their makers who resist change and hand the concepts for their houses down from generation to generation (Marshall, 1981).

Folk buildings are carried in the memory rather than committed to writing and are learned by imitation rather than by formal instruction (Montell, 1976). The form of the house is of significant value to its builders and is transferred across the country in the cultural baggage of

each respective group (Glassie, 1968 and Noble, 1984). Subsequently, "folk structures can be used as keys to decipher past and present cultural and social patterns in North America and to identify cultural regions based on their traditional types of rural houses" (Bastion, 1982, p. 71).

The study will evolve around two of the five themes of cultural geography including cultural diffusion and cultural region. First, the study will investigate the diffusion patterns of the different folk houses, their present location in the state, and how they are related to the settlement of cultural groups in Oklahoma including different origin groups, and ethnic groups (European, Native American, African-American), and the economy. Then, it will define folk house regions in Oklahoma based on the location of these house types and the various cultural groups.

Cultural diffusion is the spatial movement of ideas, innovations, attitudes, or any element of culture that has a place of origin and then spreads from that origin to other locations. Cultural traits can diffuse in four different ways:

1. Expansion or contagious diffusion is when traits spread throughout a population in a snowballing process so that the total number of knowers and the area of occurrence becomes even greater. While the idea spreads to other areas, the original trait is still the most dominant in its hearth area (Jordan and Rowntree, 1990).

2. Relocation diffusion occurs when individuals or groups move bodily from one area to another carrying their cultural traits and ideas with them. As a result of relocation diffusion, the original traits

may no longer be dominant in their source area, but new areas of domination are created (Jordan and Rowntree, 1990).

3. Hierarchial diffusion occurs when ideas leapfrog from one urban center to another, skipping over rural areas. Once the ideas have diffused to all urban centers, they spread to the next population order and keep on moving down the urban hierarchy until they have reached rural areas and the whole population in general (Jordan and Rowntree, 1990).

4. Stimulus diffusion is where a specific trait is rejected in an area but the underlying idea is accepted (Jordan and Rowntree, 1990).

Folk house types move mainly through expansion diffusion because even though the builder moves and carries the idea or memory of the folk house type with him, the house type is still common in its area of origin. Hierarchial diffusion also occurs when migrants move from community to community without settling to build in the rural areas between these communities. A common example of this is the shotgun house, which moved from black town to black town or from a mining camp to mining camp.

A cultural region is an area occupied by people who have something in common culturally or that functions politically, socially, or economically as a distinct unit (Jordan and Rowntree, 1990). There are three different types of cultural regions: formal, functional, and vernacular. A formal region is a uniform area where the inhabitants have one or more cultural traits in common. Functional culture regions are areas organized for a social, economic, or political purposes and are centered around a node from where a cultural trait originates and spreads. A

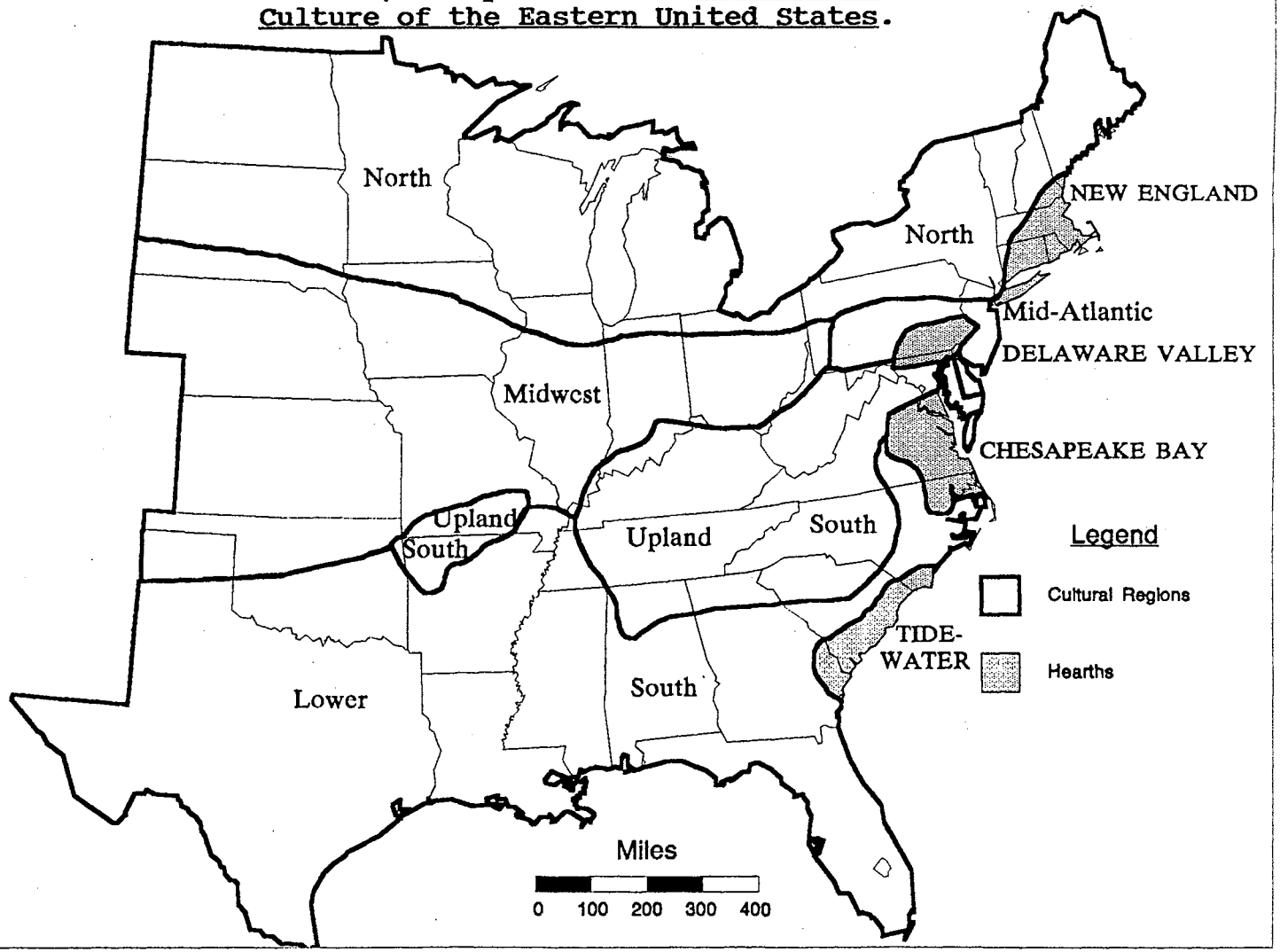
vernacular region is perceived to exist by its inhabitants based on a widespread acceptance of a regional name that is made popular by the media or local and state governments (Jordan and Rowntree, 1990). This study will focus on the formation of formal culture regions because it is trying to link the material trait of folk housing types with cultural groups, ethnicity, and economics in Oklahoma.

Folk housing has been found to be a good indicator of cultural regions because it accurately portrays how settlers have transferred their traditional landscapes to other places (Glassie, 1968). Glassie also argues that folk architecture has maintained regional integrity and is of great use for defining regions because of the construction styles used, the immobility and complexity of the examples that exist, and the practical conservatism and traditionalism of the builders. Consequently, the size and exposed position of the buildings render them to be easily studied and documented through field research.

During the first two centuries of American settlement four major hearth areas of folk culture evolved, from which folk culture dispersed outward onto the frontier. These hearth regions were New England, the Delaware Valley, the Chesapeake Bay, and the Tidewater regions (Figure 1, Glassie, 1968). Each hearth region was primarily settled by different cultural groups: English Puritans in New England; Scotch-Irish, Germans, and Scandinavians in the Delaware Valley; English from Western England in the Chesapeake Bay;

Figure 1. Cultural Hearths and Cultural Regions of the Eastern United States.

Source: Glassie, Henry. 1968. Patterns in the Material Culture of the Eastern United States.



and English Huguenots and Welsh in the Tidewater Region. The African slave population was the most prevalent in the Tidewater Region where they worked on the cotton and tobacco plantations (Noble 1984). From these hearth regions the different cultural groups spread their material and non-material culture into the North, Mid-Atlantic, Midwest, Upper South, and the Lower South culture regions, and further on to the West.

New England folk house types spread into the North material culture region, including New York, northern Pennsylvania, and the northern Midwest. Houses from the Delaware Valley hearth spread into the Mid-Atlantic material culture region and then followed two streams into the Southern Midwest (central Ohio, Indiana, Illinois, and northern Missouri) and into the Upland South, (the Appalachians of West Virginia and the states of Kentucky, southern Indiana, southern Illinois, and northern Missouri).

Houses from the Chesapeake hearth spread first into the Upland South (western Virginia, western North Carolina, Tennessee, southern Missouri, and northern Arkansas from which they spread west and north into the Western and Southern Midwest) and then into the Lower South (central North Carolina, northwest South Carolina, and northern Georgia). Finally, houses from the Tidewater hearth region spread into the Lower South culture region including the states of South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Eastern Texas (Figure 1, Glassie 1968, Roark

1979, and Noble 1984). Because of Oklahoma's late settlement date, it was settled by various migrant groups that lay the foundation for its cultural diversity. This study will investigate where the cultural groups settled in Oklahoma, what folk house types they built, and how the folk house types are related to their culture and economy.

CHAPTER II

LITERATURE REVIEW

Many authors have written about the origin, diffusion, structure, and cultural ties of different folk house types generally in an effort to compare the characteristics of each house type. In contrast, other authors have concentrated on one specific folk house type, its structure, hearth or origin areas, and process of diffusion. These researchers specialized because they believed it was important to examine and inventory these folk house types in an effort to preserve our cultural heritage and to envision what types of landscapes our forefathers created as they settled in a new land. Several pieces of literature have also been completed by geographers, architectural historians, and folklorists on the definition of folk house regions in the United States and on culture regions of Oklahoma.

General Studies on the Structure and Diffusion of Folk House Types

Kniffen was one of the first researchers to study folk housing in his 1936 landmark study of Louisiana house types. He used a housing survey to categorize house types to find which types were common in the different regions of the

state. He analyzed several hundred houses and devised a card file embracing headings for each element of the house. As each of the elements was encountered in new form, it was given a card and number. Kniffen soon discovered there were four main types of houses based on their roof structure including the side-gabled, front-gabled, pyramid, and shed roof. Kniffen further classified these four types into 50 subtypes based on differences in width, length, porches, and structural details.

In addition, Kniffen discussed the structure, form, shape, and origin of ten of these 50 subtypes in his article. He also mapped the distribution of these house types to discover what areas of Louisiana were associated with each and to show diffusion patterns. The main emphasis of this article was to define the culture regions of Louisiana by using folk house types.

In a later study, Kniffen (1963) completed a cultural analysis of houses, barns, roads, fences, and fields in rural Louisiana. The different house types covered included the shotgun, the log single-pen, the double-pen, and the pyramid houses. The log house was introduced to Louisiana by settlers from the Southern United States. It is either a single-pen (one room) or, less commonly, a double-pen (two room) with two front doors. The shotgun was derived from the thatched houses of Haitian slaves, while the pyramid house was common in commercial lumbering towns. Kniffen also described the traits of these houses, how they are related

to the local physiographic patterns, and their relationships to different ethnic groups. He concentrated on the three main house types of Louisiana and the cultural background of each. He also described the cultural background of barns, fences, field patterns, walls, and gates.

Scholfield (1963) also classified house types on the basis of their form and structure in Tennessee. She reconstructed their diffusion patterns and evolution from European antecedents. Nearly all the houses in Tennessee were a result of the addition of various wings to the original double-pen structure. The study also showed how houses underwent a process of development and modification from a simple to a more complicated structure.

Vernacular housing was sampled in Pennsylvania to understand regional housing patterns (Pillsbury, 1977). Pillsbury's main purpose was to examine the broad housing patterns in order to discover and learn about acculturation in relation to housing and whether a true cultural region existed in southern Pennsylvania. He classified houses into two categories, one-room deep and two-room deep. The one-room deep included the cottage, hall and parlor house, and the I-house. The two-room deep included the continental, four-over-four, and the row house plan. Pillsbury found that these types were common in one of three regions including the city of Philadelphia, western Pennsylvania\eastern Ohio\northern West Virginia, and the border between Pennsylvania and the Chesapeake culture

region. He concluded that these regions were settled by different ethnic groups who brought their cultural baggage with them to the Pennsylvania area.

In a broader context, Lewis (1975) looked at the four cultural hearth regions and the most common houses in each. He stated, "Folk houses, like culture, spring from the past which is why house types make such reliable cultural spoor," (p. 3). Lewis studied the single pen cabin, the Cape Cod house, the I-house, and the upright and wing House. He examined their shape, form, and distribution, finding increased regional diversity in house types after the Civil War resulting in a rapid spread of national house types. Consequently, there was also an increased tempo in architectural innovation and a prolonged isolation of the south as a distinctive architectural region (Lewis, 1975).

Vlach (1977) presented the basic house forms in American folk architecture and commented on their development. He studied the I-house, saltbox, hall and parlor, saddlebag, dogtrot, and Cape Cod houses concentrating on their location, form, construction, and use. Newton (1971) examined the traits, distribution, and importance of different folk house types. The house types were lumped into four traditions including the log-pen, French, shotgun, and pyramidal; the traits of each were discussed in detail. On a different note, Hall (1982) categorized the house types into rural and urban house types and gave a description of their origin and special features.

He designated single-pen houses, I-houses, dogtrot, and saddlebag houses as rural and shotguns, camelbacks, and courtyard houses as urban.

A detailed analysis of all the folk house types common in the eastern United States was given by Glassie (1968). Glassie talked about houses in the Northern, Mid-Atlantic, Lower South, Upland South, and Midwestern cultural regions. He especially concentrated on the shotgun, I-house, hall and parlor, single-pen, double-pen, saddlebag, dogtrot, and Creole house types. The study emphasized the different construction techniques, design details, and roof, chimney, and porch placements on the houses in each of the regions. He found that construction was different because of environmental constraints, ethnic heritage, economy, and the availability of different materials.

In a similar study, Pillsbury and Kardos (1970) discussed the folk architecture of the three different hearth areas of the northeast including New England, the Delaware Valley, and the Chesapeake Bay. They described the history of these houses and how they evolved from European predecessors and diffused to the United States. They concentrated on eight house types in New England, nine types in the Delaware Valley, and five types in the Chesapeake region.

On a state level, Montell and Morse (1976) gave a detailed description of the folk house types of Kentucky including the single-pen log cabin, double-pen, dogtrot,

hall and parlor, saddlebag, and I-House. They examined the history, structure, design, floorplan, and diffusion of these house types. The construction aspects of these houses and the different barn types of Kentucky were also examined. The whole state was surveyed with emphasis on the Pennyroyal region between Russellville and Somerset, Kentucky. In a similar study, Marshall (1981) offered a detailed discussion of the five different folk house types prominent in Missouri, concentrating on the Little Dixie region or southeastern Missouri. He examined the floorplan, construction materials, and exterior features of the single-pen house, central-hall house, double-pen house, stack house, and I-house to indicate diffusion patterns to Missouri and ethnic group associations.

Tebbetts (1978) examined the history and different types of house styles common in the Ozarks of Independence County, Arkansas. She talked about construction and found most were either log or frame with either gable chimneys or center chimneys. The most common houses were the single-pen, double-pen, and dogtrot houses. The hall and parlor, saddlebag, and I-house were less widely distributed. She claimed these house types reflect the culture of the people living in the Ozarks including low income, traditional materials, and Scotch-Irish or English values.

Shortridge (1980) tried to find if a relationship existed between folk building methods and the mass-produced designs that were available. He conducted an inventory and

designs that were available. He conducted an inventory and interpretation of rural houses built before 1940 and found that 36 vernacular types existed along the Kansas-Missouri border. The I-house, double I-house, pyramid house, and bungalow were the most common. It was concluded that two primary changes in local housing occurred in the 1920s and 1930s with an increase in the diversity of house types and a tendency to build more compact house forms.

The importance of cultural tradition and environmental necessity in the spread of folk housing practices on the North Dakota frontier was examined by Hudson (1974). The distribution and structure of the sod house, log cabin, and wood frame house were examined. Housing differences among cultural groups and different housing characteristics were also studied. Hudson found the distribution of housing choices in North Dakota revealed a complex pattern. Some of the patterns were due to environmental factors and some to the traditions and adaptive styles of the pioneers.

Rees and Tracie (1978) talked about Great Plains housing and the types of folk housing built in light of environmental conditions, traditional values, and types of material available. They examined the dugout, sod house, one-and-one-half T-house, stone house, and the German earth house. Spencer (1945) talked about the importation and diffusion of different house types into the Mormon regions of Utah. He concentrated on the distribution, structure, and history of the adobe house, the two-story frame houses,

Folk typologies of four different folk houses, including the shotgun, I-house, upright and wing, and sod house, were examined by Moe (1977). He studied people's views of these types of houses, their evolution, and suitability for particular cultures. The study also illustrated how traditional forms of architecture may be viewed through the sources of history, folklore, and popular culture. He emphasized how these house types have remained consistent through historical migration from the east coast to the Rocky Mountains in both popular culture and oral tradition. Moe relied on the memories of those who lived in the houses and examined the people's concept of shelter and the types of houses they built.

Relating particularly to diffusion, Bastion (1977) examined folk house-types of Indiana and the reliability of studies completed by Kniffen, Glassie, and Lewis on architectural diffusion. He described the diffusion, distribution, and characteristics of the four-over-four house, the I-house, and the pyramid house. Bastion found that northern Indiana was characteristic of the upright and wing house; central Indiana included the four-over-four and I-house; and southern Indiana was characteristic of I-houses, two-pen dwellings, and pyramid cottages.

Noble (1975) gave a basic classification of house styles in 19th century Ohio and commented on their diffusion patterns. The original folk housing of Northern, Central, and Southern Ohio was discussed first followed by an

analysis of 19th century house types derived from European origin. He also classified these houses by time period including Early American, Georgian, post-Colonial, and Victorian and commented on how they diffused into the Lower South and Midwest.

Finally, Lewis (1970) emphasized three main topics about folk housing types. First, he discussed the English beginning and the English influence on early house types in America. The four-over-four, single-pen cabin with exterior chimney, one-and-a-half log house, Cape Cod house, and the I-house are most associated with English influences and had the greatest impact on early folk building traditions. Second, he studied the diffusion and spread of these house types and the influence of the Civil War on the construction of these houses. New England and New York builders selected classical revival and other academic styles as pattern books became widely available. The upright and wing house also became a new folk form which Lewis claims "stemmed from the New Englander's penchant for connecting buildings together" (p. 36). Lewis also focused on the South and its isolation after the Civil War. He claimed poverty, poor communications, and post-war resentment were reasons why the Southerner did not develop northern folk housing designs. The single-pen, shotgun, and pyramidal remained the house types of the south and emphasized the strong folk tradition of this region. He compares the north with the south and

the speedy origin and spread of Northern house types compared to the isolation of the south.

Specific Studies on Folk Houses: As Related to the Hearth Areas of Diffusion

This section describes thirteen folk house types which warrant further investigation to identify in what region of Oklahoma they are located and what cultural group brought them to the state. These thirteen house types were first common in the cultural hearth areas of the East Coast and spread into the adjacent cultural areas and further westward with the advancement of settlement (Figure 1).

The New England Hearth: Front-Gabled Massed Planned, Side-Gabled Mass Planned and Cross House

The Front-Gabled house was popular among the English and Germans in New England between 1830 and 1850. The style followed the expansion of the railroad through the Southern Midwest into Iowa, Minnesota, Nebraska, and Kansas where it became a dominant folk form. It was named because the entrance of the house is always in the gable portion of the structure and it exists in both one and two story versions (Figure 2). It is two or more rooms wide (distinguishing it from the shotgun) and two or more rooms deep with a steep roof pitch, and a one-story portico porch (McAlester and McAlester 1990).

The Side-Gabled house was common in New England where the settlers developed a roof-framing technique for spanning

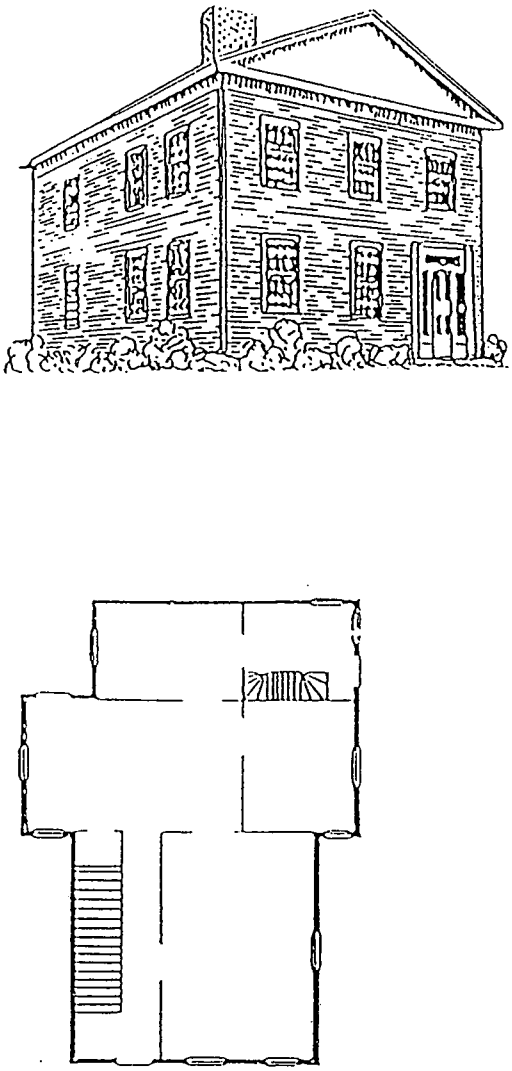


Figure 2. The Front-Gabled Massed Planned House.

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

large, two-room depths. These houses were either one or two stories tall and had either gable or hipped roofs (Figure 3). It was named because its entrance is on the side of the house away from the gable portion of the structure. They were different from the I-house in that they are two or more rooms deep. They also had either centered or gable interior chimneys. They spread westward with the expansion of the railroad into the Mid-Atlantic and Midwestern States where it became common on farms because of its capacity to house large families (McAlester and McAlester, 1988).

The Cross or Gable-Front and Wing house exibited an additional side-gabled wing added at right angles to a gable-front house (Figure 4). It had origins in New England and rural New York from where it spread into the Midwest, and into the southern plains of Kansas, Oklahoma, and Texas. In southern examples, a shed roofed porch was placed within the "L" made by the two wings. The door was also located within the "L" and was usually located on the side-gabled wing. The roof-ridge of the gable front was sometimes higher than the adjacent wing but most houses had uniform roof ridges. There were also two chimneys with one on each part of the house (Noble, 1984 and Wyatt, 1988).

The Delaware Valley Hearth: Works on Log Structures

The Continental Log House was introduced to the Delaware Valley by the Germans. The house was most common in Southeastern Pennsylvania and the Shenandoah Valley of

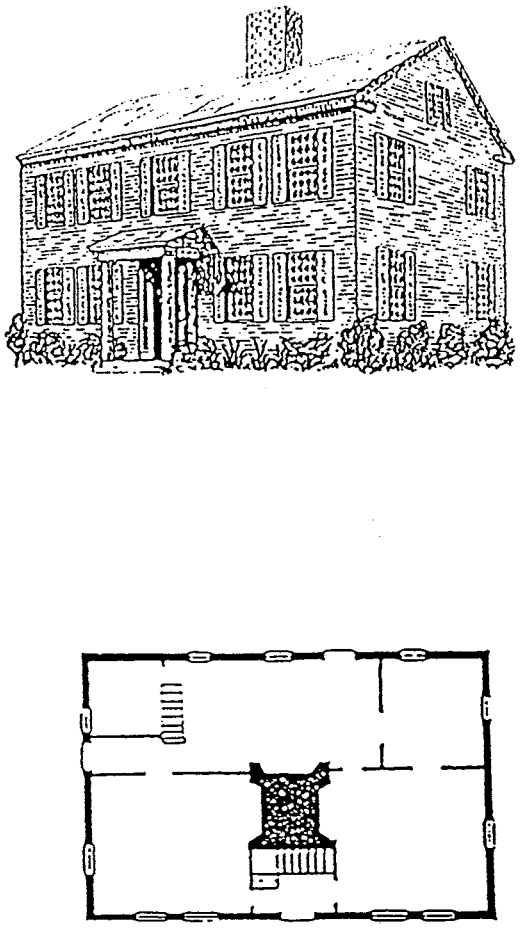


Figure 3. The Side-Gabled Massed Planned House.

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

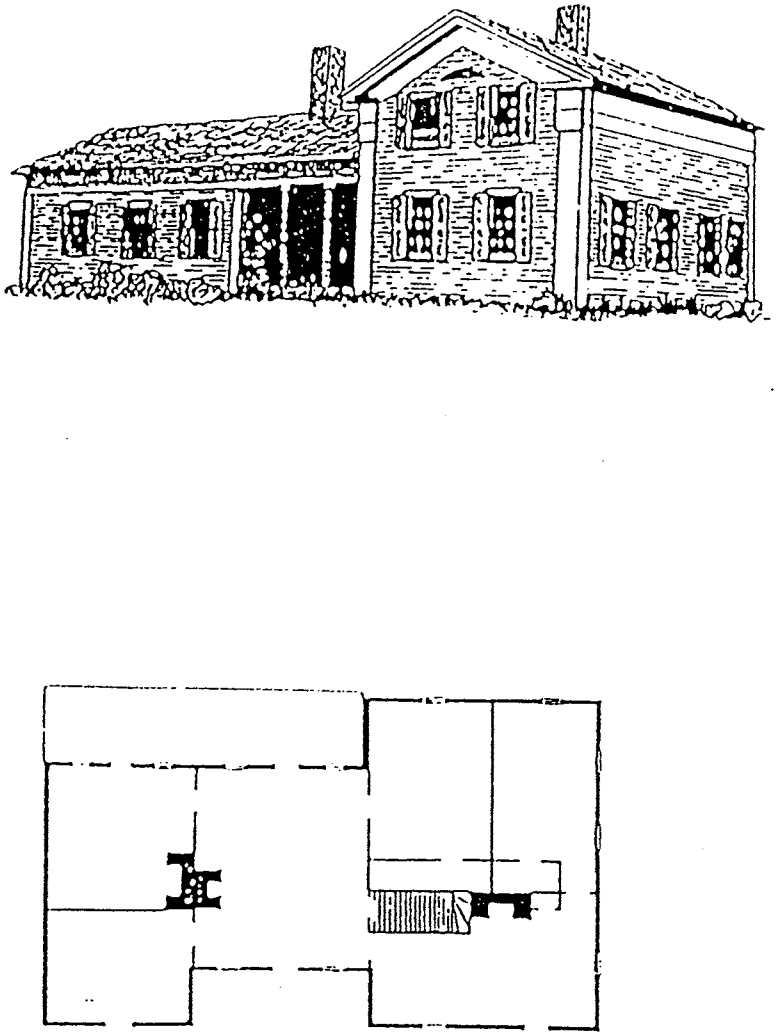


Figure 4. The Cross House (Gable-Front and Wing).

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

Virginia from where it spread into Ohio, the northern Midwest, and to Moravian settlements in North Carolina. The house featured a massed square ground plan (two rooms by two rooms), a central interior chimney, was one to one and one/half stories tall, and two rooms deep (Figure 5). The Germans most commonly used dovetail and half-dovetail corner notching to hold the logs in place. The house contained three rooms with an elongated room extending the full depth of the house and functioning as a kitchen. The other two rooms were the living room and a downstairs bedroom. The house had two doors, front and back, both opening into the kitchen. Frame variations of these house may be more common today rather than the log originals (Noble, 1984).

The single-pen log house was introduced by the Finns and Swedes to the Delaware Valley region of Pennsylvania, Maryland, and northern Virginia in the 1790s and early 1800s (Jordan and Kaups, 1987). However, it was most commonly built among the Scotch-Irish who used the same ground plan and construction materials as the Scandanavians. The Scotch-Irish carried the folk tradition into the Appalachian Mountains of West Virginia and into Kentucky, Tennessee, and the Ozarks of Missouri, Arkansas, and Oklahoma (Glassie, 1968). Examples of the single-pen housing were found by Zelinsky (1953) in Georgia, Wilson (1975) in Alabama, Meyer (1975) in the Shawnee Hills of Illinois, Wonders (1979) in Ontario, and Gettys (1981) in Eastern Oklahoma.

The single-pen house had a narrow rectangular ground

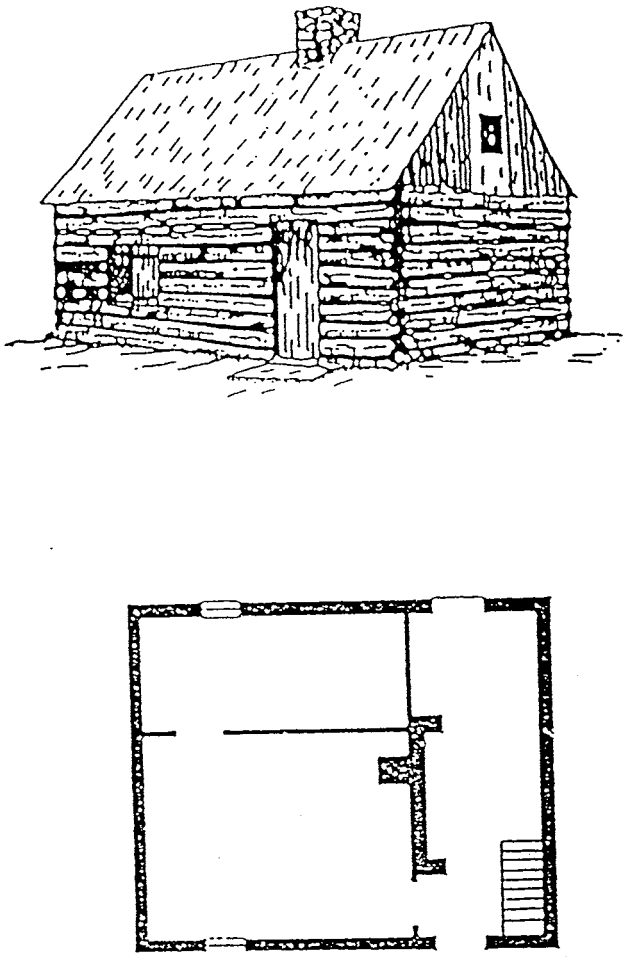


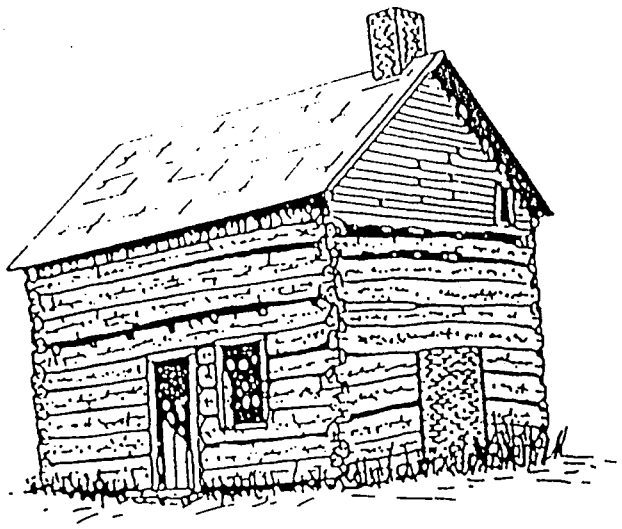
Figure 5. The German Continental Log House.

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

plan with a gable chimney and one or two square or rectangular rooms on the second floor with a loft above (Figure 6). The door was normally centered or was located at the opposite end of the facade from the chimney. As this house type moved south and west, three variations were created as additions were added to the house (Noble, 1984). O'Malley and Rehder (1978) explored the evolution of these three variations: the double-pen, saddlebag, and dogtrot houses. They found that the Upland South was dotted with these multiroom, multilevel log structures. These structures were constructed at different stages as a reflection of spatial needs and cultural developments taking place in the Upland South region.

The double-pen house or "Cumberland" house was first built by the Scotch-Irish in the Cumberland Valley of North Carolina and Tennessee and diffused widely throughout the southeastern United States and into the Ozarks of Missouri, Arkansas, and Oklahoma. A second pen was added to the gable opposite the chimney side of a single-pen house (Figure 7). A chimney was located on the exterior wall of each gable and each pen contained its own front door. It was one to one and one-half stories tall with a side-gabled roof and an equal number of doors and windows on the front facade (Noble, 1984).

The saddlebag house originated in the hills of West Virginia, Virginia, and Eastern Kentucky from where it spread westward into Ohio, Illinois, Missouri, and Arkansas.



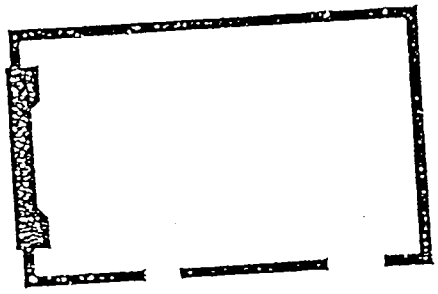
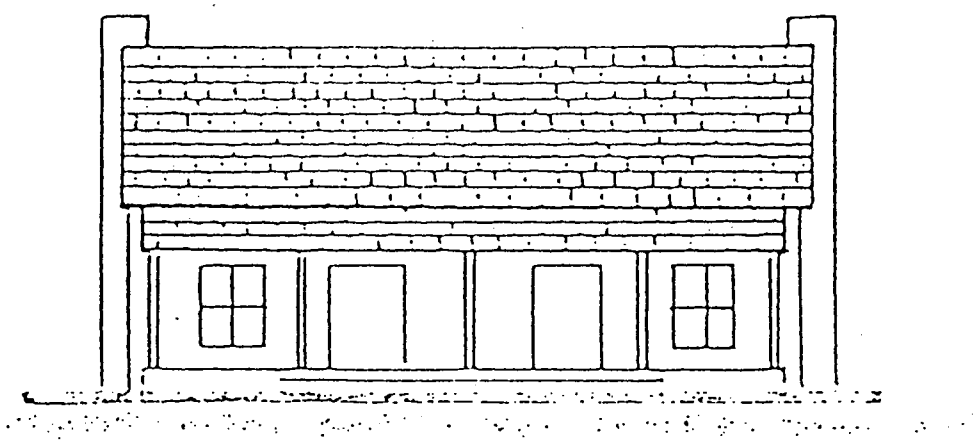


Figure 6. The Single-Pen Log House.

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.



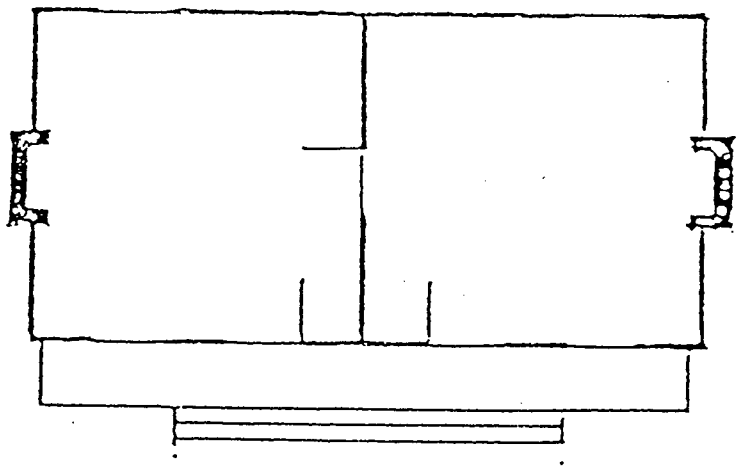


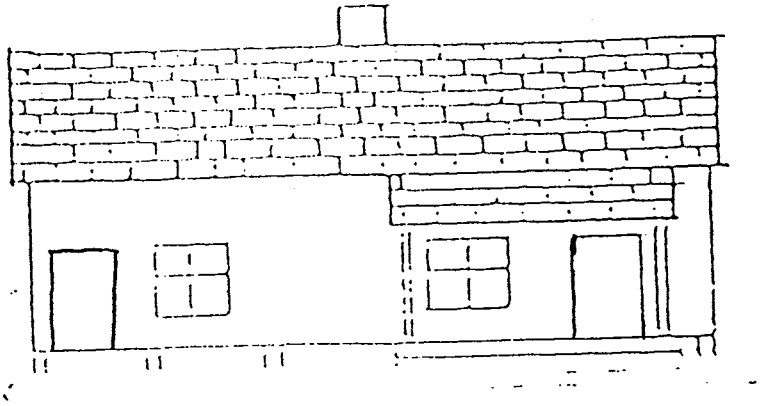
Figure 7. The Double-Pen Log House.

Sources: Baird, Leanne and Shaddox, D. 1985. Field Manual: Folk and Vernacular Architecture. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

It was a double-pen house with an addition added to the chimney side of a single-pen house (Figure 8). This created a central-chimney, side-gabled house. It had a door on each pen, parallel orientation, and was one and one-half stories tall. In many instances the addition was a frame structure because it was much easier to incorporate with an earlier log structure (Noble, 1984). Vlach (1972) examined the saddlebag house in southern Indiana concentrating on its structure, origin, and diffusion. The Indiana saddlebag was half-dovetail notched with clapboard siding, had a stone foundation, a sill composed of 20 foot timbers, and a roof structure of rough sawn boards. Therefore, he found a very unique structure with clapboard siding and stone foundation making it adaptable to the Midwestern climate.

The dogtrot house first appeared in southeastern Tennessee, northern Georgia, and western North Carolina in the foothills of the Blue Ridge from where it spread into the Nashville Basin, northern Alabama, Mississippi, and the Ozarks of Arkansas and Missouri. The dogtrot was composed of two-pens separated by an open-air passage, with a common roof over both pens and the passage (Figure 9).

The central passageway not only served as an interior porch but also was used to take advantage of summer breezes. The house received its names of either "dogtrot" or "possum run" because dogs and possums would also take advantage of the cool space. There were two exterior chimneys located on each gable. The doors to each cabin were located in the



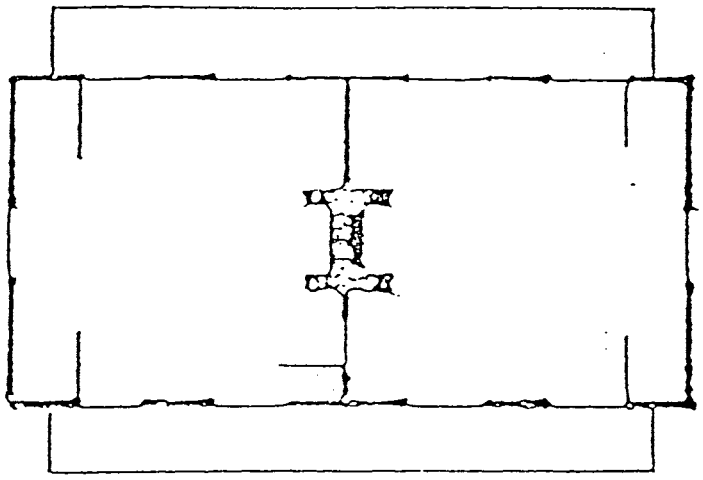
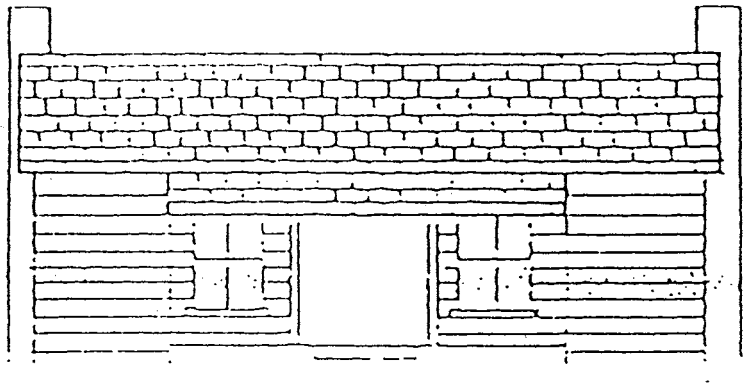


Figure 8. The Saddlebag House.

Sources: Baird, Leanne and Shaddox, D. 1985. Field Manual: Folk and Vernacular Architecture. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.



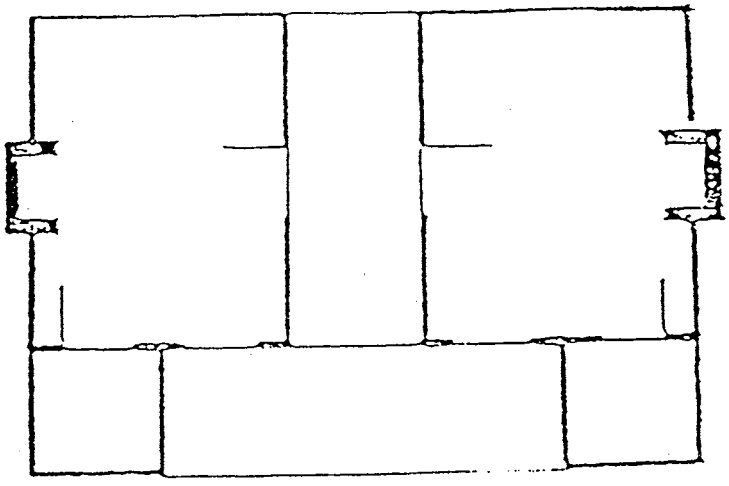


Figure 9. The Dogtrot House.

Sources: Baird, Leanne and Shaddox, D. 1985. Field Manual: Folk and Vernacular Architecture. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

dogtrot and there was a window on the outside facade of each pen. These houses were often built above the ground and featured a full length front porch. The roof was also sometimes extended over the front facade to enclose the porch and offer additional shade (Noble, 1984).

Halan (1975) examined the dogtrot house in Middle Tennessee and presented documentary and graphic evidence relating to four Middle Tennessee houses. He explained their history, who built them, and their structure. Similarly, Gettys (1981) wrote about the dogtrot house in Oklahoma. Gettys described its origin, diffusion, structural components, and what made it a popular Oklahoma house type.

Wright (1958) completed research on the origins and antecedents of the double-pen open passage dogtrot house and found that these houses originated among the Swedes of the Delaware Valley and were adapted or borrowed by the Scotch-Irish who were accustomed to the passage-through notion and the gable-end chimney. In addition, Jordan and Kaups (1987) studied the dogtrot house from a cultural ecology viewpoint, with emphasis on its origin. They associated dogtrots with forest colonization and traced their evolution back to northern Europe and Finnish or Scandinavian house types. Therefore, they placed the dogtrot in a cultural and ecological context on both sides of the Atlantic to explain the origin and diffusion of a folk house type.

Wacker and Trindell (1969) analyzed log houses built by

the Swedes and Finns in southwest New Jersey compared to those built by the Germans and Swiss in northwest New Jersey. Swede-Finn log houses were poorly built, small, one-story structures compared to the sturdy one and one-half story cabins built by the Germans. Also, the Swedes and Finns preferred gable entrances and interior corner chimneys compared to the Germans who located entrances opposite the gable end and had central chimneys. Consequently, there were structural elements of log cabins that can be associated with distinct ethnic or cultural groups.

Wilhelm (1971) studied Texas log structures, emphasizing German methods of construction. He concentrated specifically on their structure and found that the central located chimney, which is characteristic of most German houses, is not used in Texas. German construction progressed from true log to half-timber to stone construction with the saddle notching as the most common method of log construction. Also, casement windows, open porches, steep gable roofs, and outside stairways were other common characteristics of German construction. Consequently, the German log structures of Texas varied from other log structures elsewhere in the United States, which can be attributed to different environmental conditions, cultural traits, and the availability of construction materials (Wilhelm, 1971).

Jordan (1978) authored a book on Texas log structures where he examined their distribution, environmental

relations, ethnic group relations, and structure. Based on these factors, he divided Texas into three regions, each of which had different structural components, topographical situations, and ethnic associations. He explained in detail the notching types, the structure of the various log cabins, and their evolution from the single-pen cabin to the double-pen, dogtrot, saddlebag, and the I-house. This is an excellent field guide to the different log housing types and textbook on log structures.

The Chesapeake Hearth: Hall and Parlor and I-Houses

The hall-and-parlor house was a direct decendent of those built in the British Isles. It was first built from logs in the Midland states and from timber in the Chesapeake states from where it diffused westward into Tennessee, Arkansas, and Missouri. The house was two rooms wide and one room deep with a side-gabled roof (Figure 10). The two rooms consisted of the hall, the largest room of the house including the living room and bedroom; and the parlor, which included the kitchen and dining areas. The house was one story in height, was side-gabled, often had a symmetric facade with a loosely-centered front door surrounded by a window opening on each side and gable-end chimneys (McAlester and McAlester, 1990). The house had gable-end chimneys because the hot, humid summers were more significant then the short cool winters in the Chesapeake region. This was also common in Western England, where free

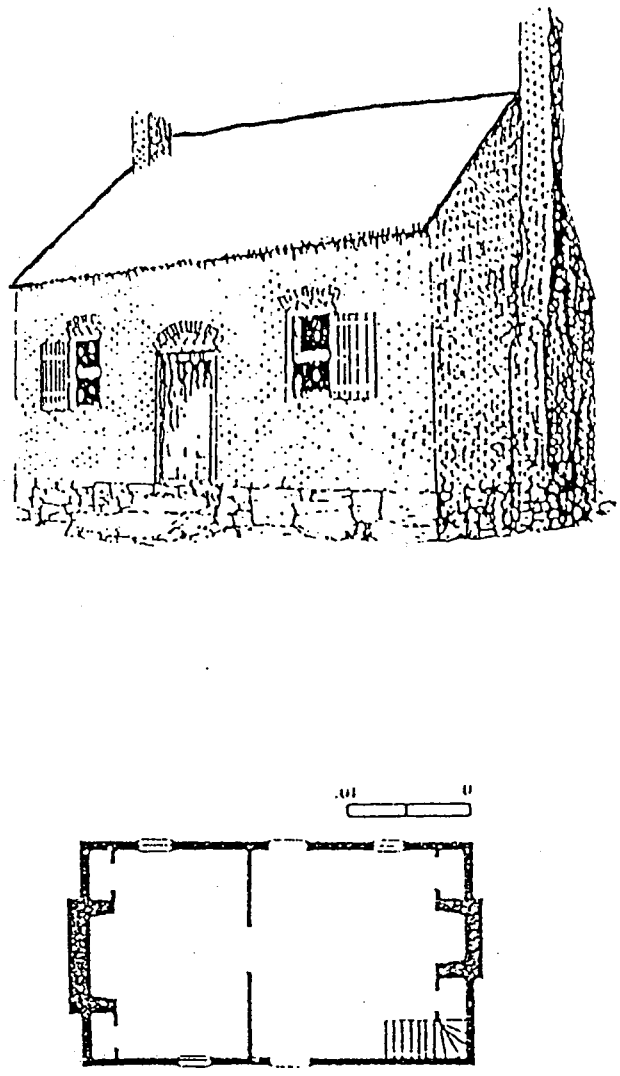


Figure 10. The Hall and Parlor House.

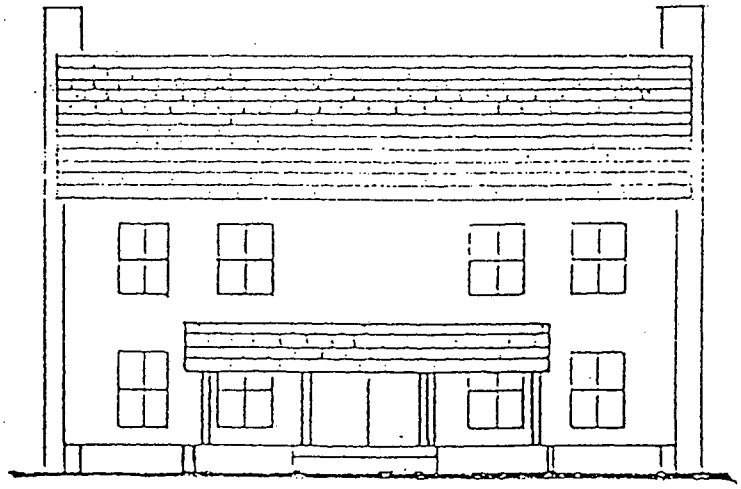
Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

standing chimneys not only reduced house heat but they also allowed the flues to be kept away from the thatched roof (Noble, 1984).

The term "I-house" was coined by Fred Kniffen (1936) for its common occurrence in Indiana, Illinois, and Iowa; all states beginning with a capital "I". Kniffen defined the house as being one room deep, two or more rooms wide, two stories tall, and was a side-gabled house (Figure 11).

It was introduced by the English to the Chesapeake Bay hearth region of Virginia from where it diffused on a southwestward migration path into the Appalachian Mountains (Noble, 1984), and became a popular house type among the Scotch-Irish (Rehder, 1992). They carried it westward in two streams: one went through Kentucky, southern Indiana, southern Illinois, northern Missouri, Nebraska, and Kansas; the second wave went into Tennessee, Southern Missouri, Arkansas, and the Texas Hill country (Noble, 1984). The Germans also carried varients of the I-house into Pennsylvania and the Upper Midwest (Pillsbury and Kardos, 1970), while the English built another variation on the plantations of the Lower South with tall porches and Georgian features (Newton, 1971).

Some geographers have categorized I-houses according to the cultural region or state of origin including the authors listed in the paragraph above while Allen Noble (1984) has categorized I-houses into different subtypes based on their structure.



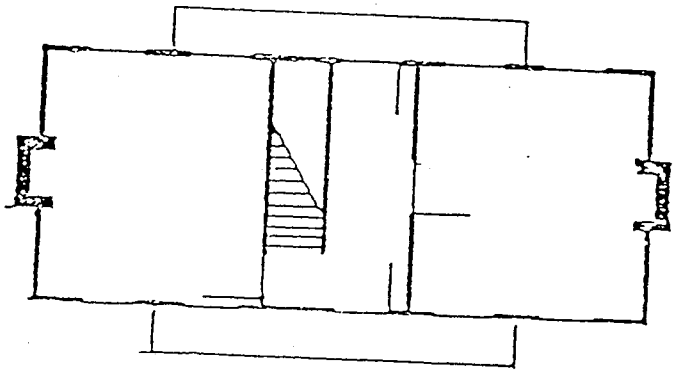


Figure 11. The I-House.

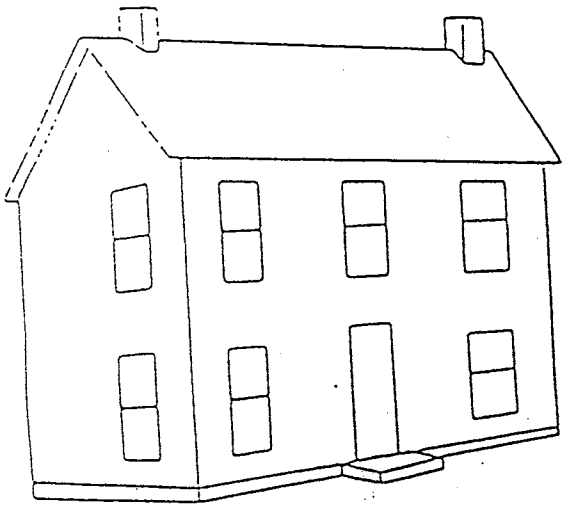
Sources: Baird, Leanne and Shaddox, D. 1985. Field Manual: Folk and Vernacular Architecture. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

Germans and Scandanavians of Southern Pennsylvania adopted the Engish plan for their I-house. It was called the Pennslvania I-house and corresponds to Noble's Subtype 1 I-house (Figure 12). It was most common in the Delaware Valley hearth area and spread into Ohio, Indiana, and the Upper Midwest. These were simple structures with two rooms on each floor separated by a central hallway, two gable positioned chimneys, a side-gabled facade with a central door and two windows on the bottom story and three windows on the top story giving it a balanced composition, and a single staircase located next to the fireplace (Pillsbury and Kardos, 1980 and Noble, 1984).

The first Pennsylvania I-houses were built from logs with a second story added on to the single-pen or double-pen houses. Later Pennsylvania I-houses were of frame or masonary construction and had four openings per floor and either one or two doors in front making an unbalanced facade. Consequently, the facade was lengthened and a fifth window was placed on the second story to make a balanced facade with one door being placed in the center of the front facade. On the inside, a central staircase and hallway were added making it a "central-hall" I-house. These larger houses were mainly built by the elite and came about with the introduction of frame or clapboard construction and the use of masonry or brick construction (Pillsbury and Kardos, 1970).

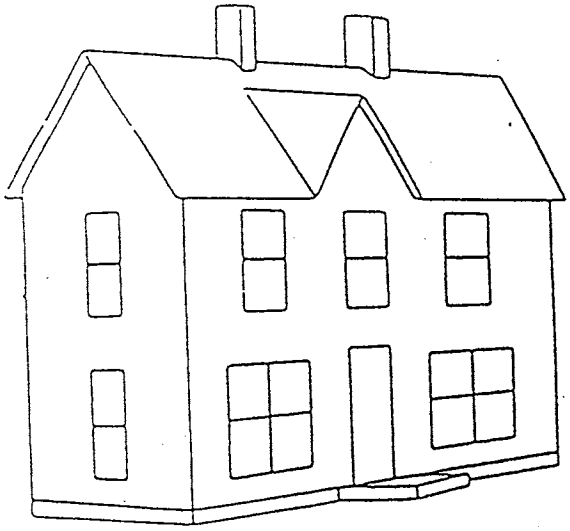
Pennsylvania I-houses could also be classified into

Figure 12. Pennsylvania I-House (Subtype 1).



Adapted From: Pillsbury, Richard and Kardos, Andrew. 1970. A Field Guide to the Folk Architecture of the Northeastern United States. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

Figure 13. Virginia I-House (Subtype 2).



Adapted From: Pillsbury, Richard and Kardos, Andrew. 1970. A Field Guide to the Folk Architecture of the Northeastern United States. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

three types based on economic status. The types included a three opening per floor house common among the merchant class, the smaller two-window asymmetrical house of the less affluent farmers, and the one-over-one-half I-house of the poorer rural residents. The merchant class was more influenced by Georgian alterations which caused a more elitist version to emerge and a variation in the structure and composition of the Pennsylvania I-house (Pillsbury, 1977).

The Virginia I-house corresponds with Noble's Subtype 2 house (Figure 13). It had specific origins in the Chesapeake Bay hearth region and became one of the most common house types in the Appalachians of West Virginia and Virgina before it diffused into the central states. It was of frame construction, had three windows in the upper front facade, and a central door with a pair windows on each side on the lower front facade. The door led to a central staircase and hall on the inside of the house making it a "central-hall" I-house. It also had two paired chimneys in the center of the roofline, was elevated off the ground in some instances, had a central-gable breaking the main facade, and a one-story three-quarter length front porch (Pillsbury and Kardos, 1980 and Noble, 1984).

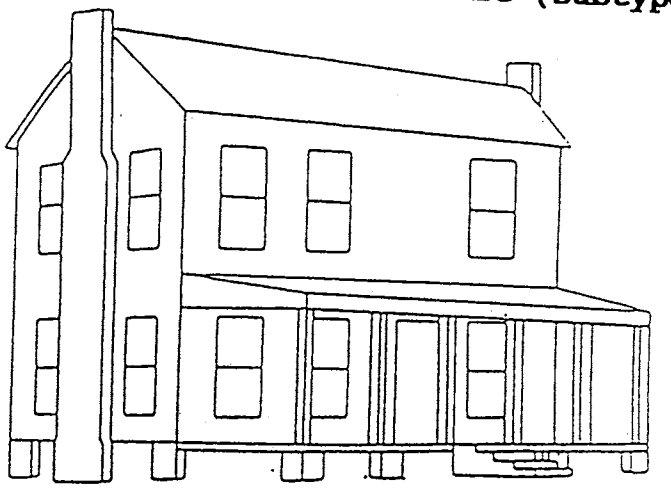
The structure, form, use, and origins of the I-houses in the Shenandoah Valley of Virginia were studied by Chappell (1977). He found that the Virginia central gable was the most popular folk I-house. Most of these houses

were of frame construction, had a central passageway, one-story full facade porches, and symmetrical facades. He also studied cultural change over time in these houses and how they were affected by pattern books and the "stylistic" traditions of architecture.

The Carolina I-house corresponds with Noble's Subtype 3 I-house (Figure 14). It was common in the Tidewater South (coast of North Carolina to Georgia). It had a side-gabled facade with a central door and two window openings on the bottom story and three to five windows in the upper floor. It also had either a one or two story full-length front porch, a one-story shed addition on the back, lacked a central hallway, had gable exterior chimneys, and often was built off the ground on stilts (Newton, 1971 and Noble, 1984). The same traits were found on many of the I-houses studied in central North Carolina (Swaim, 1978) and the Piedmont region of North Carolina and Tennessee (Southern, 1978).

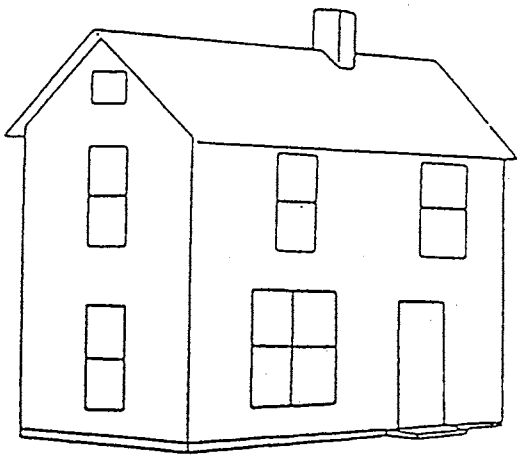
The Midwest I-house corresponds with Noble's Subtype 4 I-house (Figure 15). It was most commonly found in Illinois, Missouri, Kansas, Nebraska, and Iowa. It had a balanced single chimney, a plain unbalanced side-gabled facade with a door and two windows on the first floor, and two windows on the upper story. It also had two windows placed above one another in the gable facade of the house and lacked a central hallway. Settlers of the Midwest no longer built full-length porches on their I-houses but often

Figure 14. Carolina I-House (Subtype 3).



Adapted From: Newton, Milton. 1971. Louisiana House Types: A Field Guide. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

Figure 15. Midwest I-House (Subtype 4).



Adapted From: Newton, Milton. 1971. Louisiana House Types: A Field Guide. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

had small entry porches leading to the door (Newton, 1971 and Noble, 1984).

Crumbie (1987) found that all four subtypes were common in Oklahoma with some houses having variants of a combination of types. Carney (1988) claimed that eclectic qualities on I-houses in Oklahoma are due to the long diffusion path and time lapse between the date of origin and the appearance of the house in Oklahoma. The cultural background of the settlers may also have an effect on the construction techniques used and the pattern of the I-house across the Oklahoma landscape.

Crumbie also looked for relationships between the distribution of I-houses and the cultural area maps of Oklahoma; she tested the reliability of the Kniffen-Lewis-Glassie model of architectural diffusion (established by Bastion in his 1977 study of folk architectural diffusion in Indiana); and she looked at the relationship between I-house types and the natural environment.

When Crumbie compared the distribution of I-houses and the cultural area maps, only two of the five maps were strongly related to the distribution of Oklahoma I-houses. Since all of these maps were based on other cultural traits, this showed that folk architecture should be another cultural trait worth consideration for mapping in the future. She found that Kniffen's theory of architectural diffusion was most relevant and that the Glassie and Lewis

models did not hold true for her study. She concluded that the Oklahoma I-house represented the southern environmental tradition with front porches, exterior gable chimneys, structures built off of the ground, and a kitchen addition. Therefore, the I-house reflected the attitude of the early settlers who brought their ideas to Oklahoma making the state a cultural "crossroads" of a unique folk housing type. It was a "crossroads" because all four regional types were located in areas of Oklahoma, with an intermixture in central Oklahoma.

In other I-house studies, O'Malley (1972) determined the degree to which the I-house could be used as an indicator of agricultural opulence in Tennessee. Denny (1984) examined antebellum I-houses in Missouri and how the Georgian, Federal, and Greek Revival styles affected the characteristics of the I-houses. Bronner(1980) focused on an I-house in Ellettsville, Indiana, and found that environmental and functional reasons were not the only factors explaining the diffusion of brick housing but that social, structural, and cultural factors also strongly affected this architectural tradition.

Tidewater South: Shotgun, Pyramid, and Creole Houses

Kniffen was the first to theorize on the origin of shotgun houses. He claimed they were derived from the thatched houses of Haitian slaves (1963). The most extensive research on the origin and diffusion of the

shotgun was completed by Vlach (1976). He traced the history of the shotgun house to the Yorubas in Nigeria who brought the house with them to Haiti. Vlach described the variations in the structure of the house and how the shotgun house of today evolved out of the types first used by the Yoruba. From Haiti the house diffused with black slaves to many of the southern plantations and to New Orleans where it became common on the narrow urban lots especially in the French Quarter and in the lower income districts of the city. From New Orleans the shotgun diffused up the Mississippi and Red rivers into Arkansas, Missouri, Kentucky, Texas, and Oklahoma. It seemed to be associated with African-Americans, oil-field workers, and lumber industries in these areas (Carney, 1983).

The shotgun is a front-gabled house that is one room wide and from two to three rooms deep. It has either an off-centered door with a window to the side of it or a central door between two window openings (Figure 16). It was one-story in height and derived its name from old-timers who say if you shoot a gun through the front door the bullet will go directly through the back door without hitting anything in between (Vlach, 1976).

Related to the association of shotguns with industrial towns, Phillips (1963) found them to be common in the lumber towns of southwest Louisiana. This supported Carney's later assumptions that the shotgun migrated along with the lumber industry up the Red River from Louisiana into southeastern

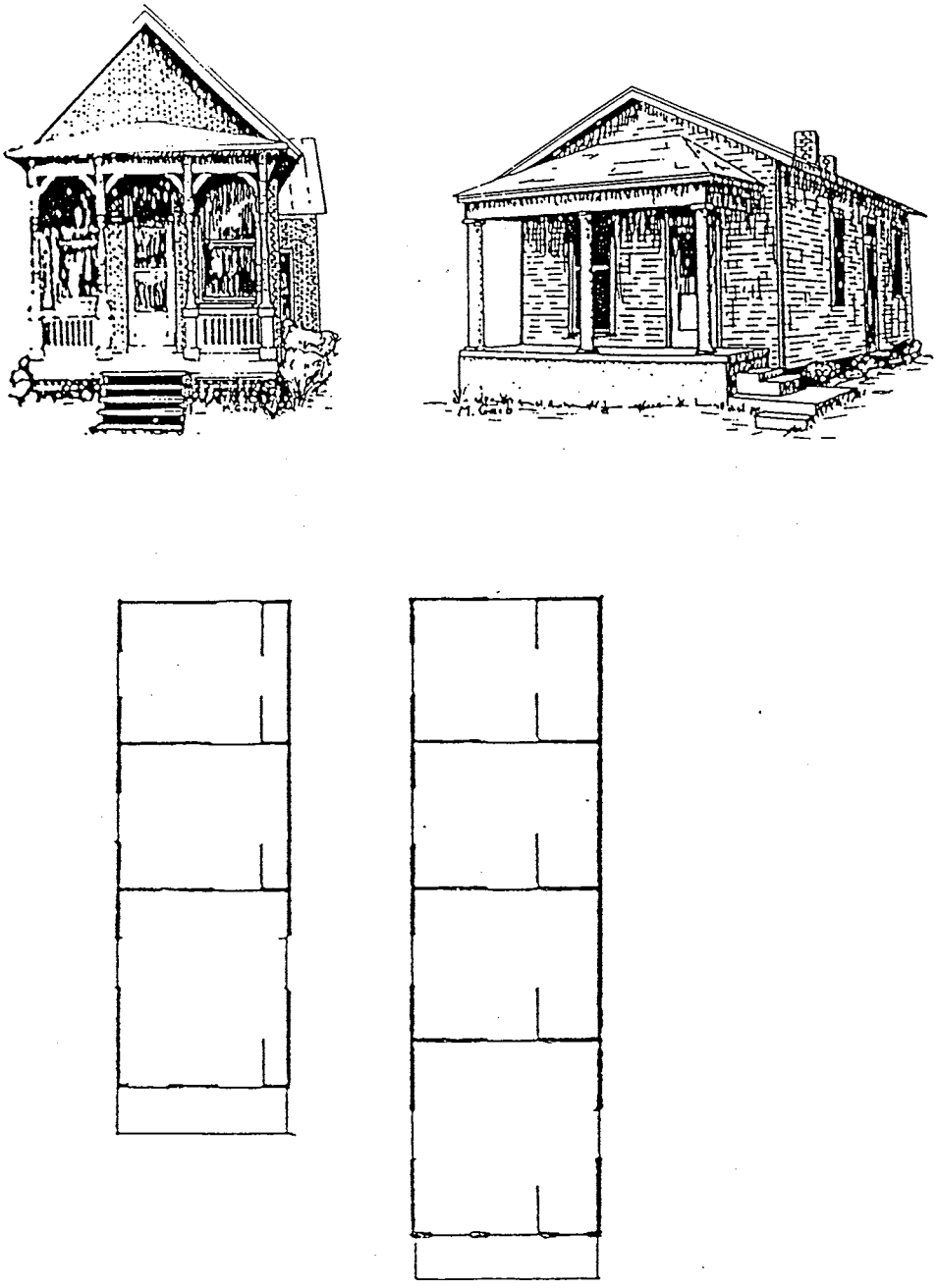


Figure 16. The Shotgun House.

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

Oklahoma. Phillips also found that the shotgun was predominantly associated with black housing especially in the rural areas and was used as low-income housing in urban areas.

Grider (1975) studied the shotgun house in oil boomtowns of the Texas Panhandle. She concentrated on the shotguns in Pampa, Texas, including their structure, floorplan, and construction techniques, and the social conditions characterizing these houses. There was a direct relationship between railroad contact and the lumber mills of western Louisiana. Consequently, she assumed "boom chasers" (oil field roustabouts) brought the idea of the house type with them. These houses were of board and batten construction, had off-centered front doors, low pitched gable roofs, and were constructed from lumber used to build the oil rigs. She claimed that the vertical construction and narrow floorplan made them unique houses in Texas and that they became very durable structures and are still used in Pampa today. She ended with a quote from Woody Guthrie who said "Oh yeah, yeah them's dwelling houses are not for chickens, They're for people" (p. 54).

A similar study was also completed on the shotgun houses in Oklahoma (Carney, 1983). Three objectives were covered in the study, including theories concerning the origin and diffusion of the shotgun in relation to Oklahoma; the construction techniques and uses of Oklahoma shotguns; and general characteristics and specific features of

shotguns in Cushing, Oklahoma. Carney theorized that shotgun houses first became common in Oklahoma when the Five Tribes (Used in the text to mean: Cherokee, Choctaw, Chickasaw, Creek, and Seminole) brought their black slaves from the southeast. There were also linkages to river routes with Louisiana and the lumber and petroleum industries. Today, shotguns in Oklahoma seem to be related most directly with the oil fields. For instance, Carney (1981) completed a comprehensive survey of Oklahoma shotguns and found that they persisted in a variety of small towns especially those associated with petroleum, mining, and lumber. Carney found 103 shotguns still standing in the oil boom town of Cushing of which 80 percent were still occupied. Therefore, shotguns were not only a part of Oklahoma's oil field history but have become landmarks in many Oklahoma small towns.

In other shotgun studies, the relationship between shotguns and the sugar plantations of southern Louisiana was studied by Rehder (1971). Bastian (1980) explored the shotgun and its associations with high density populations and working class people in small industrial cities. The shotgun was associated with secondary industries for employee housing. It also had cultural ties with the black tradition of building a house one-room wide and two or more rooms deep and was suitable to long, narrow urban lots. The origin and cultural ties of shotguns in the Louisville, Kentucky, area were discussed by Dakan (1980) and Pratt, et

al. (1980). They found that Louisville was another predominant urban area where the shotgun became a part of the historical, social, and cultural geography of an urban niche.

The Pyramid house was first common in the early nineteenth century. This house appeared to have evolved from the combining of various French architectural elements from New Orleans (Wilson, 1971 and Noble, 1984). However, its origin had never been seriously investigated and the above speculations were made by observing the commonality of the house in Louisiana and the Lower South and its similar qualities to the French colonial houses of New Orleans. There was also evidence that it was built as company-town housing in the southeast. It diffused from the Lower South and Louisiana west and north into Texas, Oklahoma, the Midwest, and Great Plains states (McAlester and McAlester, 1990).

There were two floor plans for the pyramid house. The first had a massed square ground-plan with four equal sized rooms and no interior hallway (Figure 17). It was the most common plan in Louisiana and Mississippi. The second plan followed the Georgian format with two rooms on either side of a central hall and interior paired chimneys. This house was common over the entire southeastern quadrant of the United States from Virginia to Missouri and southward (Noble, 1984). Henry Glassie speculated that the second plan arose on the Carolina-Georgian coast but offered no

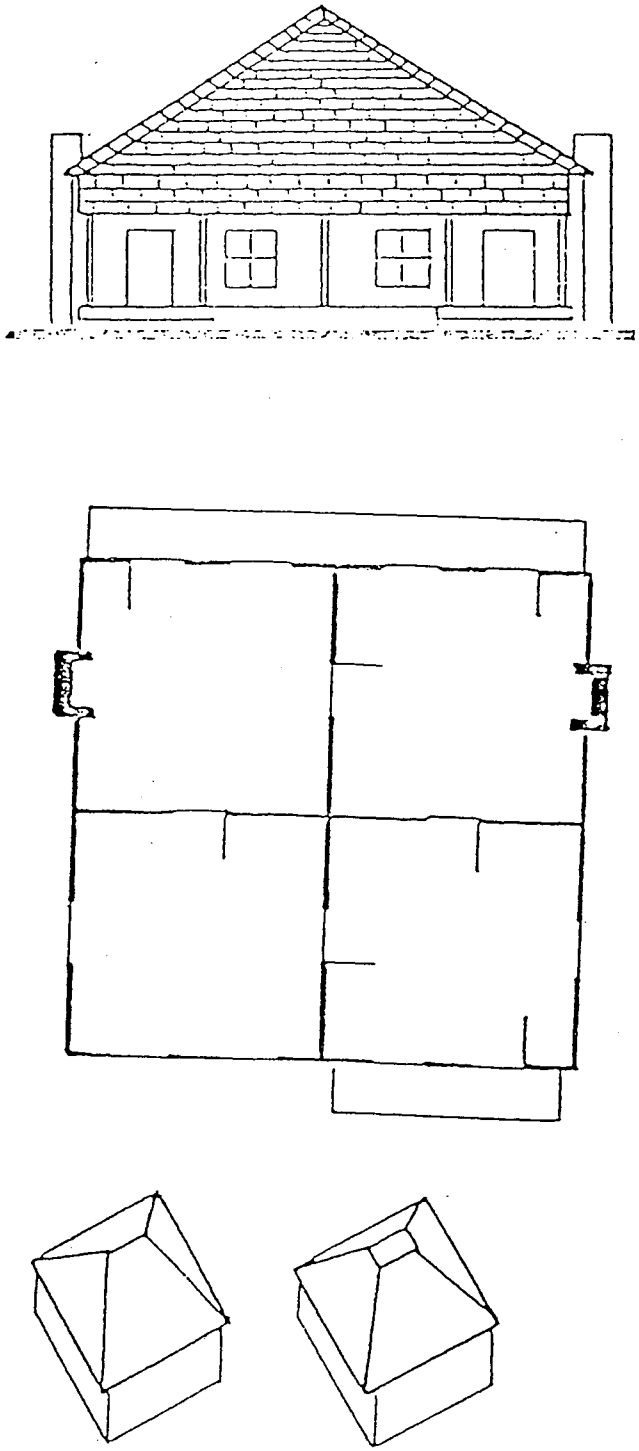


Figure 17. The Pyramid House.

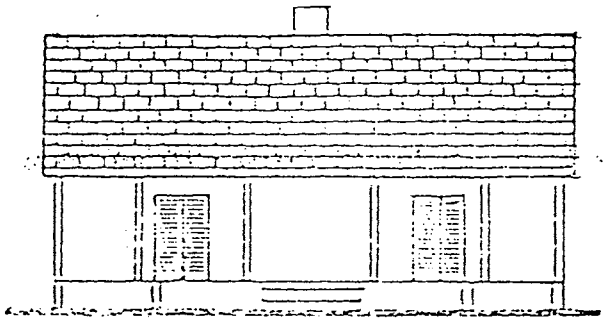
Sources: Baird, Leanne and Shaddox, D. 1985. Field Manual: Folk and Vernacular Architecture. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

documentation to support his theory (Glassie, 1968). There were also three roof styles associated with the house. One had a hipped or pyramid roof, another terminated at a ridge, and the third had a flat topped roof or mansard roof with steeply pitched extensions. Origins of these roof styles are unknown.

The Creole (Grenier) house was popular among the Cajuns (Acadians) of Louisiana and may have spread northward into Arkansas, Missouri, Texas, and Oklahoma with the movement of the French up the Mississippi, Arkansas, Verdigris, and Red Rivers (Noble, 1984). The house had a four-room ground plan with the two front rooms used as a kitchen and a living room, and two bedrooms in the back (Figure 18). There were two front doors opening onto the front gallery from the living room and kitchen. The gallery is a full-length porch extending across the main facade of the house and is often supported by wooden or metal pillars. The house also had a central chimney with a hearth in both the living room and the kitchen. The pitch of the roof was quite steep and it had a narrow overhang which gave the house a clipped appearance. From Louisiana this house type diffused up the Mississippi River into parts of Mississippi, Arkansas, and Missouri and along the Red River into northern Texas (Noble, 1984).

Studies on the Delineation of Folk House Regions

Kniffen (1965), a geographer, and Glassie (1968), a



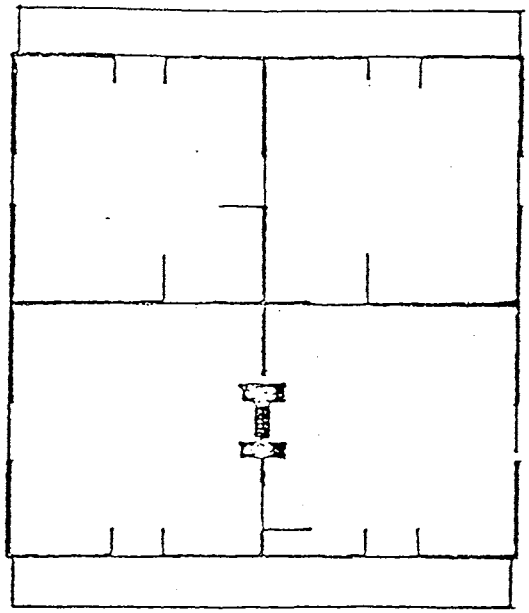


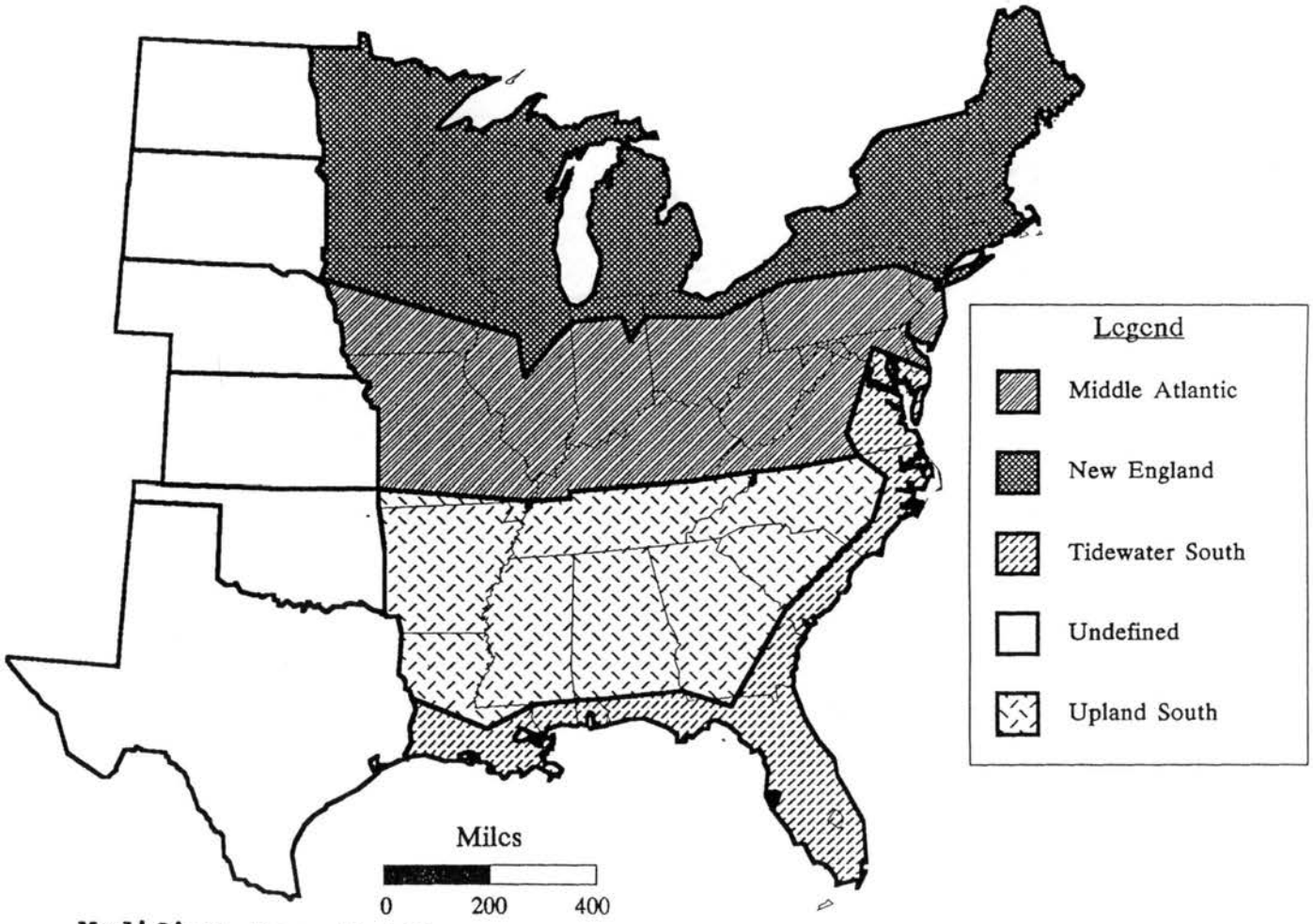
Figure 18. The Creole House.

Sources: Baird, Leanne and Shaddox, D. 1985. Field Manual: Folk and Vernacular Architecture. Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

folklorist, have identified folk house regions for the central and eastern United States and both agreed that New England house types spread east into Upper New York, Michigan, Wisconsin, and Minnesota; Mid-Atlantic house types spread into the central Midwest and the Upper South; and the house types from the Tidewater of Virginia spread into the Lower South including Georgia, Alabama, Mississippi, Louisiana, and Texas. However, since Glassie's map was based on a wider range of material culture, their boundaries for the Lower and Upper South were different (Figures 19 and 20). Glassie's division between the two regions was through central Tennessee and Arkansas while Kniffen's classification came down through central Georgia, Alabama, and Mississippi. Kniffen also did not use the term North, Midwest, and Lower South because he believed these areas were simply extensions of the original Eastern Hearth Regions. Since Glassie used a wider variety of material culture, I believe his map and boundaries are more accurate in describing the diffusion of folk culture. Glassie also gave detailed descriptions of the structure, diffusion, and relationship of the different folk house types to the settlement of each region. Therefore, his map will be adopted for this study and all referencs in the text to these regions can be focused on Glassie's map.

Roark (1979) presumed that Oklahoma's folk house types came primarily from the Midwest and Upper South via the Mid-Atlantic source region since both Midwesterners and

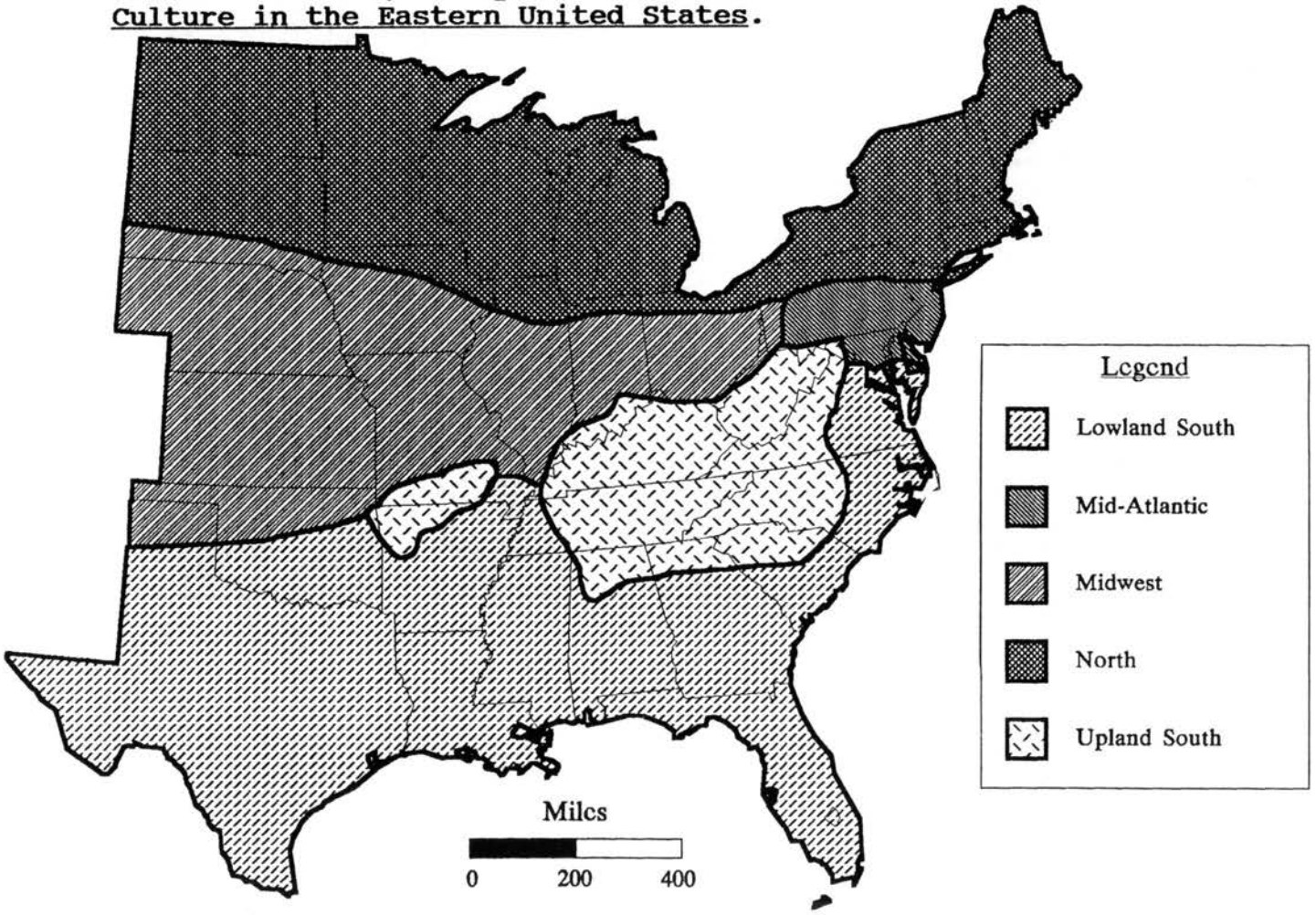
Figure 19. Folk Housing Regions as Defined by Fred Kniffen.



Modified from Kniffen, Fred. 1965. "Folk Housing Key to Diffusion." Annals of the Asssociation of American Geographers.

Figure 20. Material Culture Regions as Defined by Henry Glassie.

Source: Glassie, Henry. 1968. Patterns of Material Folk Culture in the Eastern United States.



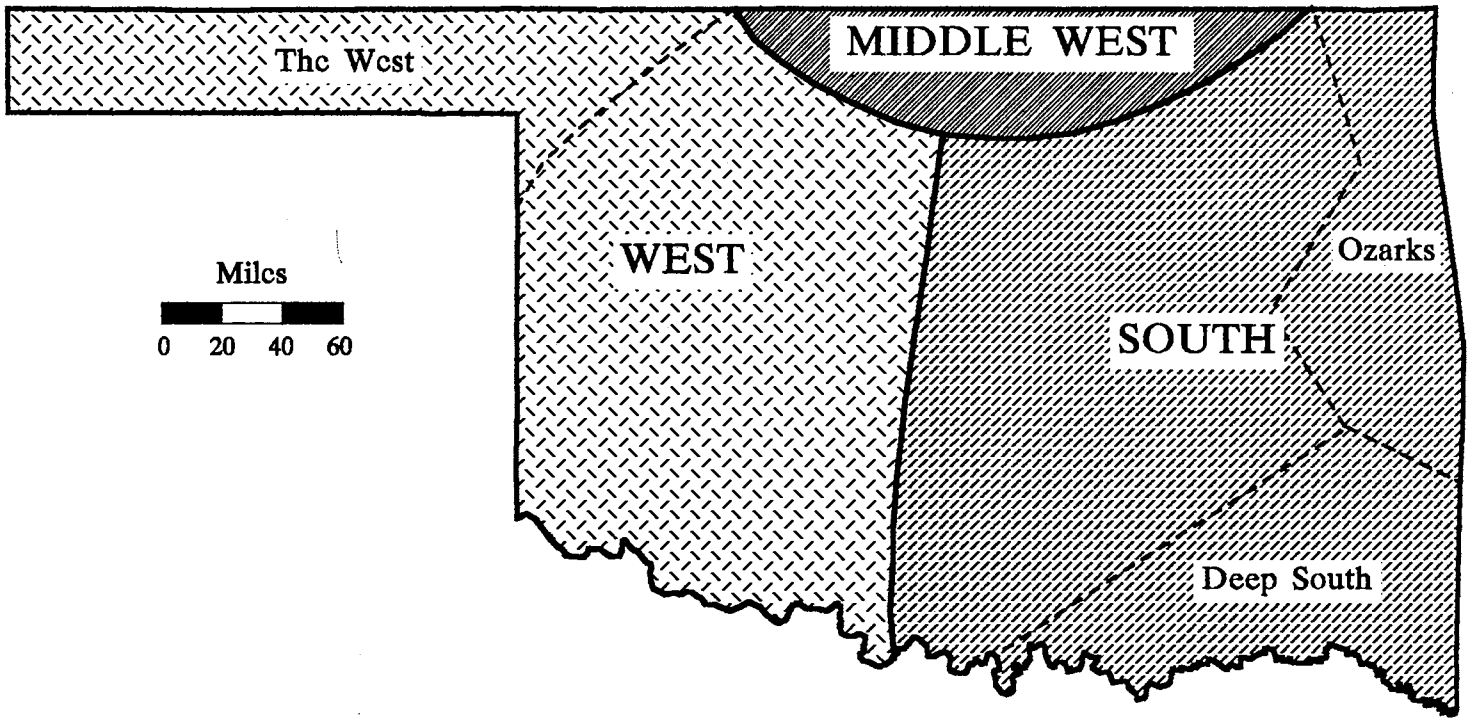
Upper Southerners were prominent throughout the state. The Lower South and Texas were secondary source regions with Lower Southerners concentrated in southern Oklahoma. However, Roark never analyzed his presumptions, hence, there is a need to study folk house types in Oklahoma in an attempt to discover their diffusion patterns, what cultural groups brought them to Oklahoma, and how they are related to religion, European ethnic groups, Native Americans, African-Americans, and economic activities. These factors should help define folk house regions in the state of Oklahoma. Kniffen (1936) and Jordan (1967) also completed folk house regionalization studies in Louisiana and Texas.

Cultural Regions of Oklahoma

Four geographers have outlined the cultural regions of Oklahoma based on larger studies of the United States. Zelinsky (1973) used ethnicity, religious patterns, language studies, political patterns, and settlement patterns to delineate five cultural regions of the United States. He included Oklahoma in three of the cultural regions with north-central Oklahoma located in the Midwest; western Oklahoma (approximately everything west of Interstate 35) being in the West; and eastern Oklahoma (approximately everything east of Interstate 35) located in the South. He also placed parts of Oklahoma into four subregions including the Ozarks, the Deep South, Texas, and an Oklahoma culture (Figure 21). The Oklahoma culture included all of central

Figure 21. Zelinsky's Cultural Regions of Oklahoma.

Adapted from Roark, Michael, 1979. Oklahoma Territory: Frontier Development, Migration, and Culture Areas.



Oklahoma and was a fusion of the Upland South, Lowland South, aboriginies, and Mid-Westerners.

Gastil (1975) divided Oklahoma into three regions based on origin data of the settlers (Figure 22). Gastil's regions were the Midwest, the Eastern South, and the Western South. Gastil's Midwest was settled by Northerners from Kansas, Illinois, Iowa, Indiana, and Colorado. The Western South, including all of central, south central, and southwest Oklahoma, was inhabited by Texans who originated from the Lowland South; and the Eastern South, including much of eastern Oklahoma, was colonized by Upland Southerners from Missouri, Tennessee, Kentucky, and Arkansas.

Doran (1974) claimed Oklahoma was composed of two parts based on extensions of adjacent culture areas (Figure 23). The Midwest and South were Doran's two regions which he defined by scanning the landscape and using map overlay techniques for various social and cultural data. Doran defined southern culture by the amount of cotton production, a low number of mules, and a low percentage of foreign born. He claimed the Midwestern settlers grew wheat, used a large number of mules to plow the wheat, and were mostly foreign born. Doran also used religion, poverty level, and educational attainment to characterize the South and Midwest. Dorans' delineation followed Interstate 40 (formerly U.S. Route 66) from the Texas border to Oklahoma City then turned sharply northeast following Interstate 44

Figure 22. Gastil's Cultural Regions of Oklahoma.

Adapted from Roark, Michael, 1979. Oklahoma Territory: Frontier Development, Migration, and Culture Areas.

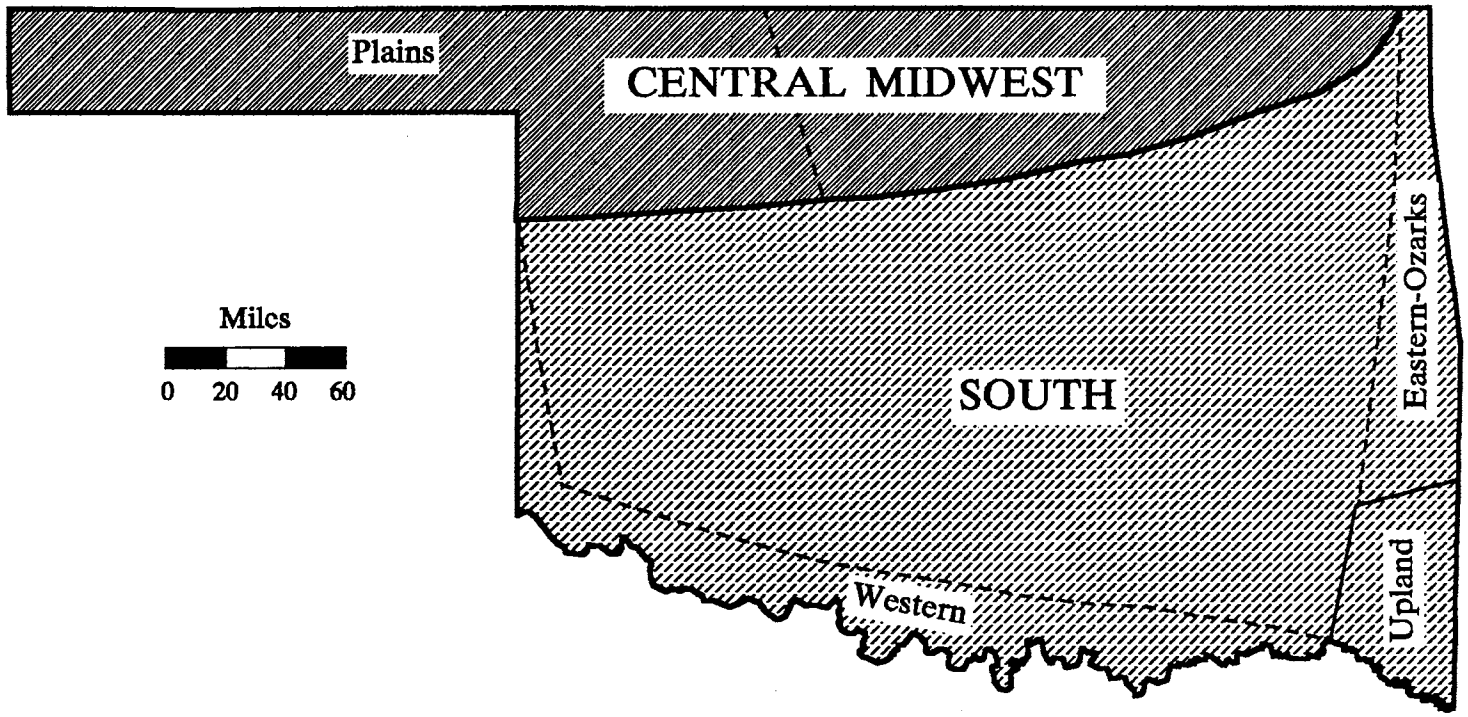
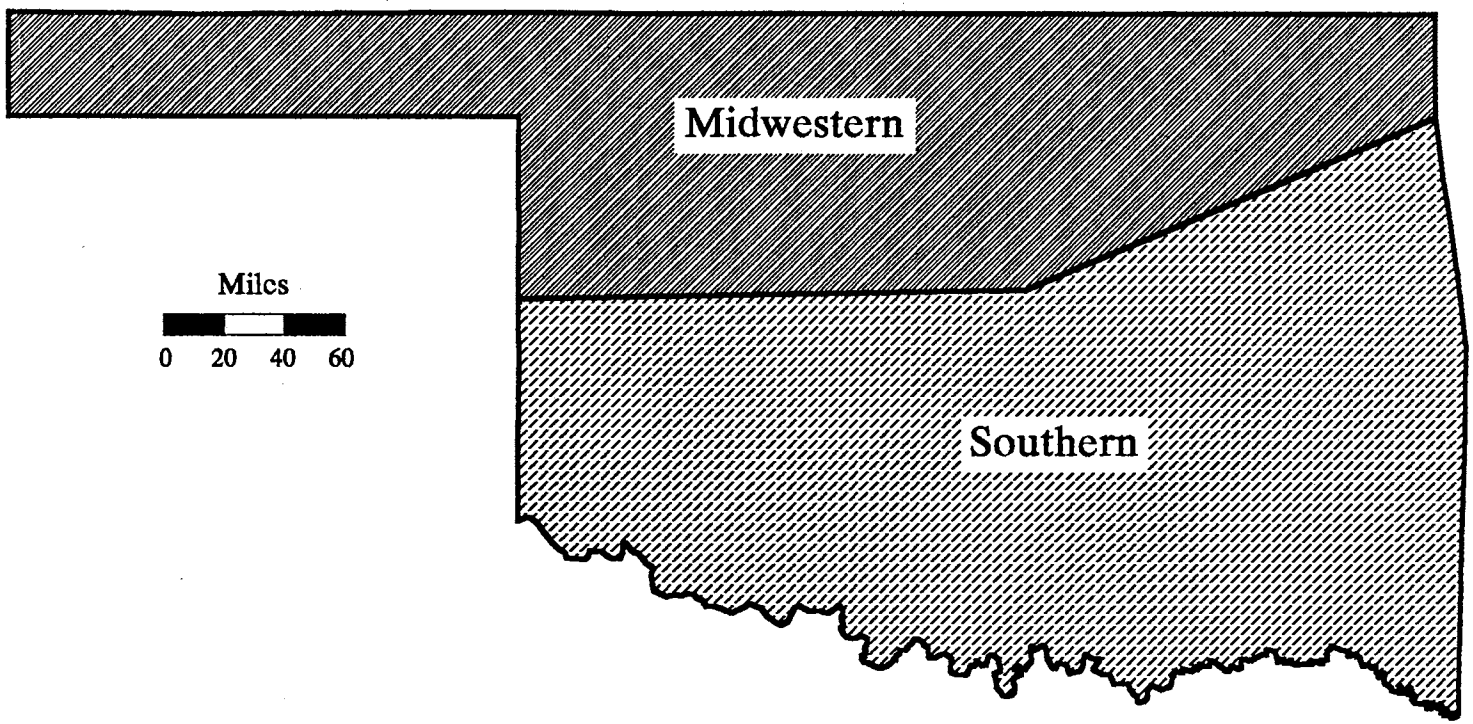


Figure 23. Doran's Cultural Regions of Oklahoma.

Adapted from Roark, Michael, 1979. Oklahoma Territory: Frontier Development, Migration, and Culture Areas.



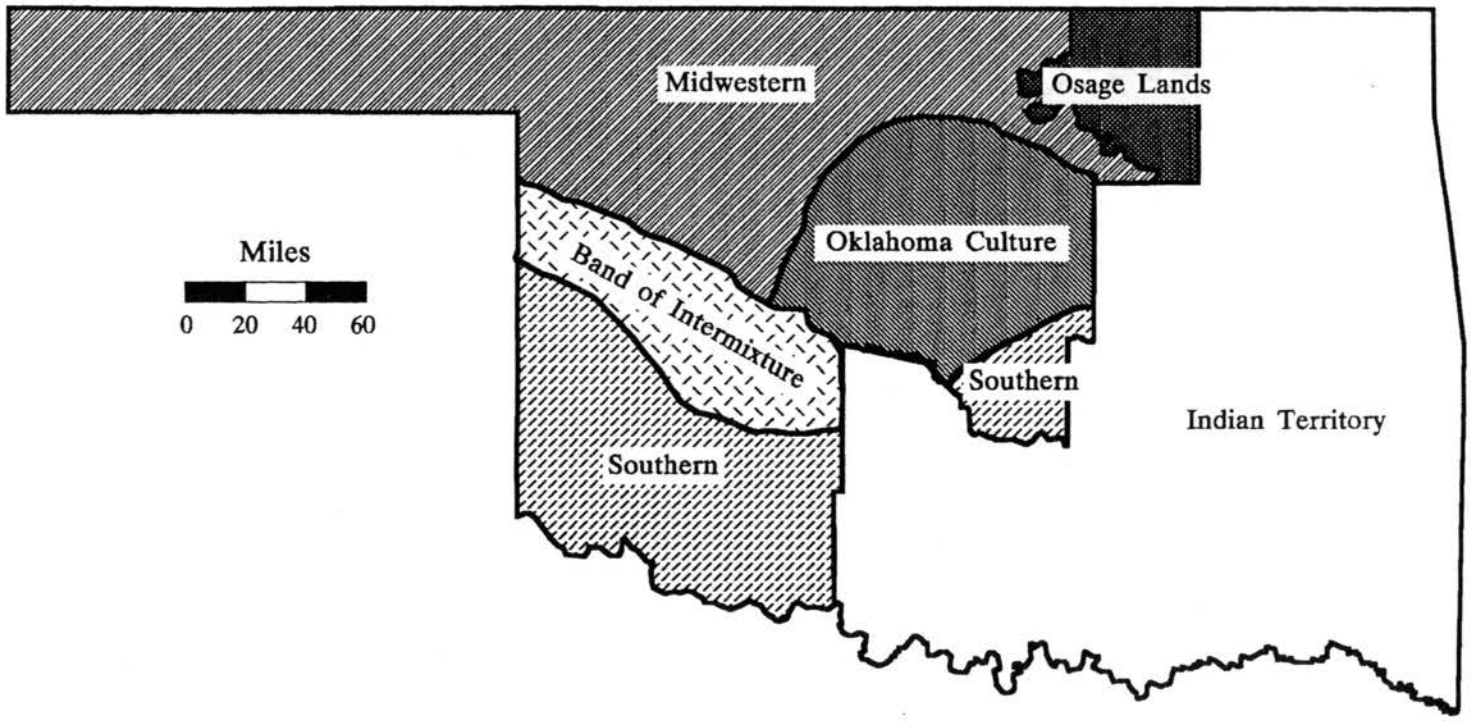
(Route 66) through Tulsa to Miami.

Finally, Roark (1979) used the 1900 manuscript census and settler origin data to delineate cultural regions of Oklahoma Territory (Figure 24). He found that the area to the north of the Canadian River was dominantly Midwestern in origin, except for Cleveland and Pottawatomie counties, and that the area to the south of the Canadian River was Upland Southern and Lowland Southern in origin. Washita, Cleveland, and Pottawatomie counties were Upper Southern, while Roger Mills and Greer counties were Lower Southern. He also labeled parts of central Oklahoma as a definite Oklahoma culture, including Lincoln, Logan, Oklahoma, Payne, Canadian, and parts of Kingfisher counties. These counties were included in the Unassigned Lands and were labeled as an Oklahoma culture because they included a mixture of Midwest, Southern, African-American, and Native American cultures. Like Zelinsky, Roark found the Oklahoma culture included most of the area first opened to white settlement.

Based on all four studies, I have divided Oklahoma into four cultural regions: the Midwest, the Lower South, the Upland South, and a definite Oklahoma culture in the central part of the state where there is an intermixture, or cultural mosaic, of all these cultures (Figure 25). Consequently, all these regions may possess different folk house types since they were settled by groups with different origins and the mosaic would include a mixture of all these

Figure 24. Roark's Cultural Regions of Oklahoma.

Adapted from Roark, Michael, 1979. Oklahoma Territory: Frontier Development, Migration, and Culture Areas.



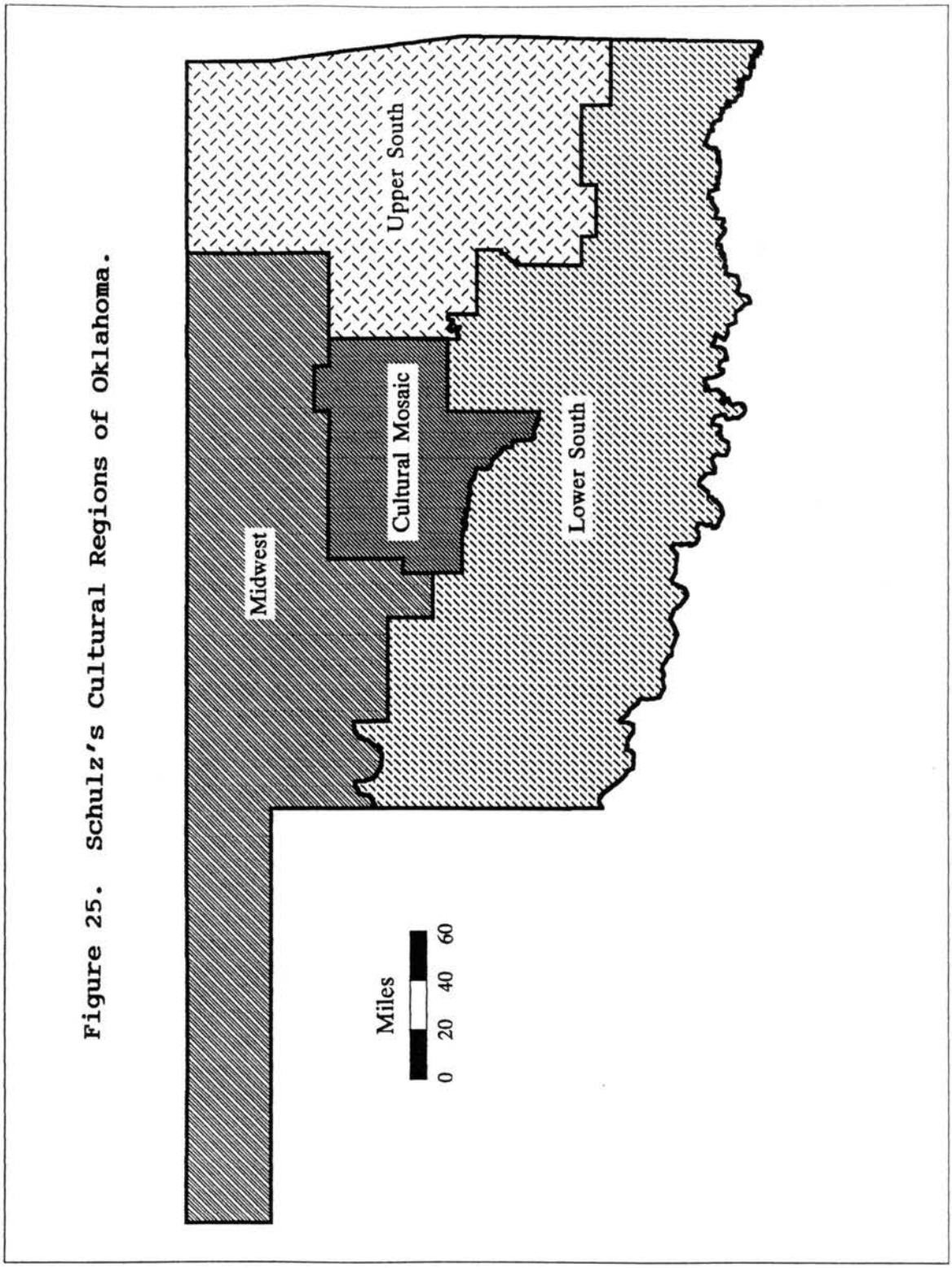


Figure 25. Schulz's Cultural Regions of Oklahoma.

folk house types. However, I wish to expand Roark's methodology from just Oklahoma Territory to the whole state of Oklahoma as formed in 1907. Therefore, I will use the 1910 manuscript census and origin data of the settlers to create a more specific map of Oklahoma culture regions.

CHAPTER III

METHODOLOGY AND HYPOTHESES

Folk housing plays a indicative role in our nation's history and folk culture. It can tell about the movement of different ethnic groups, their cultural beliefs, and the type of environmental conditions they encountered (by the types of materials they used in constructing their houses). This study will not concentrate on one particular house type but will be a general inventory of which house types are common in rural small town Oklahoma and what cultural groups brought them to the state. The study will involve three stages:

1. It will define cultural, ethnic, racial, and economic regions in Oklahoma in an attempt to see where groups from the cultural regions to the north, south, and east settled.

2. Fieldwork will be completed to see where different house types are located in Oklahoma.

3. The study will tie the location of these folk houses with the settlement patterns of Oklahoma and will delineate folk house regions in Oklahoma based on the two above factors.

Definition of Cultural and Economic Regions in Oklahoma

Using the 1910 manuscript census and origin data of the settlers, cultural regions of Oklahoma were established. The manuscript census specified where each head of

household, his parents, and his family members were born. It also had an enumeration of the population by household for each county, township, city, and town in the state of Oklahoma. Consequently, the settler origin data and Michael Roark's definition of which states are included in the Lower South, Upper South, Southern Midwest, and Western Midwest (Table I) were used to classify Oklahoma into cultural regions.

My units of analysis were rural communities (under 2,500 in population) in each of the Oklahoma State Historic Preservation Regions as defined by the state Historic Preservation Office (Figure 26). There were 263 rural towns in all seven regions (Figure 27). From these I randomly chose a sample of 34 towns (1/8 of the total, located throughout the state) for further examination and classification into cultural regions according to origin of the residents (Figure 28). Each historic preservation region was sampled independently and was given equal weight of being represented in the sample.

For each of the 34 towns, I examined the 1910 Manuscript Census (see p. 208 for explanation) and recorded the state of origin of each of the heads of household. The number of heads of household from each state was then totaled to find how many people originated from each of Roark's regions. In thirteen of the towns, the highest percentage of people originated from the Midwest. Eleven of the towns had their highest percent of origins from the

TABLE I

STATES INCLUDED IN EACH OF THE CULTURAL REGIONS

Upper South	Southern Midwest
Missouri	Illinois
Arkansas	Indiana
Tennessee	Ohio
Kentucky	
Virginia	Western Midwest
West Virginia	Kansas
	Nebraska
Lower South	Iowa
North Carolina	
South Carolina	Northern Midwest
Georgian	Michigan
Florida	Wisconsin
Alabama	Minnesota
Mississippi	South Dakota
Louisiana	North Dakota
Texas	
	New England
Mid-Atlantic	Massachusetts
Pennsylvania	Connecticut
New York	Rhode Island
Delaware	Vermont
New Jersey	New Hampshire
Maryland	Maine

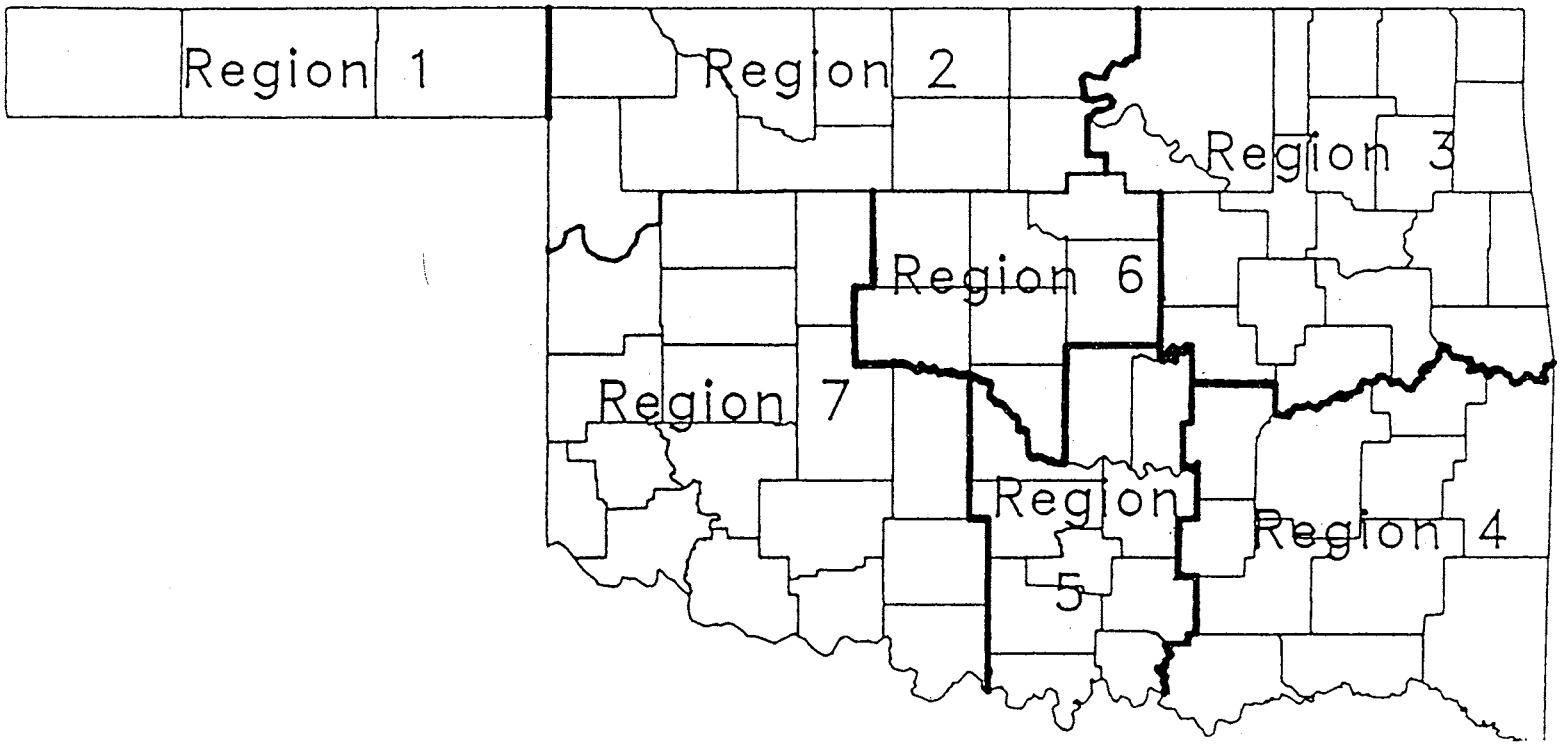


Figure 26. Oklahoma State Historic Preservation Regions.

Source: Oklahoma State Historic Preservation Office, Oklahoma City, Oklahoma.

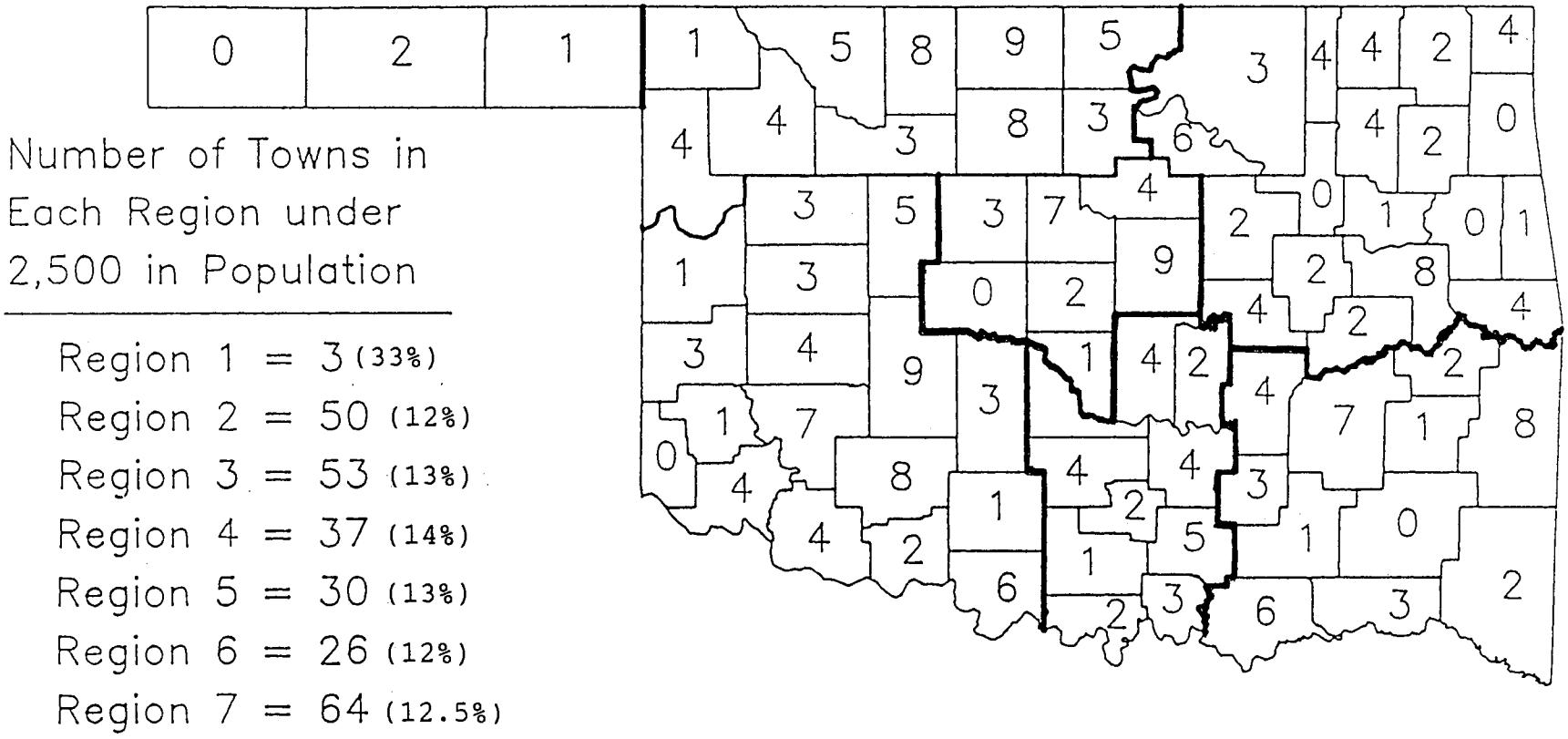
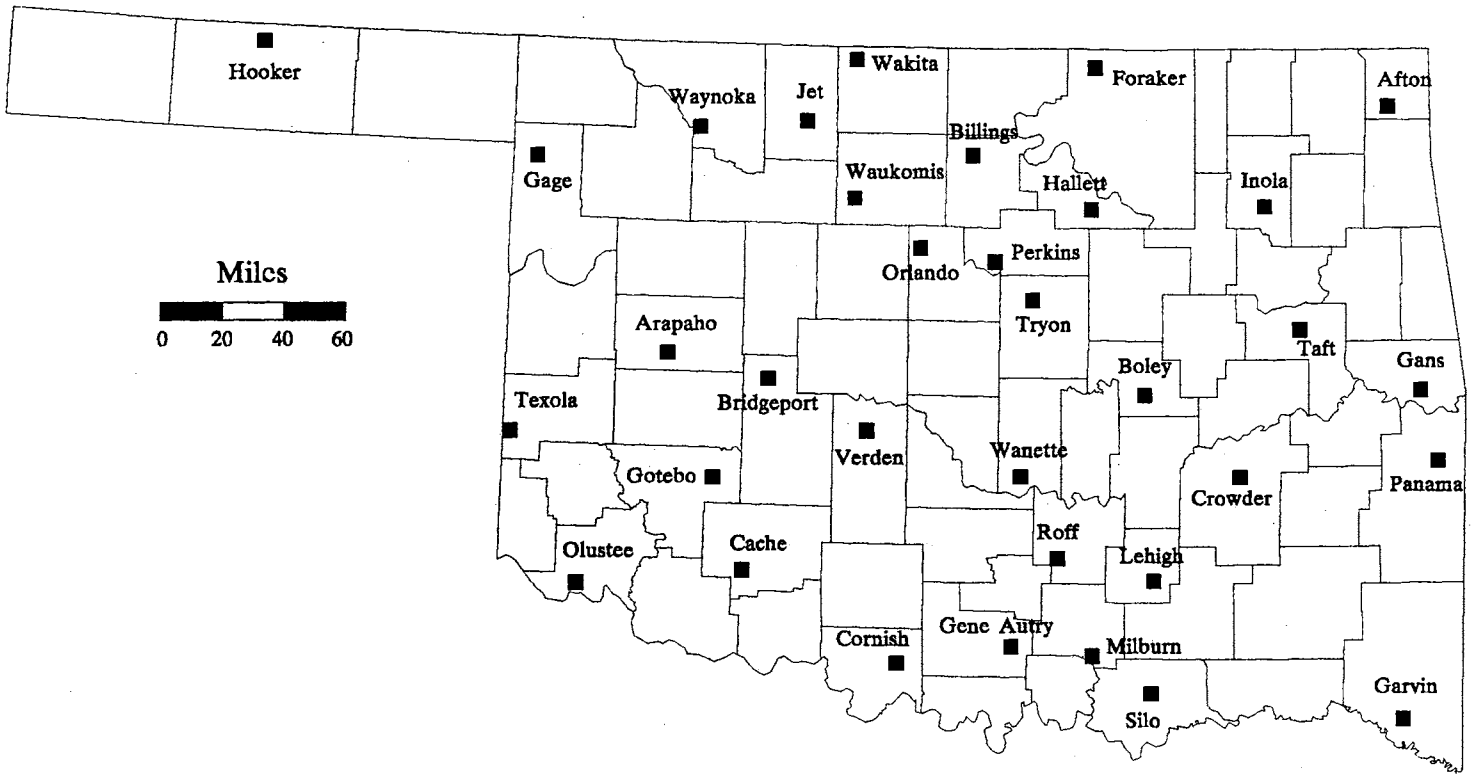


Figure 27. Number of Towns Under 2,500 in Each Historic Preservation Region by County (263 Towns Under 2,500 in all Seven Regions.

Figure 28. The Original Thirty-Four Study Towns.



Lower South, and ten towns had the highest percent from the Upper South. From these results a map of origins was made (Figure 29).

North central and northwestern Oklahoma towns had the highest percentage of migrants from the Midwest; extreme southern, and east central Oklahoma towns had the highest percentages from the Lower South; and west central, northeastern, and extreme eastern Oklahoma towns had the highest percentages from the Upper South. This seems to be the most accurate interpretation of where the different cultural groups settled in Oklahoma and will be used in this study to see which folk house types are located in the small towns of these regions.

The 1910 census of population was used to complete an European ethnic map of Oklahoma to see where the different ethnic groups settled and to explain how they are related to the distribution of folk houses in the state. It was found that the northwest and west central parts were settled by Germans from Russia; the central part was inhabited by Germans, Austrians, and Czechs; the northeast, south central, and southwest sections were occupied by Germans and British; and the southeast was settled by British, Czech, and Italian ethnic groups (Figure 30).

These patterns correlate with the cultural regions mentioned earlier (Figure 29). The Midwest was mainly settled by migrants from Kansas, where there was a large German-Russian settlement history. Eastern Oklahoma was

Figure 29. Cultural Regions of Oklahoma (Defined by Origins of Heads of Housholds).

Source: 1910 Manuscript Census of Oklahoma.

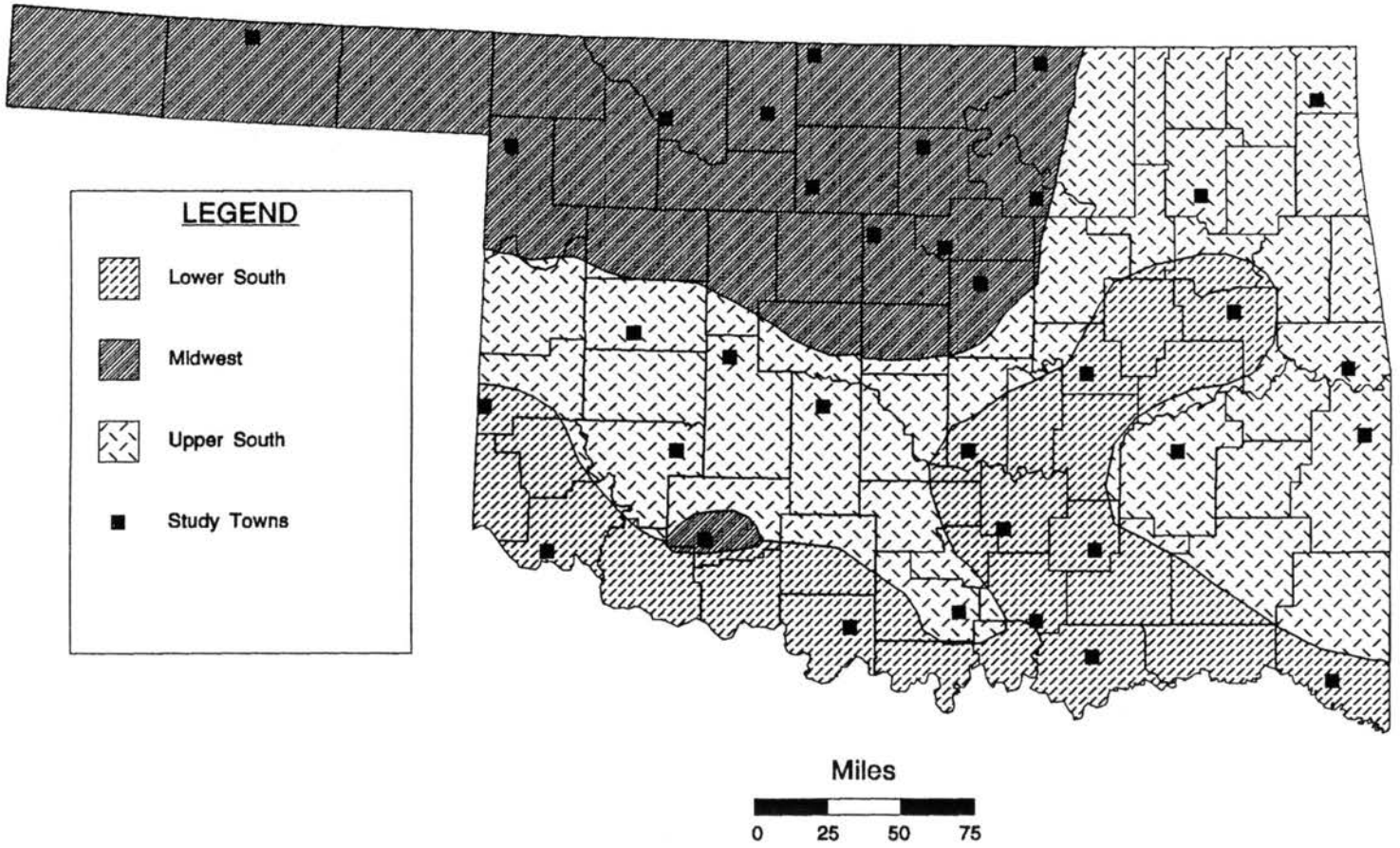
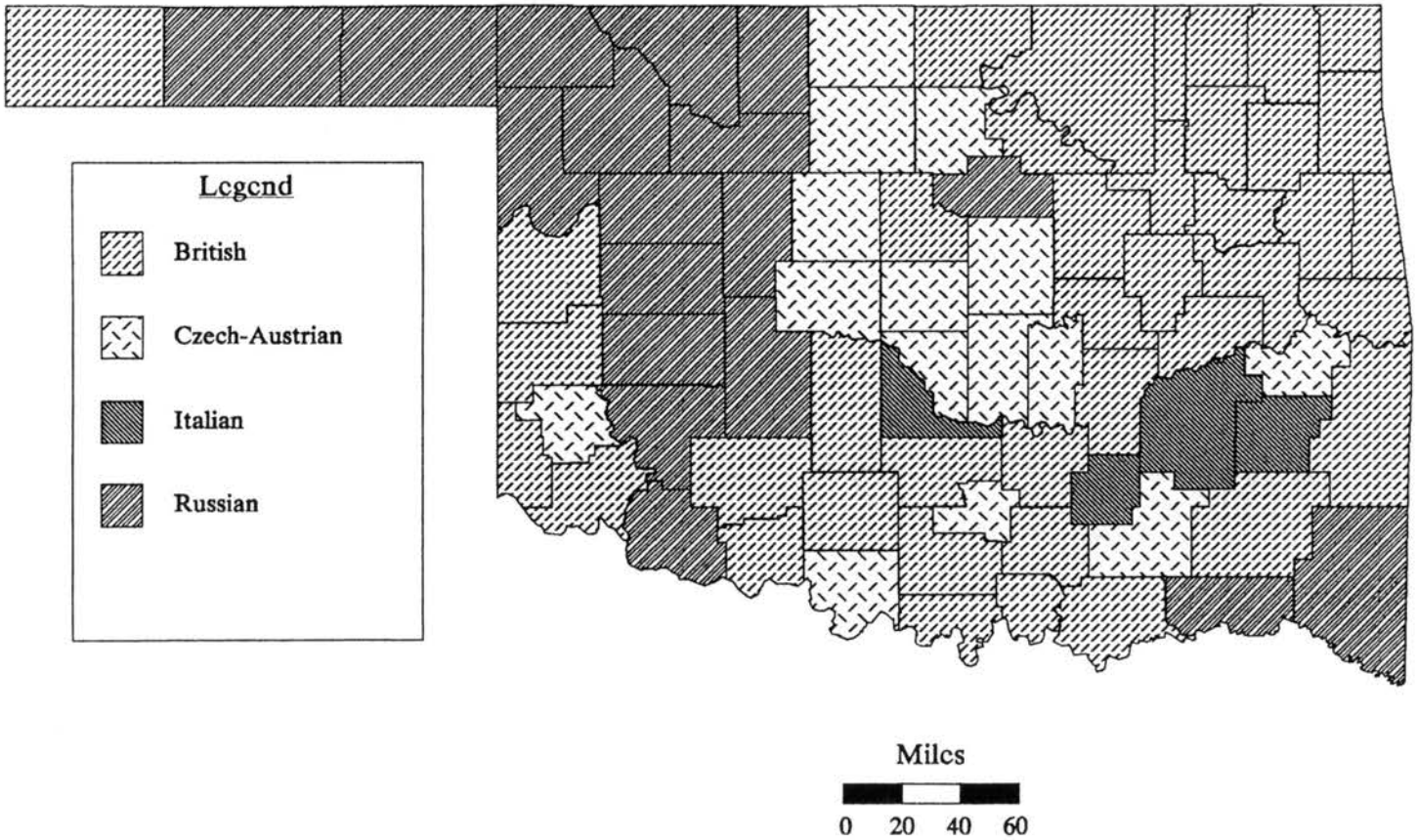


Figure 30. Oklahoma Ethnic Geography (Dominant Groups Besides German).

Source: 1910 Census of Population for Oklahoma.



inhabited by people from the Upper and Lower South, which, according to Roark, was largely settled by English and Scotch-Irish migrants. Southwestern Oklahoma was settled by Texans who originally came from the Lower South and were British in origin. The central counties were occupied by a mixture of all ethnic groups with German, Czech, Russian, and British dominating. Finally, southeastern Oklahoma was settled by Italians, Czechs, British, and Russians.

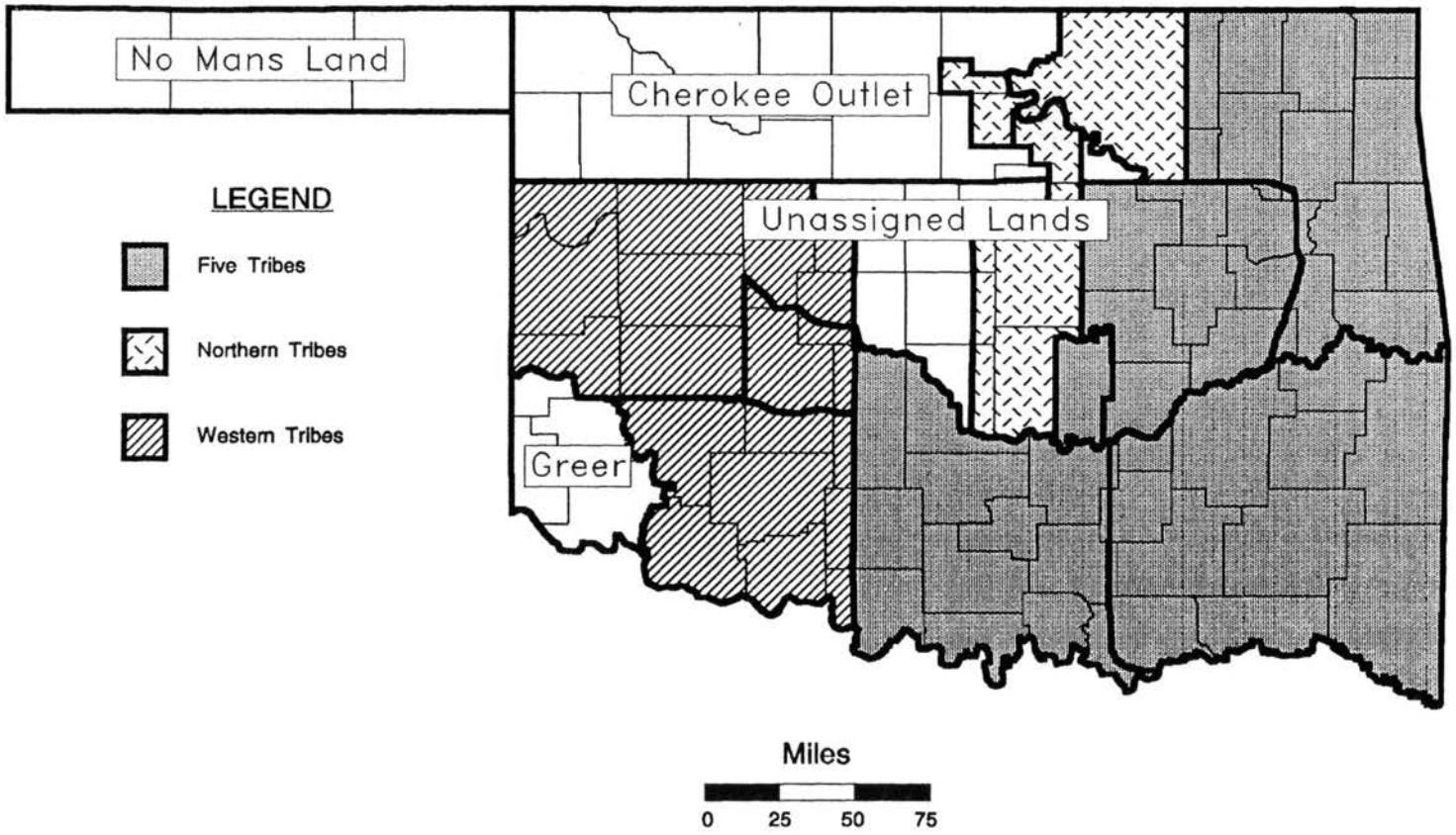
Intermixture of ethnic groups occurred in central Oklahoma because these counties were where the 1889 land run occurred and where settlers from Kansas, Texas, Missouri, and Arkansas intermingled. According to Dale (1948), settlers from all these states took part in the first Oklahoma land run. Also, southeastern Oklahoma had the largest intermixture of ethnic groups because of the attraction to the coal fields during the early 1900s.

Native Americans, especially the Five Tribes, may have created cultural regions where different folk house types exist. For instance, the Five Tribes all came from the Upper and Lower South and may have brought log structures and southern house types with them when they were assigned their land in the early 1800s (Figure 31).

Marshal Gettys (1980, 1981) found several single-pen and dogtrot houses that dated back between 1830 and 1880. A Choctaw Chief constructed a dogtrot which still stands near Swink in Choctaw County. Edwards Store was another example of a dogtrot built before 1858 by the Creeks. Several

Figure 31. Original Settlement Areas of the Indian Tribes of Oklahoma.

Adapted From: Morris, John. 1986. Historical Atlas of Oklahoma.



single pen cabins still stand in Hughes County, AdairCounty, Sequoyah County, Cherokee County, Johnston County, Cleveland County, Lincoln County, and Caddo County. Some of these cabins were built by settlers in the 1880s but the cabins in the first five counties date back to between 1830 and 1870, when the Five Tribes were porminent in these areas (Gettys 1980, 1981).

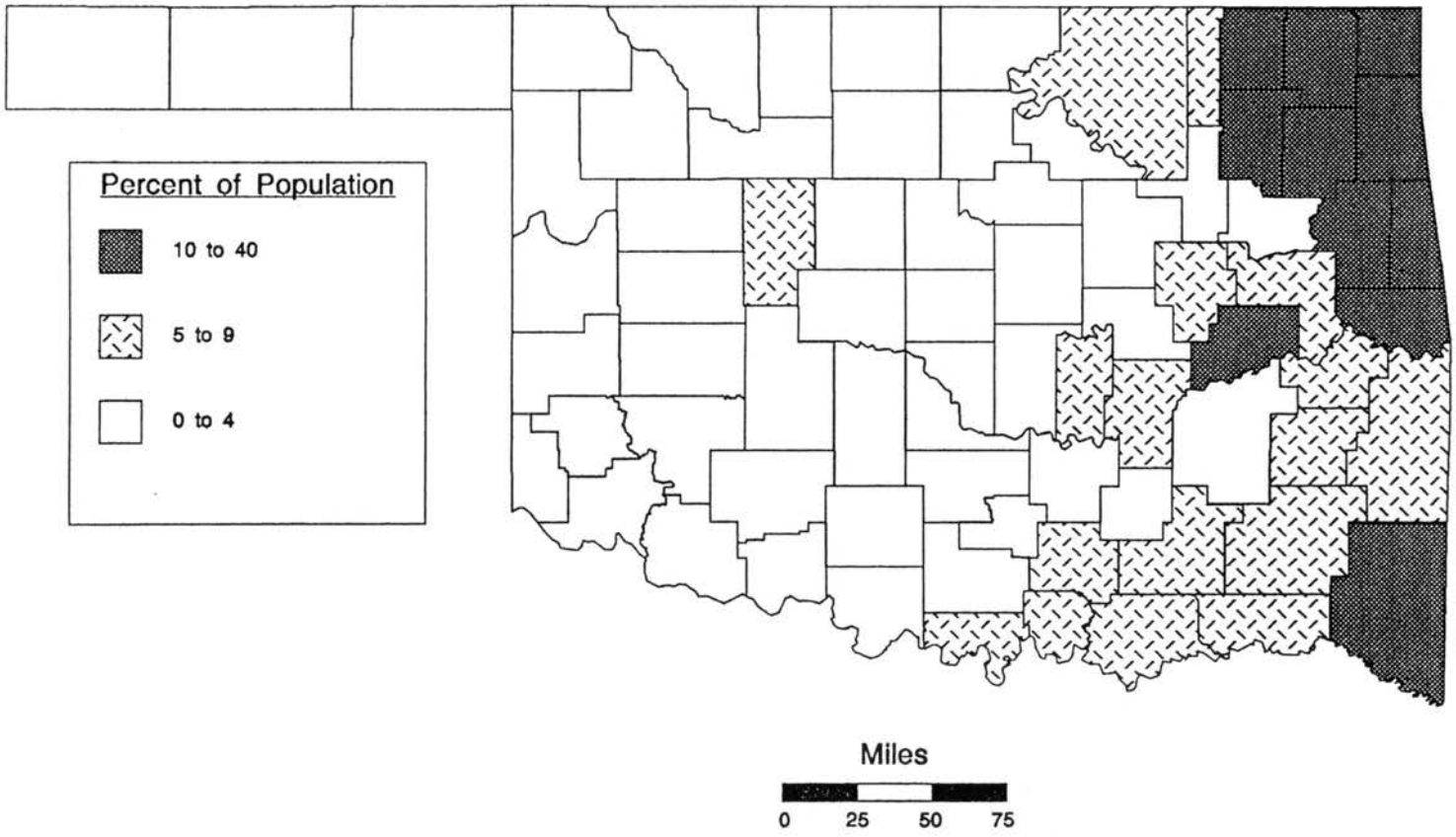
Also, many of the Plains Indian tribes who settled in northern and western Oklahoma originated from the Midwest, but were not influenced by Midwestern folk housing traditions with the Tepee being the most common folk house. Once Oklahoma Territory was opened for settlement and with the depletion of the buffalo, the Plains tribes started building wood and frame structures (Noble, 1984). Hence, the cultural areas or original settlement areas of the various Native American tribes warrant investigation to see if different folk house types were prominent among the Eastern and Northern tribes.

The 1910 census of population was used to delineate where the Native American were located after statehood. The highest percentages of Native American settlement were still located in northeastern Oklahoma and McCurtain County of southeastern Oklahoma (Figure 32). Therefore, many of the Native Americans were located in the Upper South and Lower South cultural region as shown on Figure 29.

Oil riggers, lumberjacks, and African-Americans may have also brought specific house types with them to Oklahoma

Figure 32. Distribution of Oklahoma Native Americans by County.

Source: 1910 Census of Population for Oklahoma.



when they migrated up the Red and Mississippi Rivers from Texas, Louisiana, and other parts of the South. For instance, two geographers (Vlach 1976 and Carney 1983) have studied the shotgun house and found that this house was popular on the plantations of the southeast and diffused westward into Louisiana and Texas. Carney found several areas in Oklahoma where these houses were associated with the oil industry. Also, it has been suggested that pyramid houses were common as company town housing in the southeast (McAlester and McAlester, 1990).

Carney also completed a 1983 Historic Preservation Survey of the all-black towns in Oklahoma (Figure 33). He found that the most common house type in these towns was the shotgun house. He postulates that early black settlers may have carried this building tradition with them from the plantations and rural settlements of the Lower South. It was also an inexpensive and quick method of construction, both of which appealed to small town residents (Carney 1991).

The 1910 census of population was also used to decipher where the African-Americans were located after statehood. The highest concentration of African-Americans was in east central Oklahoma, central Oklahoma, and Choctaw and McCurtain counties of southeastern Oklahoma (Figure 34). Many of these same counties were also located in the Lower South cultural region of Oklahoma shown on Figure 29.

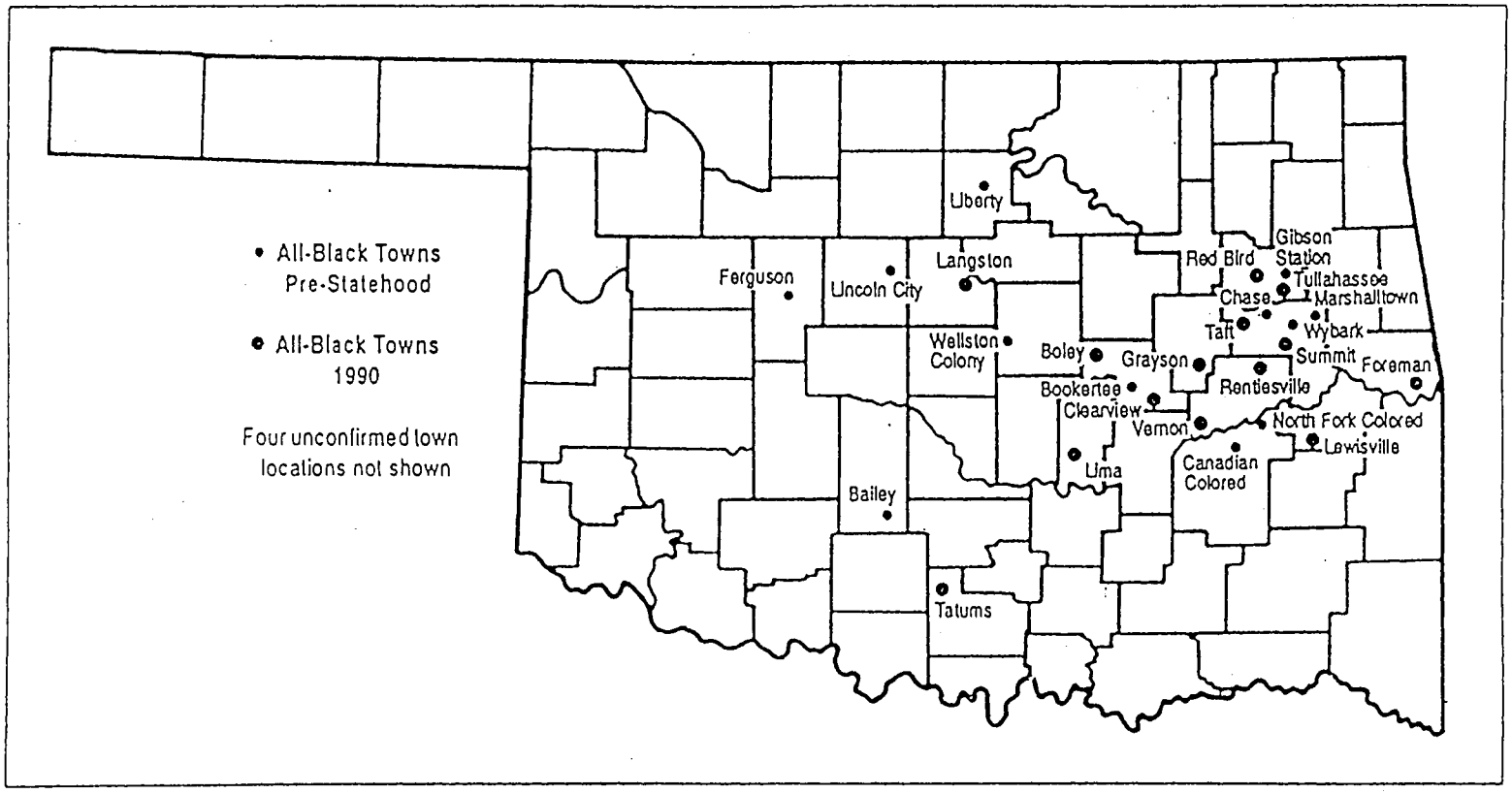
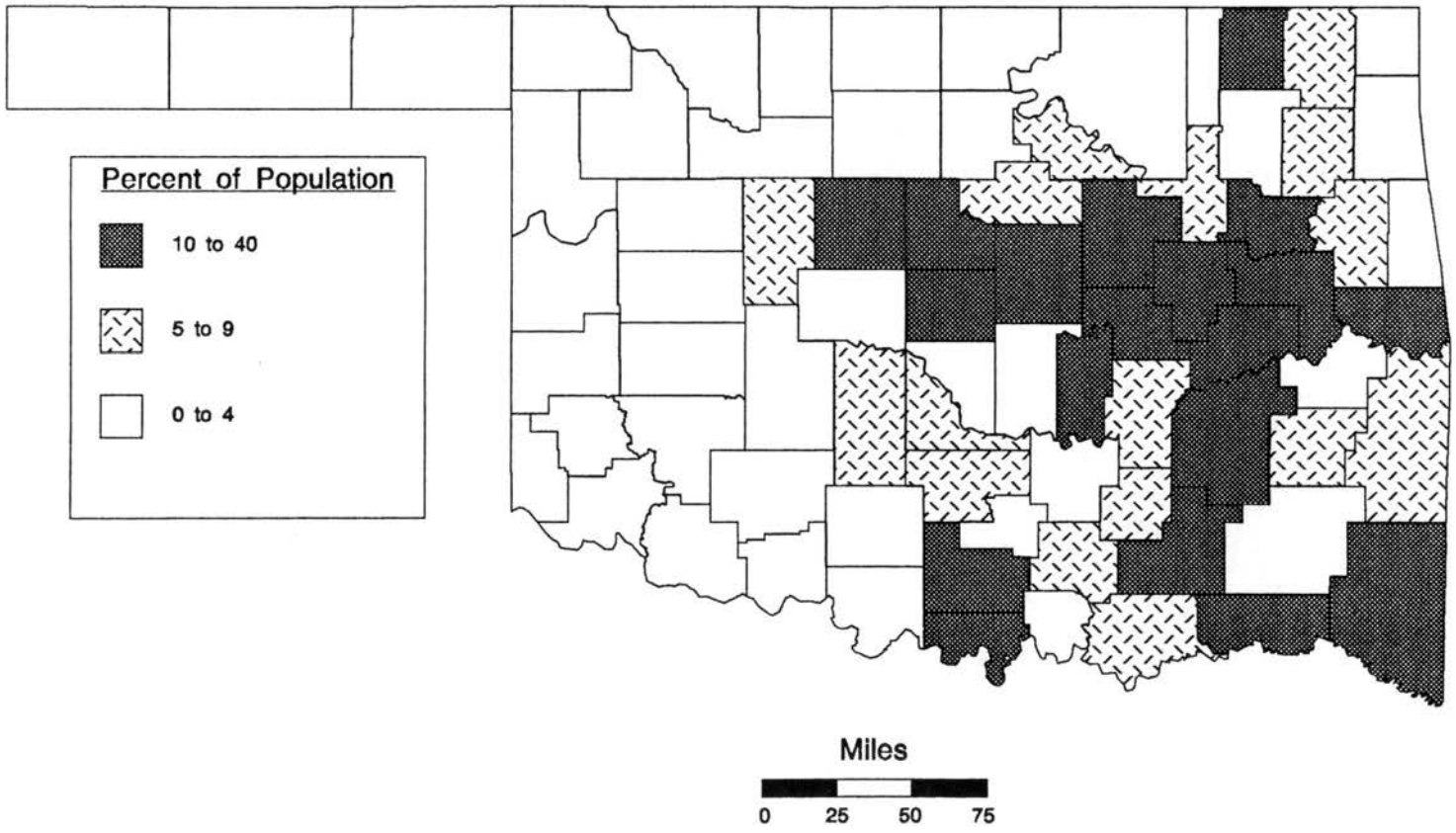


Figure 33. Location of All-Black Towns in Oklahoma at Statehood.

Soruce: Carney, George. "Historic Resources of Oklahoma's All-Black Towns." The Chronicles of Oklahoma.

Figure 34. Distribution of Oklahoma African-Americans by County.

Source: 1910 Census of Population for Oklahoma.



Hypotheses

The following hypotheses can be made in consideration of the settlement of cultural groups, ethnic groups, the Five Tribes, the African-Americans, and of the economic groups in Oklahoma;

1. The heads of household in the study towns came from the different cultural regions of the United States.
2. Each of the cultural groups built the house types prominent in their original homelands or carried them to Oklahoma in their "cultural baggage."
3. There are distinct cultural regions in Oklahoma where specific house types are most dominant.
4. House types common in the Upper and Lower South will be the most common house types in the areas settled by the Five Tribes and that Plains Tribes were influenced by all cultural groups and exhibit this influence in the house types they built.
5. Lower South house types will be the most common house types in the African-American, oil, and lumbering areas of Oklahoma.

Proposed Folk House Regions of Oklahoma

Using the house type regions Glassie developed (Chapter I), as well as, the cultural, ethnic, and racial regions discussed above, some generalizations can be made as to what types of houses may be common in the cultural regions of Oklahoma. The cultural area studies discussed earlier and the cultural maps shown above all prove that Oklahoma was settled by people from three source regions including the Midwest, Upland South, and the Lower South. Also, the Five Tribes and their slaves moved into eastern Oklahoma from the

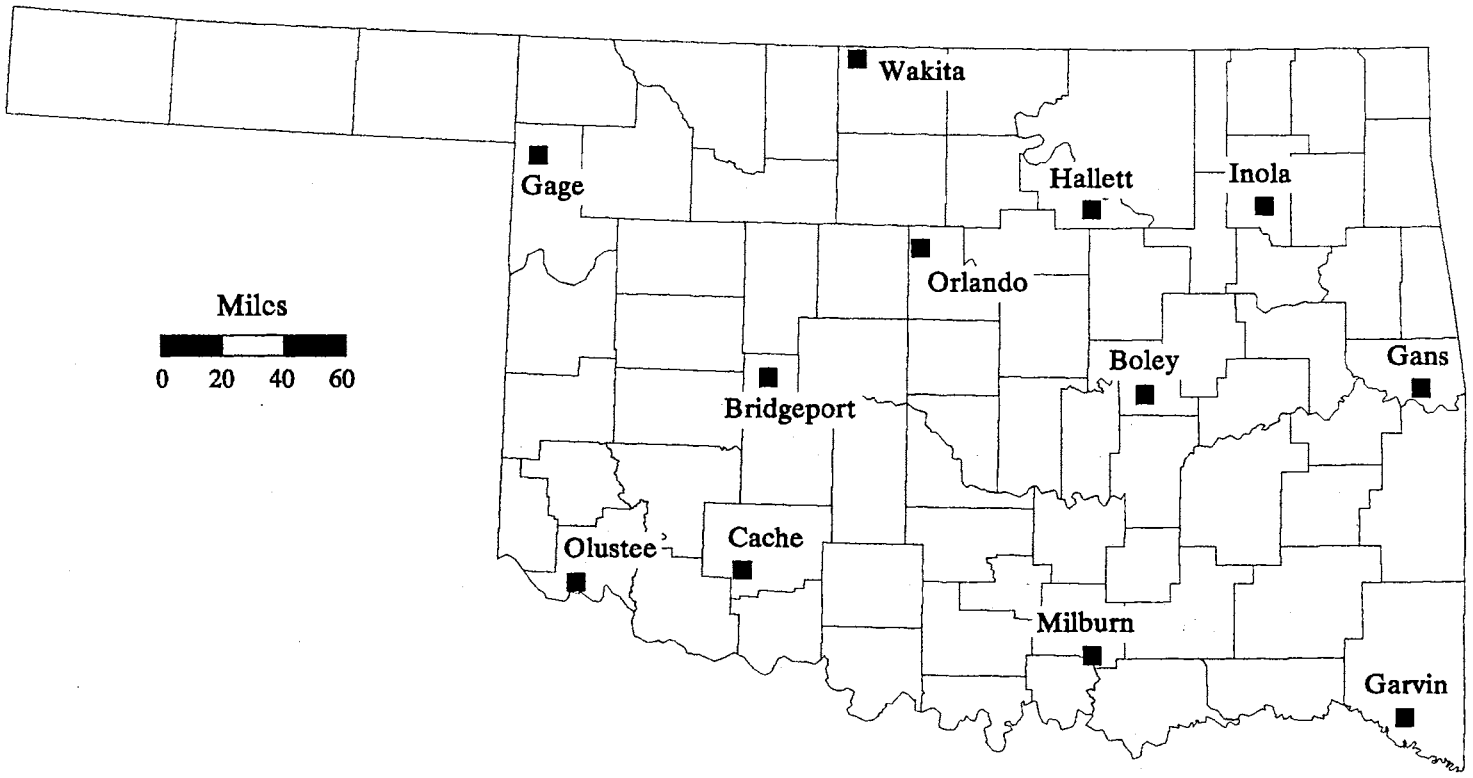
Lower and Upper South bringing their house-types along with them. Then from the late 1880s to the early 1900s, black settlers from the Lower South and Midwest staked claims in the landruns and formed all black towns in Oklahoma in which they built folk houses.

All these settlers brought their particular house types with them as they moved westward, southward, or northward into the state. Consequently, the front-gabled massed planned house, side-gabled massed planned, cross, German Continental Log, Midwest I, and the Pennsylvania I houses will be the most common house types in the Midwestern section of Oklahoma. The single-pen, double-pen, saddlebag, dogtrot, hall-and-parlor, and Virginia I houses will be the most common in the Upland South area of Oklahoma. The shotgun, pyramid, Creole, and Carolina I houses will be the most common in the Lower South section of Oklahoma. These hypotheses will be investigated in the field research to see which types of folk houses are common in the cultural areas of Oklahoma.

Field Research and Scope of Study

Field research will be conducted in twelve Oklahoma small towns located throughout Oklahoma (Figure 35). The towns were selected randomly as a sample from the thirty-four towns used previously in this study (p. 68). The research will involve inventorying how many of the thirteen different house types (over 50 years old) described in the previous chapter are present in these towns by walking the

Figure 35. The Twelve Sample Survey Towns.



streets of the towns and counting how many of each house type are present.

The research will also involve documenting examples of each house type. Each house documented must be at least fifty years old, maintain its original integrity or form, and should be related to one of the original settlers of the twelve study towns. Historic Preservation Inventory Forms will be completed for each property telling about the structure of each house, what folk house type it represents, its location, and its significance. Photographs and slides will be taken of each house documented.

Next, all the county court houses will be visited and register of deeds books will be used in the County Clerks Office. From the deed, the dates of construction will be validated for each house documented, the names of the original and concurrent owners will also be recoreded, the people who platted the lots and sold the houses to the original owners will be noted. Personal interviews will be conducted with the owners of each house to find out some additional historical facts about each house and to see how long they have lived in the house or for how many generations. In the last stage of field research, county histories at local libraries will be consulted for family and town histories. Historic photographs will also be examined to help verify construction dates and to get a feeling of how the landscape really looked during the periods of early settlement.

Once field work is completed, Sanborn Fire Insurance Maps and plat maps will be used to confirm data obtained on the age of each house. These maps are the best source for this type of analysis because they show the location of all the properties in a town and by looking at consecutive maps one can estimate dates of construction (see p. 208 for further definition and explanation). Also, the 1910 and 1920 manuscript censuses will be used to find what state each head of household originated, what his occupation was, and what type of business he owned. All this information will show what role the builders played in the community, their cultural origins, what ethnic or minority group they represented, and from what part of the country they originated. The results of the field research are discussed more in more detail in Chapter V and will be used to define the folk house regions.

CHAPTER IV

HISTORIC CONTEXT

Folk house-types are one aspect of our material culture that tell us about the early settlement and ways of living on the Oklahoma frontier because as settlers laid claims to their land, an immediate concern was for shelter. Consequently, there was a two stage process of folk house development in Oklahoma. The first generation houses were built from whatever materials were readily available such as logs in the east and clay, sod, pickets, or stones in the west (Henderson, 1993). The second generation of houses were mostly frame because of the increased prosperity of the builders and as a result of the railroad, which made lumber available in all parts of Oklahoma (Mahnken, 1993).

First Generation Houses

Log houses were mostly built in eastern Oklahoma where logs were readily available. They were constructed by notching the logs together at the corners or setting them on top of the other in a groove that would hold the logs together. A gable log roof, exterior chimney, central interior breezeway, and small porch were also common, mimicking those of the Lower South, where the warmer climate

made these additions necessities (Henderson, 1993). The Five Tribes built a number of log homes which are still evident on the eastern Oklahoma landscape (Gettys and Hughes-Jones, 1981). The origin and groundplan of five types of log cabins were discussed in Chapter II under the Delaware Valley section.

In western Oklahoma, including Oklahoma Territory, the Cherokee Outlet, and the Western Indian lands, there was a two-stage pattern of early folk house development.

The first and most primitive stage was either the dugout or half-dugout (Figure 36). The dugout was built into the side of a hill and often consisted of an underground room with an elevated entrance. The entrance was usually surrounded by a picket wall and a scrub roof built from what little wood was available. They had dirt floors and walls which meant that snakes, gophers, rats, and other rodents burrowed into the dugouts and made them highly undesirable. Remains of several dugouts still exist in many areas of western Oklahoma. An option to dugouts was a basic frame shack, twelve by twenty in size and of board and batten construction. This option only came to those who brought the materials with them from other areas when they made one of various landruns into Oklahoma Territory (Mahnken, 1993).

A second stage of first generation housing occurred two or three years after initial settlement. At this time, the settler had built up enough funds to either build a second

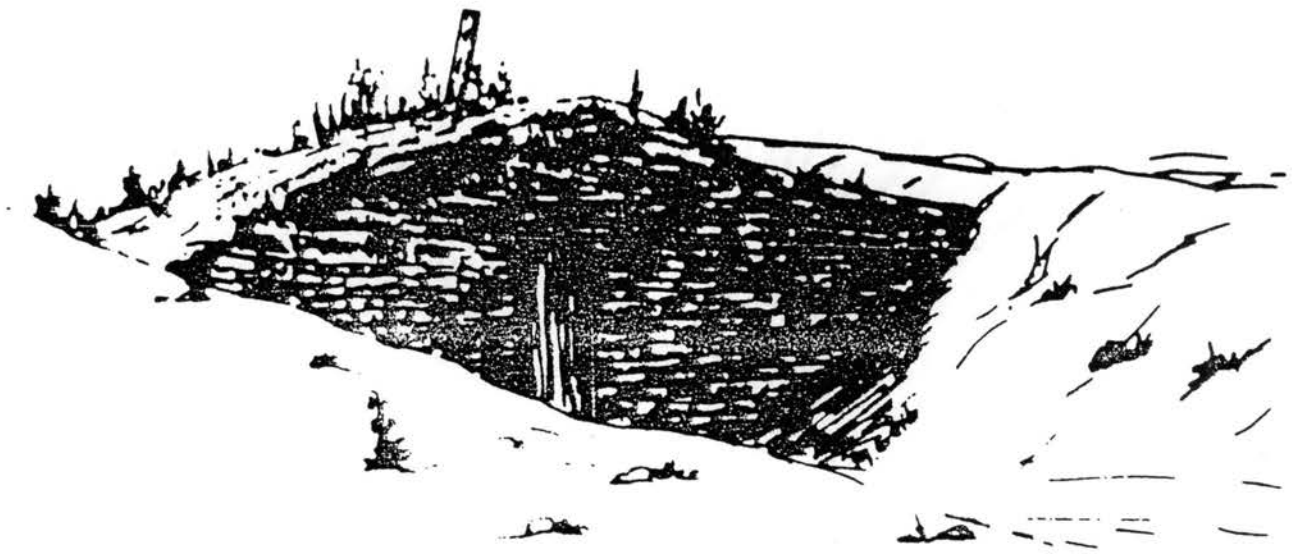


Figure 36. The Dugout and Half Dugout Houses.

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

room and half story onto the original structure or to hire someone to bring their "grasshopper" plow (breaking plow) over to break up the soil for a "soddie" (Figure 37). A good example of a soddie still exists near Aline, Oklahoma (Mahnken, 1993).

Settlers used the breaking plow to turn the fourteen inch thick, eighteen inch wide sod clumps. These chunks of dirt were further cut with a spade to a length twice their width. Then, they were set in place like regular bricks are today with walls being built of two or more widths of sod in a common bond pattern and interlocking header courses. The roof was made by setting a forked post in each gable wall to act as a support beam. Then, other beams would span from one ridge beam to the next and would support an often flat sod roof (Noble, 1984).

Even though the soddies were a common form of construction, they did not last long because of the prairie winds and rain that eroded the house away. The time of the year the sod was cut also affected their durability because during the spring and summer there is more moisture in the soil and the root system of the grass is more developed due to the spring rains. The wetter the sod the higher tendency that the house will sag or collapse because of its weight. Therefore, the late summer and fall months were the best times to build because of the dryer conditions. Soddies were also infested with bugs, snakes, and spiders that would burrow through the roof or walls and drop in for an

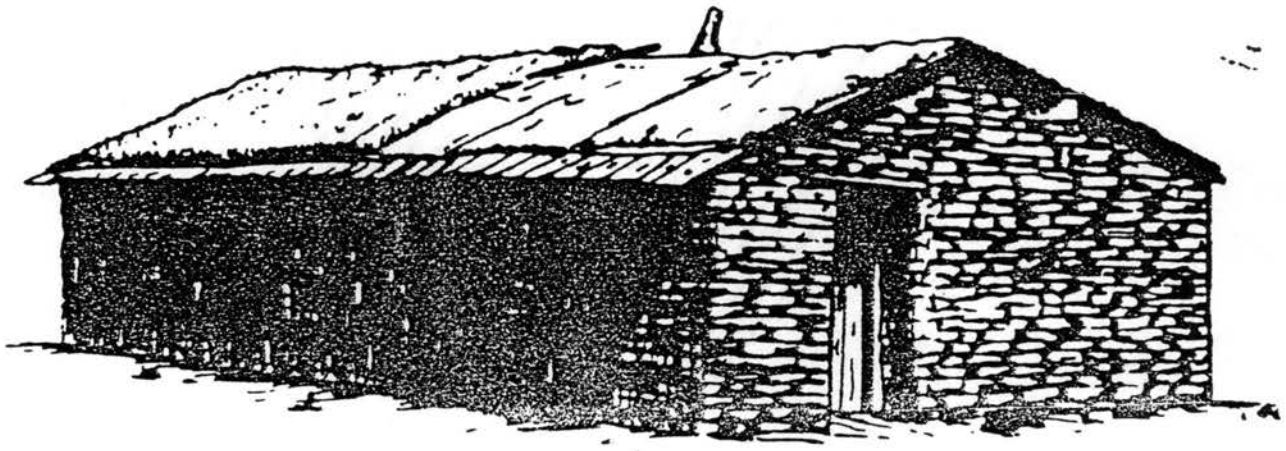


Figure 37. The Sod House ("Soddie").

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

unexpected visit. Consequently, they were not desirable for long and were soon replaced by second generation houses as as the railroad made lumber readily available (Henderson, 1993).

Tepees were the initial settlement houses for many of the Plains Native American Tribes and consisted of a frame of four twenty-five foot long poles and twenty lighter poles that were leaned into the crotch of the original four to form a large circle twenty feet in diameter, over which the buffalo skins were placed (Figure 38). The frame was erected so that a tilted cone was created allowing smoke from a central fire pit to rise out of the opening at the top and side of the tepee. The bottom of the tepee was weighted down with stones to prevent small rodents or snakes from entering the tepee. The tepee was light, easy to dismantle, and portable so that tribes could easily pick up and follow the animals they were hunting (Noble, 1984).

Second Generation Houses

The second generation houses became the most common folk houses and the mainstay of the Oklahoma landscape after 1890 because investment in housing accompanied the first years of prosperity allowing the purchase of lumber to build one or two story frame houses (Mahnken, 1993). Many of these second generation houses were built by the settlers themselves and were not constructed using formal plans (Henderson, 1993). The origins and ground plans of eleven

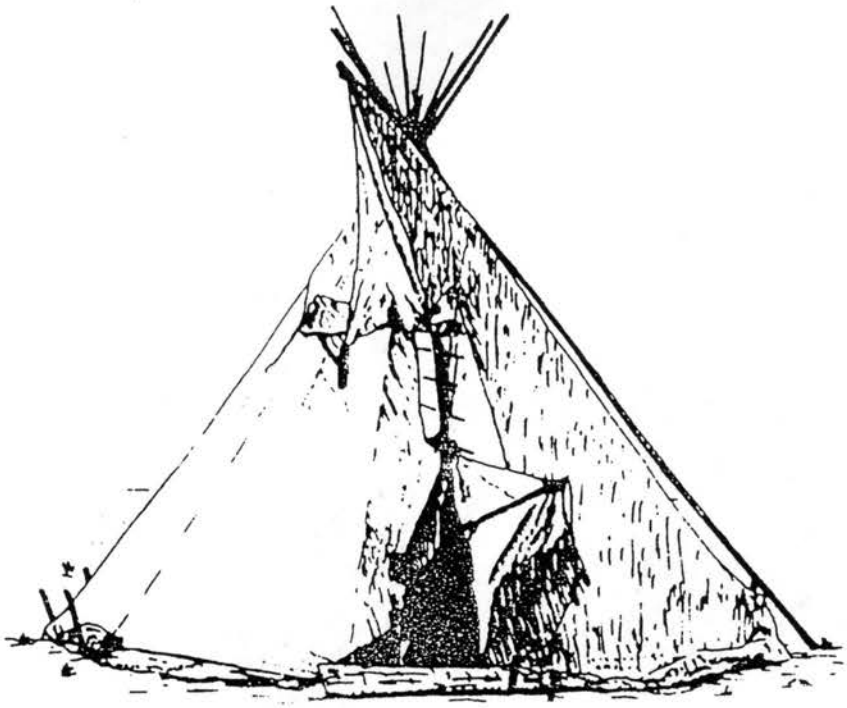
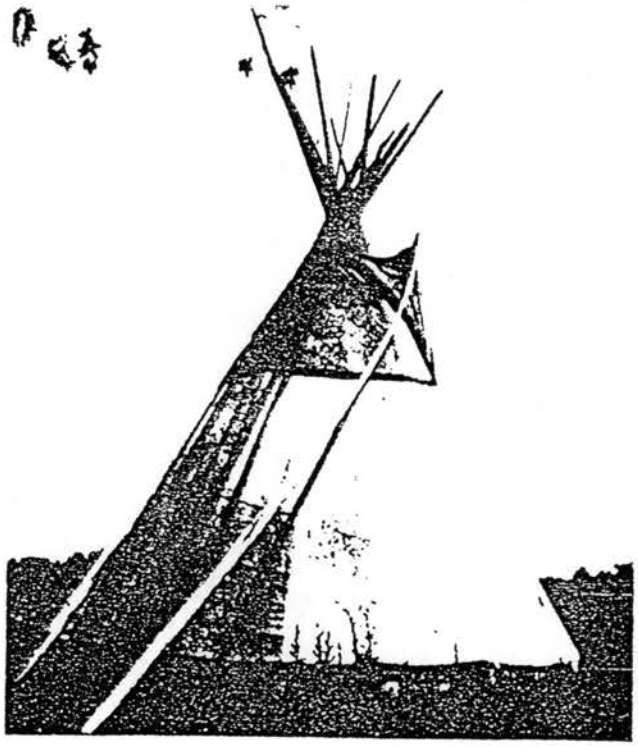


Figure 38. The Tepee.

Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.



Source: Noble, Allen. 1984. Wood, Brick, and Stone: Houses.

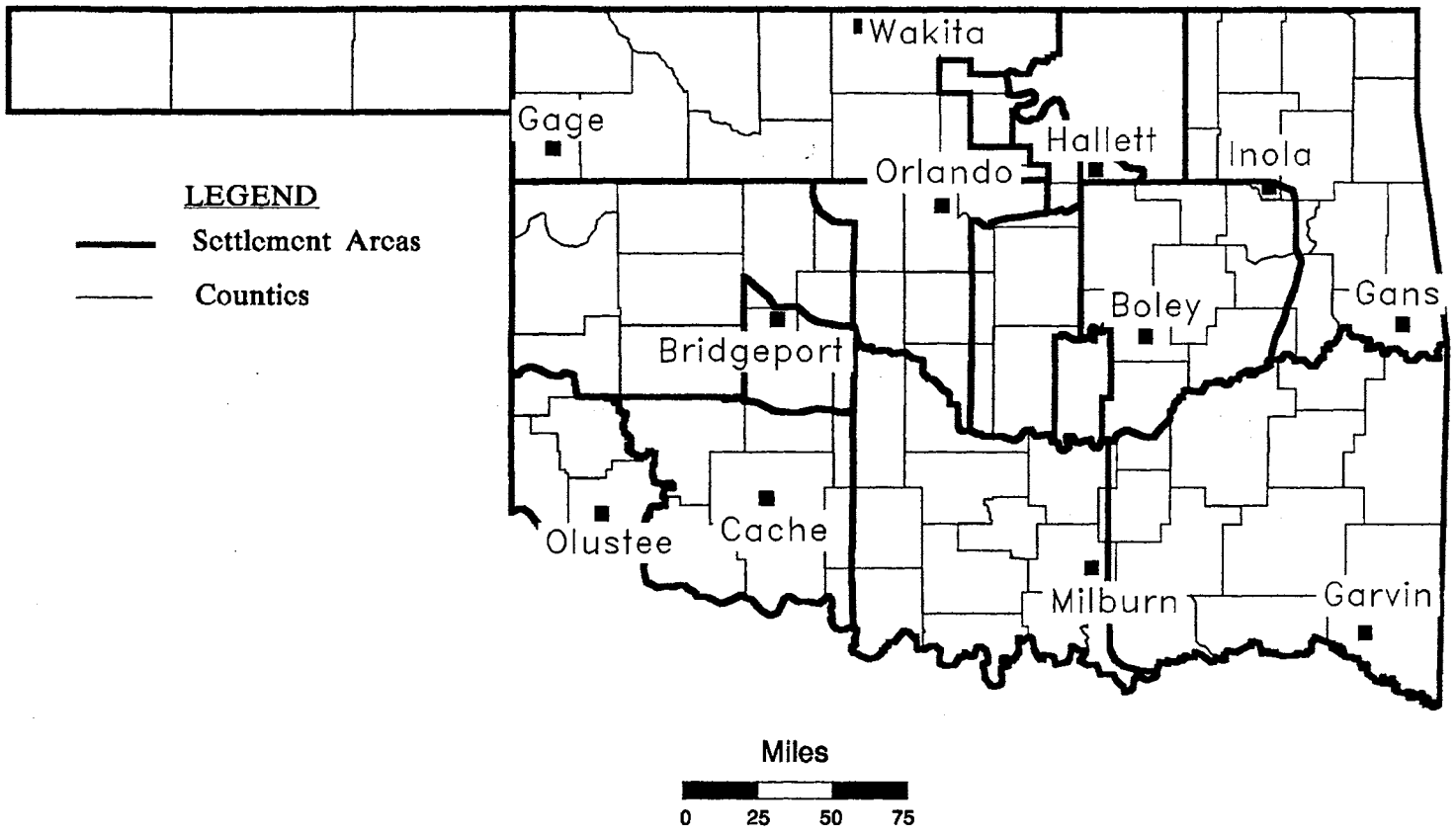
second generation houses were discussed earlier in Chapter II, under the New England, Chesapeake Bay, and Tidewater sections.

Settlement of the Twelve Oklahoma Small Towns

The twelve towns chosen for this study have different characteristics because they were settled by various cultural groups which gave each their own unique history. Inola was on the border of the Cherokee and Creek nations and possesses heritage of both tribes; Boley was an all-black town homesteaded by free blacks in the Creek Territory; Gans was part of the Cherokee Territory; Garvin was located in Choctaw Territory; Milburn in Chickasaw territory; Hallett was a part of the Cherokee Outlet and Pawnee-Osage lands; Orlando was located in the Unassigned Lands first opened to non-Native settlement; Wakita was platted in the northern part of the Cherokee Outlet and was settled mostly by Midwesterners; Gage was founded in the Southwest part of the Cherokee Outlet and was settled by Texans and Midwesterners; Bridgeport was on the border of the old Wichita-Caddo and Cheyenne-Arapaho territories; Cache was located in Comanche territory; and Olustee was located in Old Greer county (Figure 39). Consequently, each of these towns was settled at different times, and possibly by different peoples with their own special house types.

According to the 1910 Manuscript Census, there were

Figure 39. Twelve Study Towns in Relation to Original Settlement Areas.



1,751 heads of households that built or owned houses in these twelve towns at the time of the census. Thirty-one percent were from the Upper South, 30% from the Midwest, and 29% from the Lower South (Table II). Texas (13%), Missouri (11%), and Illinois (9%) were the top three states represented. Of the foreign born population, 40% came from Mexico and 29% were German. Boley had a 100% African-American population and Gans, Inola, Garvin, and Milburn each had settlers listed in the 1910 federal Indian census (United States Census Bureau, 1910). Using this data a map of cultural origins of Oklahoma settlers was made (Figure 40). This map shows the twelve Oklahoma towns and what cultural area they are most associated with. The regional lines were drawn based on the significance or percent of each origin group in the twelve Oklahoma towns.

Town Histories

The area around Inola was located in the northeast corner of Creek Indian Territory almost on the border of the Creek and Cherokee nations and is in present day Rogers County, about fifteen miles south of Claremore (Figure 39). The Creeks were native to Georgia and Alabama (Baird, 1991). In 1832, as a result of treaties with the United States government they were given land in what is now Arkansas and Oklahoma. By 1837, 15,000 Creeks were living on their new lands (Baird, 1991). Their houses varied little from what they built in the rural South. The most prosperous lived in two-story double pen log houses with verandas. Others

TABLE II

ORIGIN OF THE HEADS OF HOUSEHOLD
IN THE TWELVE STUDY TOWNS IN 1910

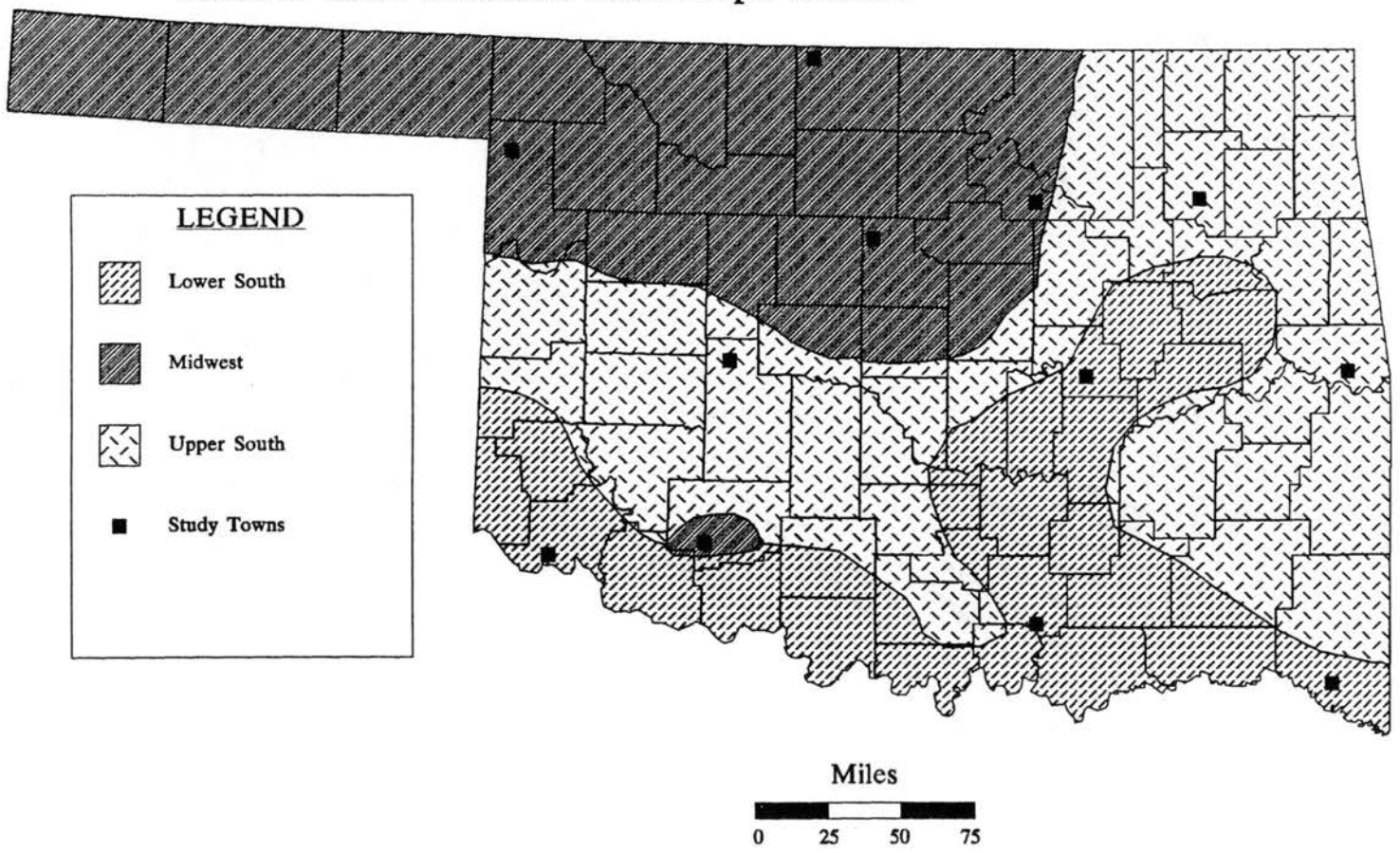
State or Region	#	%	State or Region	#	%
North Carolina	27	1	Illinois	151	9
South Carolina	19	1	Ohio	76	4
Georgia	48	3	Indiana	106	6
Florida	02	.1	Iowa	66	4
Alabama	78	4	Wisconsin	10	.6
Mississippi	61	3	Michigan	16	.9
Louisiana	48	3	Minnesota	2	.1
Texas	230	13	South Dakota	0	0
Lower South	513	29	North Dakota	0	0
			Nebraska	9	.5
			Kansas	92	5
Missouri	190	11	Midwest	528	30
Arkansas	127	7			
Tennessee	116	7	Oregon	1	.1
Kentucky	76	4	California	2	.1
Virginia	33	2	Colorodo	1	.1
West Virginia	4	.2	Arizona	1	.1
Upper South	546	31	West	5	.4
			Oklahoma	35	3
Pennsylvania	29	2			
New Jersey	3	.2			
Delaware	0	0	Germany	15	.9
Maryland	02	.1	Mexican	21	1
New York	21	1	English	5	.3
Mid-Atlantic	55	3	Scotch-Irish	7	.4
			Russian	3	.2
			Canadian	6	.3
Massachusetts	3	.2	Switzerland	1	.1
Connecticut	1	.1	Denmark	2	.1
Rhode Island	1	.1	Welsh	1	.1
Vermont	0	0	Foreign Born	61	3
New Hampshire	1	.1			
Maine	2	.1			
New England	8	.5			

Total number of Heads of Household = 1,751

KEY: # = Number of heads of household in the twelve study towns migrating from the particular state, region, or country. % = Percent of the total number of heads of household in the twelve study towns that came from each state, region, or country.

Figure 40. Cultural Regions of Oklahoma in Relation to the Location of the Twelve Study Towns (Defined by Origins of Heads of Households).

Source: 1910 Oklahoma Manuscript Census.



occupied double passage cabins with a dogtrot. Most of the tribe however lived in one-room log structures with dirt floors, a plank roof, and exterior stone fireplaces. They chinked the structure with mud and did most of their cooking outside. Slavery also was brought to Oklahoma with 261 Creeks owning 1,651 slaves in 1860 (Baird, 1991).

As a result of the Civil War, they were forced to give up their slaves and to cede 3.25 million acres in the western part of their territory, on which the government placed many Indian tribes from Kansas and the Midwest. Railroads were also allowed to build though the Creek nation as a result of the treaty, and between 1872 and 1902 700 miles of track were built within the tribal domain (Baird, 1991). In 1893, the Dawes commission tried to negotiate with the Creeks to terminate their tribal government but the Creeks would not agree to a treaty. However, their land was surveyed and a census was taken. In 1898, the Curtis Act abolished Creek tribal courts and allowed for the incorporation of present towns. Finally, in 1901 the Creeks agreed to abolish their tribal government and the allotment process of their land began (Gibson, 1965).

The town of Inola was established March 1, 1890, as a small Creek village and post office (Shirk, 1974). When Creek territory opened for white settlement, the town was platted and lots were sold beginning in 1901. By 1910, forty businesses sprang up, a school was built, and several churches were started (Rogers County Historical Society).

Forty-nine percent of the settlers came from the Upper South states, 30% from th Midwest, and 9% from the Lower South. Twenty-nine percent of the settlers were from Missouri, 11% from Arkansas, and 7% from Illinois (U.S. Census Bureau, 1910). The Germans and Scotch-Irish were the dominant ethnic groups in the area and "this is one of the few areas in the state where the horse-drawn wagons and buggies of German Mennonite farmers can still be seen" (Ruth, 1977). Today, Inola has 1,444 residents and about twelve active commercial establishments.

Boley was also established in the Creek Nation of Indian Territory and is now located in Okfuskee County of east-central Oklahoma (Figure 39). In 1901, the land around Boley was being allotted to the Creeks for individual ownership through the Dawes Act of 1893 and any excess land was given to homesteaders. Each tribal member regardless of age or marital status received 160 acres of land. Former black slaves also received 160 acres because they possessed various degrees of rights and responsibilities in their respective tribes as a result of post-Civil War agreements between the United States government and the Five Tribes. Abigail Barnett, a six year old Choctaw freedwomen was one of these recipients. James Barnett, Abigail's father, selected her land and the land for his other three children. He chose all these allotments as close together as possible without consideration of the physical conditions. The land was hilly and had many creeks and ravines that flooded the

surrounding low country. The limited farming potential and a new law giving freedmen the right to sell their lands adjacent to railroad stations prompted Barnett to think about selling forty acres of Abigail's land to the new Fort Smith and Western Railroad Company for townsite development (Hamilton, 1977).

Lake Moore, a thirty-three year old white attorney and former commissioner to the Five Tribes, heard that Barnett was considering selling his land. Consequently, Moore met with Captain Boley (an early Black settler in the area) and several other men in Wilitka, Oklahoma one day in 1903. They talked about the prospects of the new townsite becoming an all-black town because the surrounding area was populated with blacks and if the businesses were owned by black businessmen this would create a prosperous town with good hinterland business. Also, there were no all-black towns within a fifty mile radius to compete with the proposed settlement. The nearest was Langston in Logan County, 70 miles away (Hamilton, 1977).

Moore talked to Barnett and he agreed to the idea. However, Barnett could not legally sell the land because he was not of Creek blood and Abigail was too young. Consequently Josiah Looney, a seventy-five year old Creek Indian, was appointed Abigail's guardian. Mr. Looney and Mr. Moore then began arrangements to sell eighty acres of Abigail's land for townsite purposes. However, the Department of Interior was opposed to the sale of her land

under these terms and would not allow the arrangements to proceed. Consequently, Abigail's land was sold by the government at public auction and the buyers donated it for townsite development (Hamilton, 1977).

The townsite company agreed to make the new town an all-black town and appointed Thomas Haynes as black resident manager. Haynes was a freedman from east Texas and actively promoted the proposed black town by sending information about it to all areas of the country, especially the Lower South. September 22, 1904 was the formal opening of the town and Moore and Haynes were in charge of selling lots. By April of 1905, Boley had over four hundred residents (Hamilton, 1977). All of these settlers were African-American of which 78% were from the Lower South, 19% from the Upper South, and 3% from the Midwest. Nearly 30% of these settlers were from Texas, 14% from Alabama, and 12% from Louisiana (U.S. Census Bureau, 1910). In a 1983 survey of all-Black towns in Oklahoma, in which Boley was not included, Carney found that shotguns were the most popular house-type built in these towns (Carney, 1991). Therefore, considering the heavy Lower South influences and the dominance of the black population in Boley, shotguns and pyramid houses should be expected to be the main house-types.

Many black people came to Boley and other all-black towns because of southern oppression, discrimination, and because they thought black communities were a kind of

protective shield. In these communities they had the first opportunities to control their lives and destinies because they could elect their own officials, establish committees, speak openly without fear of reprisals, and could practice their religion, music, and culture anytime they wished. In other words, the all-black towns gave their residents a sense of dignity which for many was enough to justify their existence (Franklin, 1980).

Mr. T. B. Armstrong was elected Boley's first mayor. His election was enthusiastically supported by many residents who participated in their first political election. By 1911, Boley boasted a population near 4,000 and Boley's commercial district had 70 some businesses including three banks, five groceries, five hotels, seven restaurants, four cotton-gins, three drug stores, four department stores, a jewelry store, one lumber yard, two liveries, and an ice plant. Early social institutions include six churches, a manual training school for black boys, and a Masonic Lodge (Greenlee, 1974).

Boley was located in a prime agricultural area with cotton, sweet potatoes, and Irish potatoes being the principal crops. Stock raising was also important in the area. The failure of crops in the 1920s and the depression of the 1930s caused severe economic conditions in the town forcing many of the residents to leave which dealt a blow from which the town never recovered (Greenlee, 1974). Today, Boley has about 425 people. The city hall, post

office, a small grocery-restaurant, and a manufacturing business are all that remain on main street with several abandoned buildings giving it a ghostly appearance.

Gans was formally in the Cherokee nation of Indian Territory and is now located in Sequoyah County of East Central Oklahoma (Figure 39). The original Cherokee homeland was in Tennessee and the Southern Appalachian Mountains, where they were engaged in agriculture and grew tobacco, corn, and beans for subsistence. They lived in villages along rivers and streams occupying multiple-family dwellings constructed of logs, wood, and clay. In 1830, the Cherokees were forced to move west because of the Indian Removal Act. By 1838, most of the Cherokee tribe settled in their new homeland in the Northeastern part of Indian Territory and established a capital at Tahlequah in 1839. Commerce and agriculture were reestablished, an excellent eduction system was created, and slaves were brought to work on the cotton and tobacco plantations (Baird, 1991).

In 1865, the Cherokee became involved in the Civil War siding with Confederate troops. As a result, they had to abolish slavery, grant the black freedmen tribal citizenship, grant rights-of-way for railroad development, and give up land in their Cherokee Outlet to other Indian Tribes. In 1871, the KATY and Frisco railroads built tracks through the Nation and in 1886 the Kansas and Arkansas Valley railroad pushed into the area. Villages and towns soon developed along the railroads including Miami, Vinita,

Chouteau, Inola, Sallisaw, and Pryor. In 1902, the Dawes Commission oversaw the allotment of the tribal domain to the Cherokee citizens who appeared on the tribal rolls and in 1906 the area was opened to all settlers (Baird, 1991). Germans, Russian-Germans, Irish, Greeks, Poles, Mexicans, and Syrians moved into the area and were the dominant ethnic groups. Many worked in the oil fields of the area, helped build railroads, or worked for mining or lumbering camps (Baxter and Askew-Wilson, 1986).

Gans had its beginning as a post office named Jacktown, after Lyde Jack, who was an early settler. A few years later the name was changed to Gann after three brothers who sold land to the town and Lee Leach was the first postmaster. In 1896, the Kansas City Southern Railroad came through town and requested a name change because a Gann existed in Arkansas along the same rail line. The name was changed to Gans September 8, 1899 with Andrew Russell as the postmaster. By 1901, the new town had a population of close to 200 people and was officially platted on April 14, 1902. Early businesses included the G.W. Chisholm and John Harris general store, the G.S. Davoult grocery and harness shop, the Jackson grocery store, the Tom Acton general store, the P.H. Spear cotton gin and mill, and the GANS REPORTER operated by a Mr. Campbell and Lewis Planer. Pinner and R.A. Balance were two early doctors in town (Ragland, 1957).

Gans had two banks including the Nakdimen bank and the Citizens bank. Both were disbanded by the late 1920s.

School was first taught in three subscription schools around Gans (Sulphur Springs, Childers Chapel, and Fleetwood Chapel). In 1906, all were combined and school was held in the Internal Order of Odd Fellows Lodge building until 1910 when the first school was erected. It was destroyed by fire in 1937 and the present structure was built in 1938. Early churches included a Methodist church started by the Childers family, a Baptist church, and a Church of Christ with J.D. Williams as the preacher (Sequoyah County Historical Society, 1976).

Sixty-five percent of these early settlers came from the Upper South, 13% from the Lower South, and 13% from the Midwest. Thirty-four percent were from Arkansas, 14% from Missouri and Tennessee respectively, and 7% were from Alabama (U.S. Census Bureau, 1910). The area was mostly dependent on agriculture for its viability. The Childers family claimed most of the land north and east of Gans and the Russell family owned much of the land to the south. Cattle ranching and hogs were the dominant livestock operations with much of the land being unfenced because no stock laws existed. Consequently, ranch hands had to make sure the livestock did not roam into the fields of the area. Cotton, corn, sorghum, sweet potatoes, apples, peaches, radishes, beans, and peas were the main crops grown (Sequoyah County Historical Society, 1976). Today, Gans has a population of 218 residents and three business, including a convenience store, flea market, and the post office.

Garvin was once located in the Choctaw Nation of Indian Territory and is now located in McCurtain County of southeastern Oklahoma (Figure 39). The Choctaw tribe originated from south-central Mississippi, where they relied on agriculture and hunting for their subsistence. They planted individual plots of corn, beans, and pumpkins and hunted deer, bears, turkeys, and squirrels in the forests of Southeastern Oklahoma. They lived in single-family dwelling units constructed of vertical poles plastered over with mud and covered by bark or thatch. They entered the houses from the side that opened into essentially one room with an earthen floor, a fireplace, and bed platforms on the walls. The houses were clustered in little communities usually located along rivers or springs (Baird and Ellis, 1991).

In 1830, Congress passed legislation forcing the tribe to relinquish their land and move to Indian Territory. With resentment, the Choctaws accepted the treaty of Dancing Rabbit Creek in September of that year. Some 27,000 Choctaws moved to Indian Territory between 1830 and 1833 and slowly recovered from their removal. The government furnished them plows and hoes to plant similar crops as in Mississippi. They also planted cotton along the Red River and hunted deer and buffalo. One of the Choctaw traders, Robert Jones, imported slaves to work on the plantations. Important market centers were soon established including Doaksville, Skullyville, Eagletown, Perryville, Colbert Crossing and Boggy Depot. Cotton gins, saw mills, grist

mills, and salt works were among the early businesses in these towns (Baird and Ellis, 1991).

By 1860, the Baptists, Presbyterians, and Methodists had established congregations among the Choctaw with Wheelock Church near Valliant and the Rock Church near Garvin being two of the oldest congregations. In 1861, the Choctaw entered the Civil War on the side of the Confederates because they were a slaveholding nation and as a result of the war they had to give up parts of their land to Kansas Indian Tribes and had to allow railroads into the area. The "KATY," Frisco, Arkansas Choctaw, and Kansas City Southern were the first three railroads to arrive and they established many townsites along their routes (Baird and Ellis, 1991).

James K. Kirk, a native of Virginia, was the first settler to homestead in the Garvin area. He established a post office February 17, 1894 and a trading post and cotton gin shortly thereafter. When a new site was platted by the Arkansas and Choctaw Railroad 1 1\2 miles to the southwest in 1902, Kirk moved his businesses to the new town. In 1905, Garvin was designated the provisional county seat of McCurtain County and was the county seat until 1907 when the state declared Idabel as the new county seat (McCurtain County Historical Society, 1982).

Garvin had up to 957 people at the height of its development in the 1910s with a bank, several stores, three doctors, a large school, and large timber processing plants.

However, with the decline in the lumber industry, and the development of better roads in the county in the 1930s, Garvin lost most of its businesses, population, and its school (McCurtain County Historical Society, 1982).

Forty-two percent of the settlers were from the Lower South, 36% from the Upper South, and 14% from the Midwest. Forty-seven percent of the settlers were from Arkansas, 36% from Texas, and 14% from Mississippi (U.S. Census Bureau, 1910). The dominant ethnic groups were the English, Irish, Welsh, Italians, Poles, and Ukrainians. The Italians were the most numerous in the region around Garvin. Most of the immigrants worked in the coal fields and lumber industries of the area. The company houses were one-story clapboard structures, one room in width, and three to five rooms long and shoddy in construction (Shotgun houses). These houses were common on the oil and coal fields further east and spread to Oklahoma with the mining and oil industries (Baxter and Askew-Wilson, 1986). Therefore, Garvin grew around the lumber and coal industry and faded away when these resources were depleted. Today it has a population of 128 residents, has three active commercial businesses including the post office and two convenience stores, None of its original commercial buildings are still standing leaving a ghostly appearance to the town. However, the Rock Church still stands as a symbol of Garvin's history.

The area around Milburn was once home to the Chickasaw tribe and is now in Johnston County of south-central

Oklahoma (Figure 39). The Chickasaw's original homeland was in the Tombigbee River Highlands of Mississippi, Western Tennessee, and in Western Kentucky. Their former capital was Tupelo, Mississippi. The Chickasaw sustained themselves by agriculture and hunting. Corn, beans, pumpkins, and squash were grown on plots near their village and from the surrounding forest they gathered persimmons, nuts, plums, berries, and onions. They hunted bears, turkeys, squirrels, and white-tailed deer. They lived in single-family dwellings of two types depending on the season: circular winter houses were made from mud plaster and contained an earthen floor; the rectangular summer houses were of woven thatch and had a gabled roof of bark and grass (Baird, 1991).

In a series of treaties between 1813 and 1815, the Chickasaw lost their domain in Western Tennessee and Kentucky and were confined to Northwest Mississippi. In their homeland they established subsistence type farms and created prosperous cotton plantations, worked by slaves. In 1830, Congress passed the Indian Removal Act forcing them to move from their homelands. However, the Chickasaw could not find suitable land in the west and did not move until 1837 when the Choctaw agreed to set aside a Chickasaw District in the western part of their domain in Southern Indian Territory. Forts Washita and Arbuckle were set up to protect the Chickasaw from the plains tribes of the area. Once safety was secured, they quickly developed their farm

and plantation lifestyle along the many streams that drained into the Red River.

The full-bloods were subsistence farmers and the mixed bloods, such as George Colbert, operated large plantations with slave labor. The Chickasaw also established market centers that depended on the commerce provided by the farmers including the Chickasaw capital at Tishomingo, Pontotoc, Hatsboro, Colbert, and Burney. Cotton gins, grist mills, and saw mills were common in all these towns. A ferry station was set up by Ben Colbert on the Red River near Colbert to transport the agricultural products to market and often as far as New Orleans. The full-bloods constructed two-room log cabins such as the Saddlebag and Dogtrot houses, while the mixed bloods built plantation style houses (Baird, 1991).

In 1855, the Chickasaws received ownership of a present day eight county area of south-central Oklahoma including Johnston County. As a result of the Civil War, in 1866 the Chickasaws had to allow two railroads across their land, had to abolish slavery, and had to allow the settlement of 10,000 Kansas Indians on their land. The KATY rail line was built across the southeast corner of the area in 1872, the Santa Fe laid tracks from Purcell to Texas in 1887, and in the early 1900s the Rock Island and Frisco railroads stimulated agriculture, ranching, quarrying, and the further development of settlements in the area (Baird, 1991). Austrians, Germans, Irish, Jews, and Mexicans were the main

immigrants that came into the area as a result of the railroads. Many Germans settled in Johnston County and started agricultural enterprises such as Chapman Farms between Tishomingo and Milburn (Baxter, 1986).

The town of Milburn was started January 18,m 1900 as a post office named Ellen, after Ellen Chapman who was the daughter of an early settler (Shirk, 1974). W.J. Milburn, a merchant in Emet, bought the land from Judge Mike Condon in 1901 for surveying and development. The name was changed to Milburn as of August 17, 1901. Milburn was surveyed along the Chicago-Rock Island and Pacific railroad in 1902 (Johnston County Historical Society, 1979).

Milburn became one of the most important agricultural towns in Johnston County in regards to exporting wheat, oats, and cotton. By 1913, Milburn had 24 businesses including five general stores, two banks, two department stores, a large hardware store, a drug store, two hotels, a livery, a meat market, three blacksmith shops, and the MILBURN NEWS. Two cotton gins and a grist mill served the processing and storage needs for the local farmers. Five churches were started during the early 1900s including a Presbyterian, two Baptist, a Methodist Episcopal, and a Christian church (Milburn News, 1913).

W.J. Milburn started the first bank in Milburn and became famous when he was chosen to represent the area in two sessions of the Oklahoma legislature. Some of the other early businesses included the First State Bank, started in

1908 by F.L. Hunnicut and C.H. Barr; two physicians, including Dr. Clark from Faulkner County, Arkansas and Dr. Coterell from Southwestern Missouri; the Herd-Furnhamm hardware and furniture company; H.F. Blount and W.D. French real estate agents, who helped in the early development of the town; the Wilson, McFeadden and McGee cotton gins; the Mac Butts (native Texan) cash store that sold dry goods, clothing, and shoes; the D.S. Sims livery stable; the F.L. Hunnicut hardware and furniture company which was taken over by Goething and Harrison in 1912; the Mikkleson brothers confectionery; and the City Barber Shop operated by Elza Walker (MILBURN NEWS, 1913).

The First Baptist Church of Milburn was started in 1906, with J.F. Young as the first pastor. The Milburn Baptist Church was started in 1919 as a member of the Southern Baptist Convention with W.N. Denton as the first pastor. N.M. Sanders, Mr. and Mrs. John Hopkins, Nellie Armstrong, Elza Walker, and Mary Heath were the charter members. The Methodist Episcopal Church was organized in 1902. From 1902-1916 they shared a church building with the Presbyterians and built their own church in 1916. James Shanks, W.S. Lee, W.B. McKinney, and O.S. Snell were the earliest pastors. Many of these settlers bought the earliest residential lots in Milburn and built the first houses in town (Johnsotn County Historical Society, 1979). Forty-two percent of the early settlers in Milburn came from the Lower South, 39% from the Upper South, and 6% from the

Midwest. Twenty-seven percent were from Texas, 16% percent from Tennessee, and 10% came from Arkansas and Kentucky respectively (U.S. Census Bureau, 1910). Today, Milburn has a population of 264 residents and commercial businesses, including the post office, city hall, a grocery store, convenience store, garage, and a bar.

The town of Hallett was located in the southeastern part of the Cherokee Outlet and is now located in Pawnee County of North-Central Oklahoma (Figure 39). The Outlet became property of the Cherokee Indians in 1830. As a result of the Civil War, in 1865 the western part of the Outlet was leased out to ranchers and the eastern part was made home for the Pawnee, Otoe-Missouri, Ponca, Tonkawa, Kaw, and Osage tribes. The Cherokee Livestock Association was organized in 1880 and grazing rights in present day Pawnee County went to Bennett and Dunham Cattle Company. In 1893, the Outlet was opened for non-native settlement and the advent of agriculture ended the era of an "open range" (Hager, 1975). Between 1871 and 1910 the KATY, Frisco, Missouri-Pacific, Kansas City Southern, and Santa Fe railway companies built railroads through the area. This further encouraged agricultural production, the establishment of towns and cities, and a flood of various white immigrant groups into the area (Smith and Askew-Wilson, 1986). Early European groups who settled in the area included the Poles, Czechs, Germans, Irish, Mexicans, and German-Russian Mennonites. They worked predominantly in agriculture, the

oil industry, and ore smelting (Baxter and Askew-Wilson, 1986).

Hallett was born in 1905 when the KATY railroad expanded its line from South Coffeyville, Kansas to Oklahoma City. The Frisco also expanded its railroad though the area in 1908. In 1908-1909 oil was struck in Pawnee County boosting Hallett's population three fold to near 10,000 people. Soon a 60-room hotel, a brick plant, and three five-story brick buildings appeared on main street. Some early businesses included J.H. Peck Hardware, Hotel Hallett operated by Mrs. J.L. Murray, the G.A. Martin General Merchandise, the Big Hotel, Hallett Hardware operated by John Coffman, Hallett Drug Company owned by J.L. Murray, the J.S. Harley restaurant, a branch of the Teralton Gin Company, B.L. Gillaspie Livery, T.H. Rogers Lumber Company, the Hallett gin, the New State Hotel, W.A. McKaugan barber shop, Hussey grocery, and the Homer Hughes Drug Store. The Hallett bank was opened in 1909 and went out of business in 1927. A Baptist church and a Christian church were built along with a school in the early 1900s. Reverend W.D. McPhertridge, J.L. Pease, H.J. Barr, and J.F. Mason built some of the first houses in town (Hager, 1975).

Forty-seven percent of the early settlers in Hallett came from the Midwest, 30% from the Upper South, and 13% from the Lower South. Eighteen percent came from Missouri, 15% from Indiana, and 10% from Illinois. The dominant religions were Baptist, Methodist, and Christian (U.S.

Census Bureau, 1910).

The Hallett gas and oil field was in production until the mid 1920s when many people picked up and left the area. At the high point of the oil boom there were up to 30,000 people in the area. Around World War II several houses were moved from the oil field and the surrounding countryside to Hallett and surrounding towns (Long Interview, 1993). Today, a post office, two convenience stores, and the old telephone office building are all that stand in the old commercial district. The bank burned five years ago and is just a pile of rubble today. About half a dozen of the original houses still stand around town, mostly on the north side. The current population is 159 residents and the town is kept alive by State Highway 99 which passes through town between Oilton and Cleveland.

Orlando was established July 18, 1889 in the extreme northwest corner of Logan County, Oklahoma Territory (Shirk, 1974). It was a part of the Unassigned Lands from 1866 to 1889 (Figure 39) (Gibson, 1965). Warren Hysell homesteaded the land on which the town was built in April 1889. He also bought additional acreage for $1600 from the U.S. government and platted lots. The town also became a station along the Santa Fe railway and soon several businesses were started. Dr. E.G. Sharp became the first doctor, Mr. Engle was the depot agent, George Dodson was the first postmaster, W.W. Black owned the first merchandise store, and Roll Wilder was the first banker. Other early businesses included a cheese

factory, two hardware stores, two blacksmiths, two livery stables, five grocery stores, and a number of saloons. A grain elevator, two implement stores, a cotton gin, and a butcher shop accommodated the local farmers. Early churches include the Christian church (1903), the Methodist church (1903), the Evangelical church, and a Lutheran church (1903). The town was based on an agricultural economy with wheat and cotton being the economic mainstays of the farmers (Logan County Historical Society, 1980).

Orlando was also a registration point for the opening of the Cherokee Strip in September, 1893 and immediately became a tent city of 60,000 people. After the run, the community dwindled to around 1,000 people (Logan County Historical Society, 1980). Forty-eight percent of the early settlers were from the Midwest, 14% from the Upper South, and 2% from the Lower South. Fourteen percent of the settlers were from Kansas, 13% from Missouri, and 11% from Illinois (U.S. Census Bureau, 1910). The most numerous European groups were Germans, Czechs, Poles, German-Russians, and British including Scotch-Irish and Welsh (Baxter and Askew-Wilson, 1986).

Interstate 35 was built one mile east of Orlando in the 1960s, forcing many business to close down. Today, a grocery store and post office are the only businesses left. The Methodist church, Christian church, and the school are the mainstays of the community. Orlando has 198 residents as of 1990.

From 1839 to 1893, the area of Grant county and the town of Wakita belonged to the Cherokee Indians on which no non-Native settlement was allowed (Figure 39). As a result of the Civil War, the Cherokees had to let the army establish a military fort (Camp Supply, 1868) in Woodward County and several trails, including the Chisholm and Great Western, for travelers and cattlemen to drive their cattle from trail centers in Texas to Kansas. The railroad was also allowed to be developed. In 1886, the Santa Fe built two railroads through the Outlet creating a thirst for settlement (Baird, 1991).

In December 1891, the Cherokees agreed to sell their western lands for white settlement and on September 16, 1893 the landrun began. Twenty five thousand land-hungry settlers claimed quarter sections of land in "L" (Grant) county of Oklahoma Territory as a result of the landrun (Webb, 1971).

Wakita was established November 14, 1893 and is a Cherokee Indian name indicating water collected in a depression, such as a buffalo wallow (Shirk, 1974). By 1905, there were two banks, four general stores, two grocery stores, three department stores, two hotels, three restaurants, three saloons, three hardware stores, two jewelry stores, three lumber yards, and two grain elevators (Sanborn Fire Insurance Company, 1905).

In 1911, about 75% of these businesses existed and a new opera house was built (Sanborn Fire Insurance Company,

1911). The 1910 population was 405 people. Fifty-one percent of the early settlers of Wakita came from the Midwest, 25% from the Upper South, and 2% from the Lower South. Fourteen percent came from Indiana, 12% from Kansas, 10% from Illinois, and 10% from Missouri (U.S. Census Bureau, 1910. The Germans, Czechs, and German-Russians were the top three ethnic groups represented in the area and the dominant religions were the Methodist, Mennonite, Roman-Catholic, Christian, and Baptist (Anders, Rohrs, and Haynes, 1984). Today, 75% of the downtown commercial buildings are still occupied and the town has a little over 450 people.

The area around Gage was also once a part of the Cherokee Outlet and is now in Ellis County of Western Oklahoma (Figure 39). In 1835, the Cherokees received the tract of land approximately 65 miles wide just south of the Kansas state line. The area was completely off limits from non-Natives until after the Civil War when the Cherokees had to open up much of the land because of their loyalty to the Confederacy. In 1868, Camp Supply was established, roads connecting Kansas and Texas were built, railroads were allowed to expand, and Texas cattlemen drove through and pastured their herds in the area. In 1883, the Cherokee Strip Livestock Association was formed enabling ranchers to lease land from the Cherokee for grazing privileges. The Santa Fe built a rail line through the area in 1887 and the Rock Island expanded its lines in 1889 establishing stations along the routes. The stations soon grew into townsites and

the whole area was opened up for settlement under terms of the Homestead Act March 3, 1893 (Baird, 1991).

Early prairie settlers and ranchers built sod houses (soddies), dugouts, half-dugouts, or a crude one or two room house where lumber was available. The earliest stores, churches, schools, and other necessary structures were also built using sod or rough lumber. In the late 1880s, the railroads brought lumber to the area and clapboard and frame houses were built (Smith and Askew-Wilson, 1986). Czechs, Germans, and German-Russians were the dominant ethnic groups to settle the area between 1885 and 1910. Germans from Russia were the most common in the western part of the Cherokee Strip in Harper, Woods, Woodward, and Ellis counties. Germans from the German Empire and Czechs were the most common in the eastern part of the Strip in Alfalfa, Blaine, Kingfisher, and Grant counties. Many of the Czechs moved to Oklahoma from Nebraska or Kansas. Methodists, Roman Catholics, Lutherans, and Mennonites were the dominant religions of this area (Anders, Rohrs, and Haynes, 1984).

Gage was founded on the Santa Fe rail line in 1887 and for several years the railroad station was the only building on the site. In March 1894, John Barr, originally from Minnesota, staked his claim at Gage and became its first settler. He built the first house in April and was soon followed by Fred Webster. Fred became the first postmaster February 5, 1895. William Libbie, G.A. McComber, J.L. Yount, Ed Massey, Ed McDonald, and Jake Prior were other

early settlers.

Between 1895 and 1900, a grocery store, blacksmith shop, three general stores, a hotel, a saddle and harness shop, two hardware stores, a barber shop, and a couple of restaurants were built. Duke Prior was the earliest banker in town. By 1907, Gage had a population of 800, three churches, two newspapers, two banks, a flour mill, cotton gin, three hotels, two drug stores, a grain elevator, two hardware stores, three implement houses, two doctors, a broom factory, and six general stores. There was a small brick school which was sufficient until the 1920s when a larger school was needed. A new building was built and in operation by 1922 (Ellis County Historical Society, 1979). Sixty percent of the settlers in Gage were from the Midwest, 24% from the Upper South, and 4% from the Lower South. Eighteen percent were from Illinois, 16% from Missouri, and 12% from Kansas (U.S. Census Bureau, 1910). Today, the town of Gage has a population of 473 people and about a dozen active businesses.

The area around Bridgeport, now in Caddo County of west-central Oklahoma, was originally settled by the Choctaw and Chickasaw between 1830 and 1866. As a result of the Civil War in 1869 all their territory to the west of the present day Caddo, Custer, and Washita County lines but to the north of the Arbuckles was designated as the vast Cheyenne and Arapaho reservation (Figure 39). In 1872, the Wichita and Caddo tribes received the land from the Canadian

River south to Anadarko, including most of present day Caddo County. In 1892, the Cheyenne and Arapaho reservation was opened for Non-Native settlement bringing several settlers through Wichita-Caddo territory to claim land in the Cheyenne-Arapaho area. In 1901, the Wichita-Caddo reservation was opened for settlement by a lottery and new towns were created (Baird and Ellis, 1988).

Bridgeport was born in 1898 when the Choctaw, Oklahoma, and Gulf Railroad built a line across the northern part of the Caddo-Wichita Territory and established a townsite on the south bank of the Canadian River. It was named Bridgeport because of a toll bridge that was constructed in 1893 linking areas to the north and east of the Canadian River to the Cheyenne-Arapaho reservation. A railroad bridge was also constructed across the Canadian near the old toll bridge. Stacy B. Gorham established the first post office in 1895 at the north end of the toll bridge where he opened a trading post. He operated the store and post office until 1901 when it was moved to Bridgeport (Poteet, 1961).

With the opening of Wichita-Caddo lands in 1901, thousands of settlers came across the toll bridge to settle in Bridgeport and Caddo County. The town went from a village of a 100 pioneers before the opening to over 3,000 people by 1902 and was incorporated as a first class city that year (Caddo County Historical Society, 1955). Forty-two percent of the early settlers came from the Upper South,

33% from the Midwest, and 13% from the Lower South. Twenty-one percent were from Missouri, 14% from Kentucky, and 11% from Indiana (U.S. Census Bureau, 1910). The dominant ethnic groups included the German-Russian Mennonites, Germans, Scotch-Irish, and African-Americans (Baxter, 1986).

By 1904, 76 businesses had been established including, three banks, six merchandise stores, two drug stores (one owned by A. F. Hobbs), Mr. Homsher's hardware store, the Tremont Hotel (built by Frank Carpenter), two lumber yards, three blacksmiths, ten saloons, and twelve doctors. Three weekly newspapers were also started. Economically, a flour mill, cotton gin, and elevator were built to serve the rural farmers (Morris, 1978).

The east side of town had high concentrations of black settlers, while the west side was mainly white. This created a social barrier in the town with separate schools and churches being built (Stotts Interview, 1993). Also, in 1905 a major feud broke out between the two sides when the post office and several businesses, including the Tremont Hotel, were moved from the east side of town to the west side. The feud erupted over the city water, because it was found that the drinking water on the west side was clear and pure while on the east side, where most of the business buildings had been erected, it was filled with gypsum crystals. Instead of finding ways to bring good water to the east side, a feud developed and one night men from the

west side moved the most important business (the post office) to their side (Poteet, 1961). Eventually the Tremont Hotel and other major businesses moved to the west side (Sanborn Fire Insurance Company, 1905). As a result many residents, especially the black population, of eastern Bridgeport moved to Hinton and other towns because they were unable to get along with their white neighbors (Poteet, 1961).

By 1910, Bridgeport lost half its population and was registered with 1,000 residents, who lived mostly on the west side of town, and forty-three business (Morris, 1978). In 1934, U.S. highway 66 opened one mile south of Bridgeport causing many people to drive past the town to Hinton or El Reno for their business. By 1950, Bridgeport's population declined to 300 people with only six businesses including a grocery, garage, hardware store, shoe shop, cafe, and post office remaining. Bridgeport lost its bank in the early 1940s, its high school in 1944, the vacant hotel was torn down in 1946, and its post office was moved to Hinton in 1970 (Stotts Interview, 1993). All that remained in 1993 was a Methodist church built in 1909 and still in operation, a shell of an old garage, the old post office building, and about twenty residences of which twelve were built during the boom years of Bridgeport. The east side of town has the water tower, the old black school, and one black residence remaining. The 1990 population of Bridgeport was 138 residents.

Cache was located on the former Comanche Indian lands and is located in present day Comanche County of southwestern Oklahoma (Figure 39). The Comanche were originally a northern tribe from the Rocky Mountain West who moved to the Southern Plains in the early 1700s. In 1790, they made an alliance with the Kiowas and became the most powerful tribes in the Southern Plains. In 1835, many of the Plains tribes, including the Comanche, signed a peace treaty at Camp Holmes near Lexington, OK. However, the Comanche ignored the treaty and continued to raid early American and Mexican settlements. Finally, the Texas Rangers and U.S. Calvary took action killing 60 Comanche warriors in villages near the Wichita Mountains and the same number in a village near present day Rush Springs in Grady County (Baird and Ellis, 1988).

In 1867, the United States government assigned the Kiowas and Comanche to an area of land stretching from the Texas-New Mexico border to the ninety-eighth meridian near Chickasha and from the Red River north to the Washita River. Fort Sill was established in 1869 to maintain peace in the area. The Comanche resisted government pleas to become sedentary agriculturalists and as of 1890 they still lived in tepees or earthen lodges. Baptist, Methodist, Mennonite, and Dutch Reformed missionaries established churches at Elgin, Cache, Indianhoma, and Lawton in an effort to Christianize the Comanche (Baird and Ellis, 1988). Finally, in 1901 the Comanche were assigned individual allotments of

160 acres of land and the reservation was disbanded, making the area part of the new Oklahoma Territory (Smith and Askew-Wilson, 1986).

The first white settlers in the Cache area were the Rassler family in the mid-1890s. They lived in a two-room log house. Mr. Rassler was a carpenter and helped the Comanche build wood shacks and houses in the area. He erected Quanah Parker's house near the Quanah Mountains to the north of Cache. The townsite was surveyed in 1901 and was divided into 55 blocks including one for a city park. The official plat was approved in 1909 and the town began to grow. They wanted to name it Quanah after the Comanche chief but couldn't because a post office already existed in Texas by this name. Cache was finally chosen because of nearby Cache Creek. The railroad came through town in 1902 and the settlers built businesses oriented around it. In 1908, Quannah Parker started the first school with a teacher who could speak both Comanche and English. Downtown Cache burned twice, in 1903 and 1911. In, 1903 businesses were near the railroad on the north side of town and in 1911 they were along Fifth Street. After the second fire, Cache merchants built all brick buildings along C street where the business district still exists (Comanche County Historical Society, 1985).

Forty-six percent of the early settlers in Cache came from the Midwest, 24% from the Lower South, and 23% from the Upper South. Twelve percent were from Illinois, 12% from

Missouri, 11% from Indiana, 11% from Texas, and 8% from Ohio (U.S. Census Bureau, 1910). Early ethnic groups included the German-Russians, German-Mennonites, Germans, English from Texas, and Scotch-Irish from Missouri. Mennonite, Baptist, and Lutheran were the most common religions (Baxter, 1986).

Some early settlers in town included "Boots" Orris, Dan Parshall, George Linville, Whit Alexander, J.T. Jamieson, L.B. Shroyer, Jim Cherry, and E.J. Shattler. Orris was a barber, Parshall operated a saloon, Linville was a doctor, Alexander owned the first grocery, Jamieson owned a printing office, Shoyer started the first newspaper called the "Cache Register," Cherry owned the first hotel, and Shatler ran a rooming house (Comanche County Historical Society, 1985).

First, the settlers built sod houses and dugouts except in the Wichita and Quartz mountains where abundant rock and lumber were used. Then the Free Homes Bill of 1900 remitted several millions of dollars in land debts, which the settlers stood to pay under the terms of their land grants, and allowed them to use that money to improve their farmsteads by replacing soddies, dugouts, and small frame structures with more permanent and comfortable homes or farm buildings (Foreman, 1942). Farmers grew cotton, kaffir corn, milo, and alfalfa as their principle crops. In the 1940s, large landholdings replaced some of the smaller farms and livestock ranching, wheat farming, and cotton production became the mainstays of the area. Cotton gins, cattle

yards, and elevators dominated the commercial landscapes of many of the railroad towns (Smith and Askew-Wilson, 1986). In the 1920s, Craterville Park was created and drew people from throughout the region to the Wichita Mountains. It became a major recreational spot and drew many people to the area. In the 1950s, it became Camp Eagle and every year the rodeo-roundup and Oklahoma State Indian Fair are held there (Comanche County Historical Society, 1985). Today, Cache has a population of 2,251 and has over a dozen businesses in the commercial district. It is a thriving residential community dependent upon nearby Fort Sill, the surrounding ranchers, and small cotton farms for its subsistence.

The area around Olustee was part of old Greer County, Texas, until 1896 when the Supreme Court invalidated Texas' claim and voided land titles of some 9,000 ranchers and farmers residing there (Figure 39). On June 24, 1897 Congress officially opened the area to Non-Native settlement and settlers already living in Greer County were allowed to purchase land in use and an additional 160 acre homestead for $1.00 an acre. Mangum became the county seat. In 1907, the county was divided up into the four counties of Greer, Beckham, Harmon, and Jackson (Smith and Askew-Wilson, 1986). Forty-eight percent of the early settlers were from the Lower South, 24% from the Upper South, and 21% from the Midwest. Forty-nine percent were from Texas, 21% from Tennessee, and 20% from Illinois (U.S. Census Bureau, 1910). The main ethnic groups were English, German-Russian

Mennonites, and Germans (Baxter, 1986).

The Olustee post office was established in February 1895 three miles west of the present location. In 1898, T. I. Truscott built a cotton gin, general store, and a post office at the present site of Olustee and called it Klondike. However, when he applied to the post office department, the name was turned down because there was a Klondike, Texas. They suggested that the Olustee post office be moved to Truscotts' proposed town and maintain the name Olustee (Chesser, 1971).

In 1900, thirty people were living in Olustee and it had a gin owned by McClellen and Truscott, a general store owned by Reagan, who was also postmaster, and a doctor named T.H. Hardin. The first houses were built by Jim Dickey, Mr. Bloker, and Dr. Hardin. In 1903, the Frisco railroad came through town and the townsite was officially platted and incorporated in 1904 with E.G. Walcott, J.W. Edwards, J.M. Norton, and J.W. Rylander as the first officers. E.G. Walcott owned a general store which was still in business in 1937, and Mr. Edwards was the first president of the national bank. The Frisco Hotel was also built in 1903 giving Olustee a big economic boost and in 1905 it was taken over by D.L. Bentley and renamed the Bentley Hotel. Jim Buck also started the first newspaper, the "Olustee Outlook" in 1903 (Dickerson, 1937).

By 1907, Olustee had 1,500 people and it applied to be the county seat of Jackson County but lost out to Altus.

Also, in the same year W.A. Dickey, the Methodist minister, staked off lots and proposed a campus for a Methodist college. However, the college was unsuccessful but several of the lots were sold in the new addition, known as College addition. The first school was built in 1901 and grew sporadically, calling for a new twelve room school to be built in 1908. This building stood until 1930 when the present brick building was built. In 1923, a high school was also built to the west of the old school (Chesser, 1971). The Olustee library owns one of the oldest collections of library books in the state. The "new state" club started the collection in April of 1907 and housed the books in three separate locations along Main Street until the present limestone structure was built by the WPA in 1936 (Bruce and Bullard Interviews, 1993).

Four churches were started in Olustee of which three exist today. W. A. Derrick organized the Methodist congregation in 1897. It first met in the old school house at Willow Vale until the first church was built in 1903. The Presbyterians (Cumberlands) organized a church with T. M. Wood as pastor in 1902. However, in 1919 the church burned and most of the members moved away. The Church of Christ was organized in 1905 and its first church was built in 1906. Finally, the Baptist church was built in 1907 with Reverend Humphrey as its pastor. In 1919, the church burned and another was built, which burned in 1935. The present church was built in 1935 of stone or brick (Dickerson,

1937).

Between 1907 and 1937, the population of Olustee plummeted from 1500 persons to 650 because of poor agricultural conditions during the 1930s and because Altus was designated the county seat in 1907. Other prominent settlers in Olustee were I.K. Williams (owned first dry goods store), Dr. E.S. Crow, Dr. L.H. Landrum, and C.W. Edwards (Chesser, 1971).

Another pioneer who settled six miles south of Olustee and operated the "Cross S Ranch" was L.E. Eddleman. He moved to the area from Round Timbers, Texas with his cousin E.W. Walcott in 1881. The two built a half-dugout and later a picket house and started their ranching operations. In 1892, they stopped two Swedes and hired them to build a two-story rock house. The limestone rocks were gathered by the ranch hands and the Swedes went to work. They did their work well because the house still stands among the mesquite bushes south of Olustee as a reminder of the once prosperous ranching days (Daily Oklahoman, February 1964). The picket house, first built by Eddleman, stands in Olustee today and was moved to town after the stone house was built (Prater Interview, 1993). Today, Olustee still has four businesses, a town hall, post office, and library located within its commercial district. Its current population of 701 residents help keep the schools, churches, and remaining businesses alive and well.

CHAPTER V

RESEARCH AND FIELD WORK RESULTS

Results of Field Research

The folk housing survey identified 596 residential properties in the twelve sample towns that are one of the house-types described above, or are one of the three new house types identified in the field research. These new house types appear like they are built of traditional materials, are architecturally important, and need investigation into their origin. The three most common house-types in the twelve towns are the front-gabled massed planned house (26%), the pyramid (24%), and the side-gabled massed planned house (16%) (Table III). The cross (13%), hall-and- parlor (13%), shotgun (2%), Folk Victorian (1%), double-pen frame (1%), four-over-four (.8%), German Continental frame (.6%), Midwest I (.6%), Queen Anne Folk (.6%), Virginia I (.3%), Pennsylvania I (.2%), and Carolina I (.2%) houses are also represented (Table III). Houses sought but not found in the survey towns are the single pen frame, saddlebag, dogtrot, and Creole houses. Either examples of these house types no longer exist or they were never built by the settlers in the study towns. The three new house types included the Folk Victorian, Queen Anne, and

TABLE III

PERCENT OF EACH HOUSE TYPE BY TOWN AND CULTURAL REGION IN OKLAHOMA

	SG	FG	PY	HP	CR	SH	QA	DP
UPSTH								
Inola	9	18	33	25	5	4	2	2
Gans	24	34	12	12	6	0	0	12
Bridg	15	10	25	20	5	5	5	5
% Tot	13	20	27	23	5	3	2	4
LWSTH								
Boley	10	27	33	8	10	8	0	0
Olust	2	22	25	10	25	3	0	3
Milbn	31	19	22	9	13	0	3	3
Garvn	8	50	17	0	25	0	0	0
% Tot	11	25	27	8	18	4	.6	2
MIDWT								
Gage	16	23	19	13	19	0	1	2
Wakit	16	34	18	8	19	3	0	0
Orlan	14	38	24	11	5	3	0	0
Hallt	27	19	23	15	8	4	0	0
Cache	23	30	27	12	6	1	0	0
% Tot	19	28	22	12	13	1	.4	.6
Total	93	156	143	75	78	14	4	9
Perct	16	26	24	13	13	2	.7	1

Total Number of House Types in all Twelve Towns = 596

KEY: SG = Side-Gabled, FG = Front-Gabled, PY = Pyramid, HP = Hall and Parlor, CR = Cross, SH = Shotgun, QA = Queen Anne, DP = Double-Pen, UPSTH = Upper South Cultural Region, LWSTH = Lower South Cultural Region, MIDWT = Midwest Cultural Region, % Tot = Percent of each house type in the corresponding cultural region, Total = Total number of each house type present in the twelve towns and three cultural regions, Perct = Percent of each house type in the twelve towns and three cultural regions together.

TABLE III, CONTINUED

PERCENT OF EACH HOUSE TYPE BY TOWN AND CULTURAL REGION IN OKLAHOMA

	FF	GC	FV	VI	PI	CI	MI
UPSTH							
Inola	0	0	0	0	0	2	0
Gans	0	0	0	0	0	0	0
Bridg	5	0	0	0	5	0	0
% Tot	1	0	0	0	1	1	0
LWSTH							
Boley	2	0	2	0	0	0	0
Olust	0	0	5	3	2	0	0
Milbn	0	0	0	0	0	0	0
Garvn	0	0	0	0	0	0	0
% Tot	.7	0	2	1	.7	0	0
MIDWT							
Gage	2	1	2	0	0	0	2
Wakit	1	0	0	0	0	0	1
Orlan	0	5	0	0	0	0	0
Hallt	0	0	4	0	0	0	0
Cache	0	1	0	0	0	0	0
% Tot	1	1	1	0	0	0	1
Total	5	4	7	3	2	1	3
Perct	.8	.7	1	.6	.4	.2	.6

Total Number of House Types in all Twelve Towns = 596

KEY: FF = Four over Four, GC = German Continental, FV = Folk Victorian, VI = Virginia I-House, PI = Pennsylvania I-House, CI = Carolian I-House, MI = Midwest I-House, UPSTH = Upper South Cultural Region, LWSTH = Lower South Cultural Region, MIDWT = Midwest Cultural Region, % Tot = Percent of each house type in the corresponding cultural region, Total = Total number of each house type present in the twelve towns and three cultural regions, Perct = Percent of each house type in the twelve towns and three cultural regions together.

four-over-four folk houses.

Table III and Figures 41-43 show the percentage of the different house types in the twelve study towns. Note that the percentages in the pies represent the percent of each house type out of the five house types presented on the particular map and not out of all fifteen house types as presented in Table III. The pyramid house is the most common house in Boley, Bridgeport, and Inola representing one Lower South and two Upper South towns respectively (Figure 41). The pyramid house also shows a fairly high presence in the five Midwestern towns as either the second most prominent house or tied for first, but it shows the lowest presence in the three southeastern towns. The cross house is prominent in the Lower South towns of Olustee and Garvin and the Midwest towns of Gage and Wakita. The front-gabled massed planned house is the most common plan in the Midwestern towns of Gage, Wakita, and Orlando, the Lower South town of Garvin, and the Upper South town of Gans. The side-gabled massed planned house is the most prevalent house type in the Lower South town of Milburn and the Midwest town of Hallett. Finally, the hall and parlor house is most prominent in Inola and Bridgeport, which are both Upper South towns (Figure 41).

The Queen Anne house is most common in Milburn, Inola, and Bridgeport representing the Lower and Upper South (Figure 42). The Folk Victorian house is predominant in Olustee, Hallett, Gage, and Boley representing the Lower

Figure 41. Percentage Distribution of Five Folk House Types in the Twelve Study Towns.

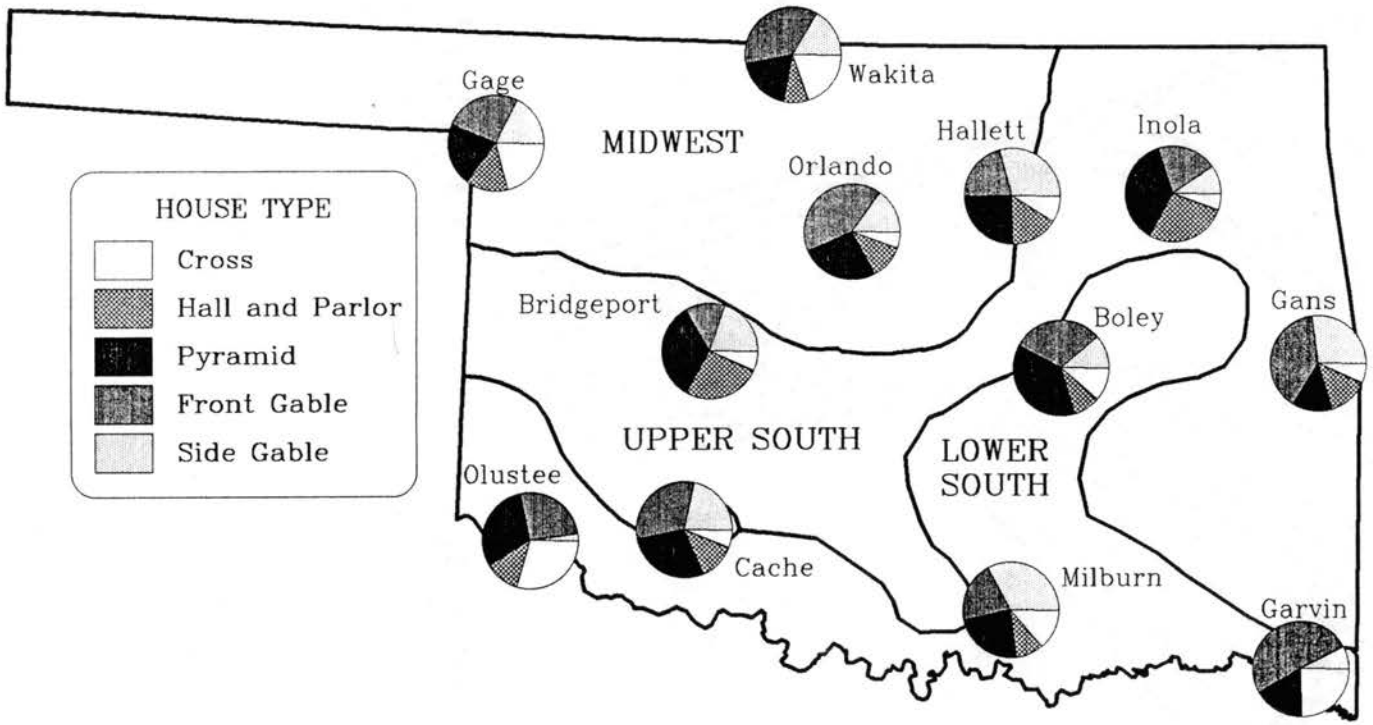
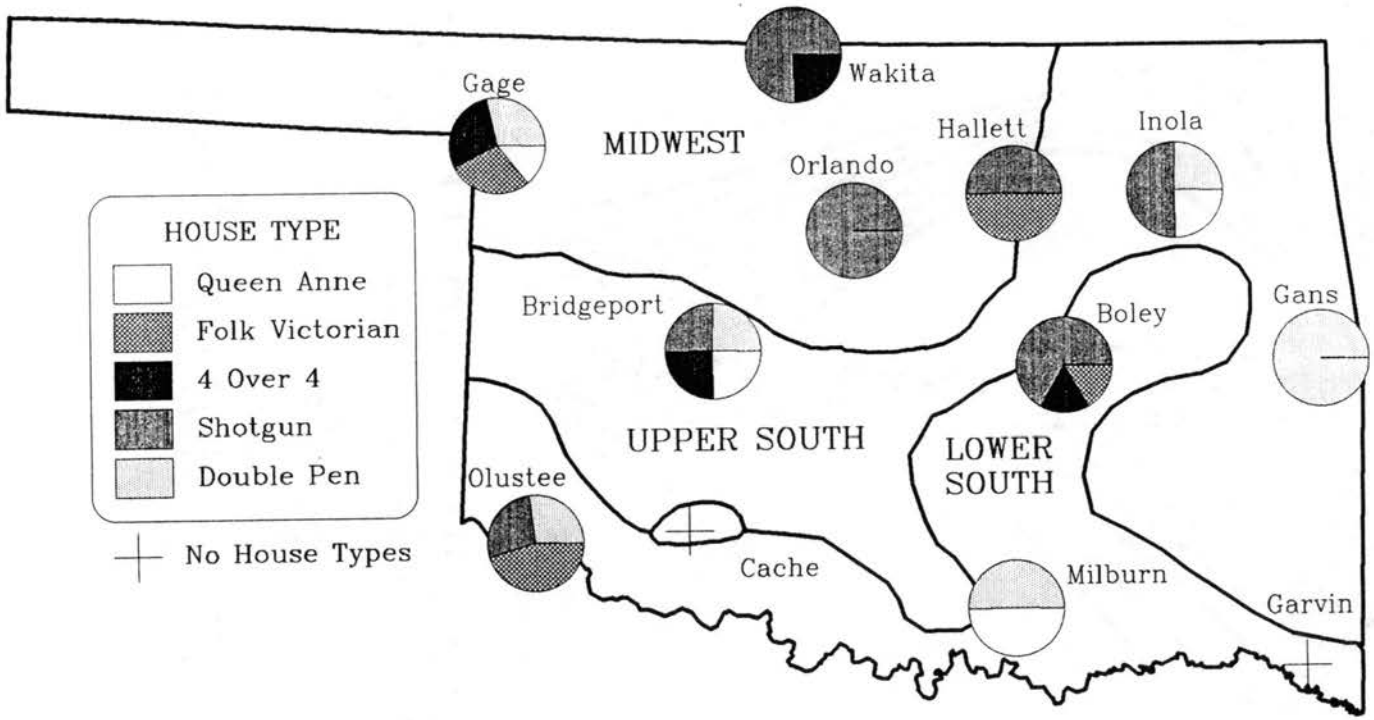


Figure 42. Percentage Distribution of Five Folk House Types in the Twelve Study Towns.



South and Midwest. The four-over-four house is dominant built in Gage, Wakita, Bridgeport, and Boley representing all regions. The shotgun house is prevalent in Boley, Hallett, Wakita, Orlando, and Inola representing all the cultural regions. The double-pen frame house is popular in Gans, Inola, Milburn, Olustee, Bridgeport, and Gage representing all of the Upper South towns, 75% of the Lower South towns, and 20% of the Midwest towns (Figure 42).

Figure 43 shows that the German-Continental frame house is pervasive in Orlando and Gage of the Midwest; the Midwest I-house is predominant in Wakita and Gage of the Midwest; the Carolina I-house is dominant in Inola of the Upper South; the Pennsylvania I-house is common in Bridgeport and Olustee of both the Upper and Lower South; and the Virginia I-house is found only in the Lower South town of Olustee. Hallett, Boley, Gans, Garvin, Milburn, and Cache have none of these house types (Figure 43).

Looking at each individual region, Figure 44 shows that the pyramid and front-gabled massed planned houses are common in all regions with the front-gabled massed planned house dominating in the Midwest and the pyramid in the Lower and Upper South; the Hall and Parlor house is predominant in the Upper South followed by the Midwest and Lower South; the cross house is pervasive in the Lower South followed by the Midwest and Upper South; and the side-gabled massed planned house is commonplace in the Lower South followed closely by the Midwest.

Figure 43. Percentage Distribution of Five Folk House Types in the Twelve Study Towns.

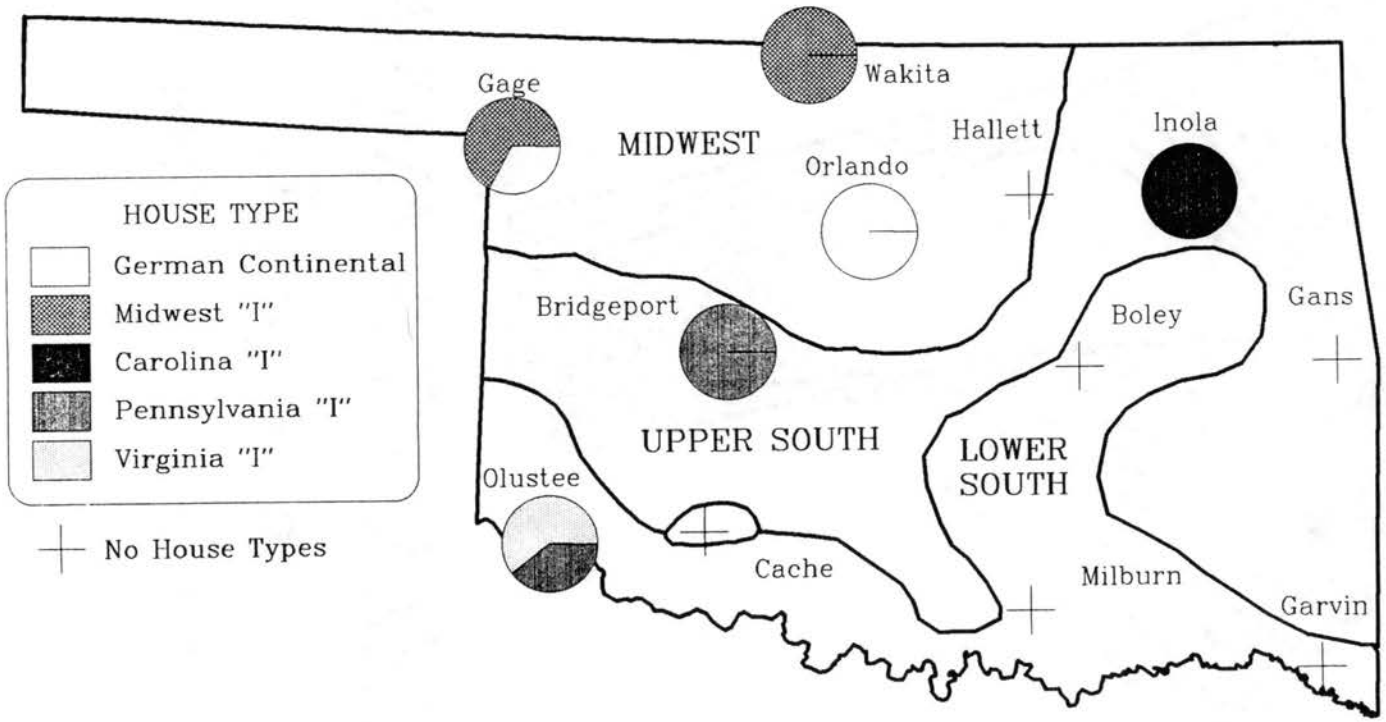


Figure 44. Percentage Distribution of Five Folk House Types in the Three Cultural Regions of Oklahoma.

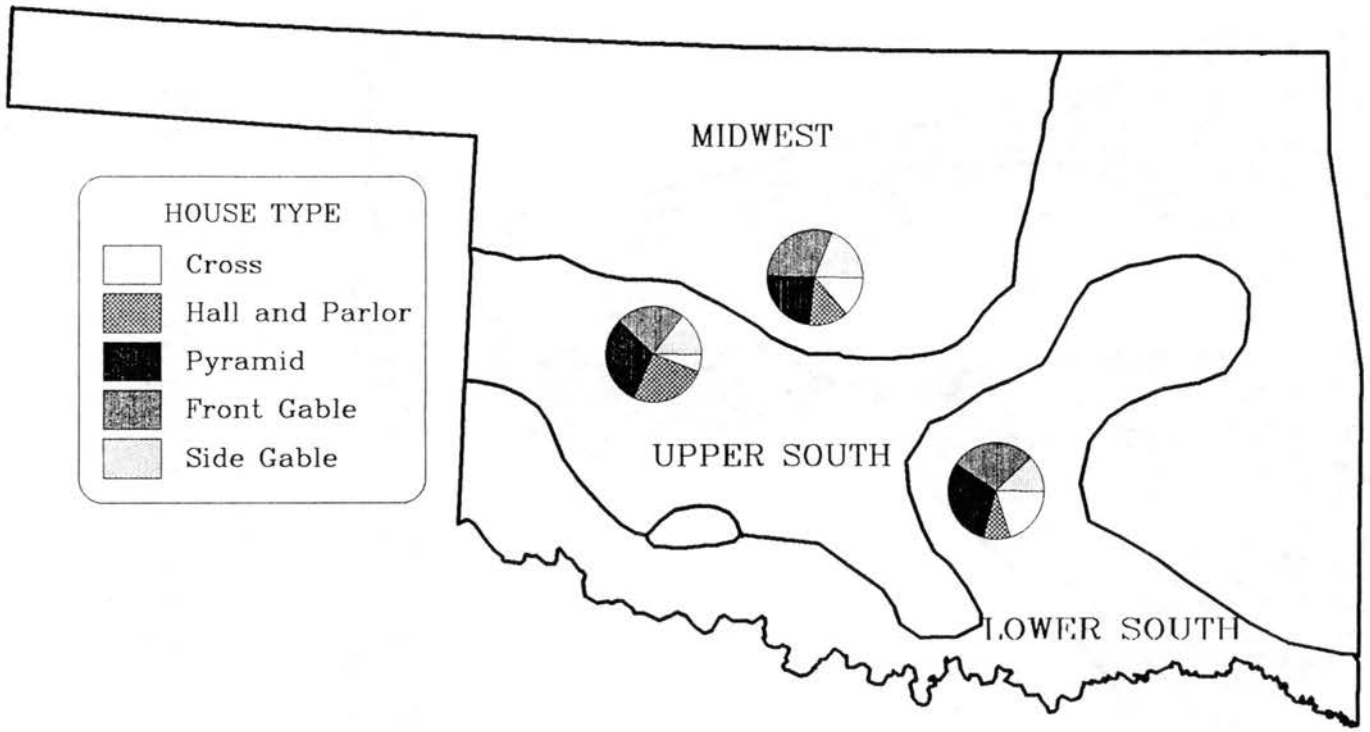


Figure 45 shows that the Queen Anne Folk house is equally popular in the Upper South and Midwest; the Folk Victorian House is equally important in the Lower South and the Midwest; the four-over-four house is most common in the Midwest; the shotgun is predominant in the Lower South followed by the Upper South; and the double-pen frame house is dominant in the Upper South followed by the Lower South and Midwest. Finally, Figure 46 shows that the German Continental frame house and the Midwest I-house are dominant in the Midwest; the Carolina I-house is distributed only in the Upper South; the Pennsylvania I-house is equally common in both the Upper and Lower South; and the Virginia I-house is predominant in the Lower South (Figure 46).

Results of Documented Property Research

A sample of 269 houses were chosen to be documented because they are over 50 years old, are related to an original settler of the community, and have architectural and historic integrity because their original structure is still intact (Table IV).

Twenty-five percent of the 269 properties are excellent examples of the pyramid house, 24% represent examples of the front-gabled massed planned house, 13% exemplify the side-gabled massed planned house, 12% portray the cross house, 11% typify the hall-and-parlor house, 4% represent the shotgun house, 3% are examples of the double-pen house, 3% are samples of the Folk Victorian house, 1% illustrate the

Figure 45. Percentage Distribution of Five Folk House Types in the Three Cultural Regions of Oklahoma.

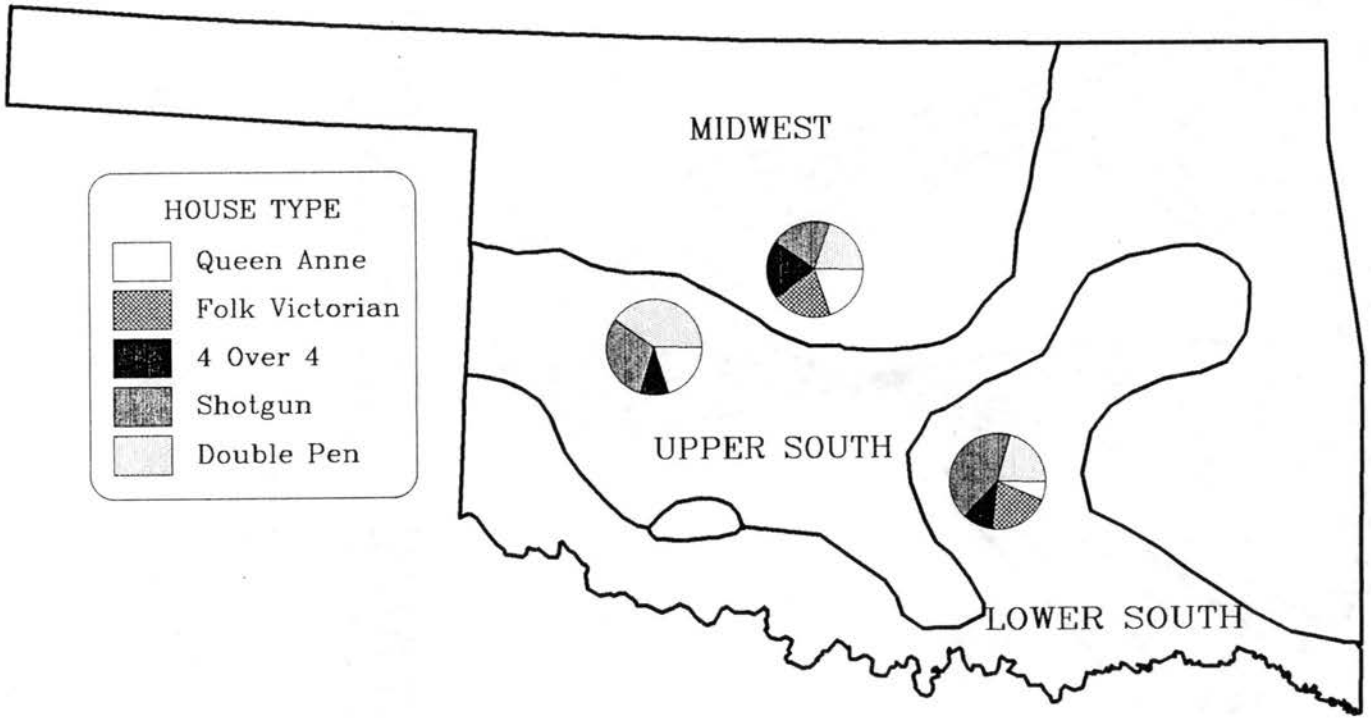


Figure 46. Percentage Distribution of Five Folk House Types in the Three Cultural Regions of Oklahoma.

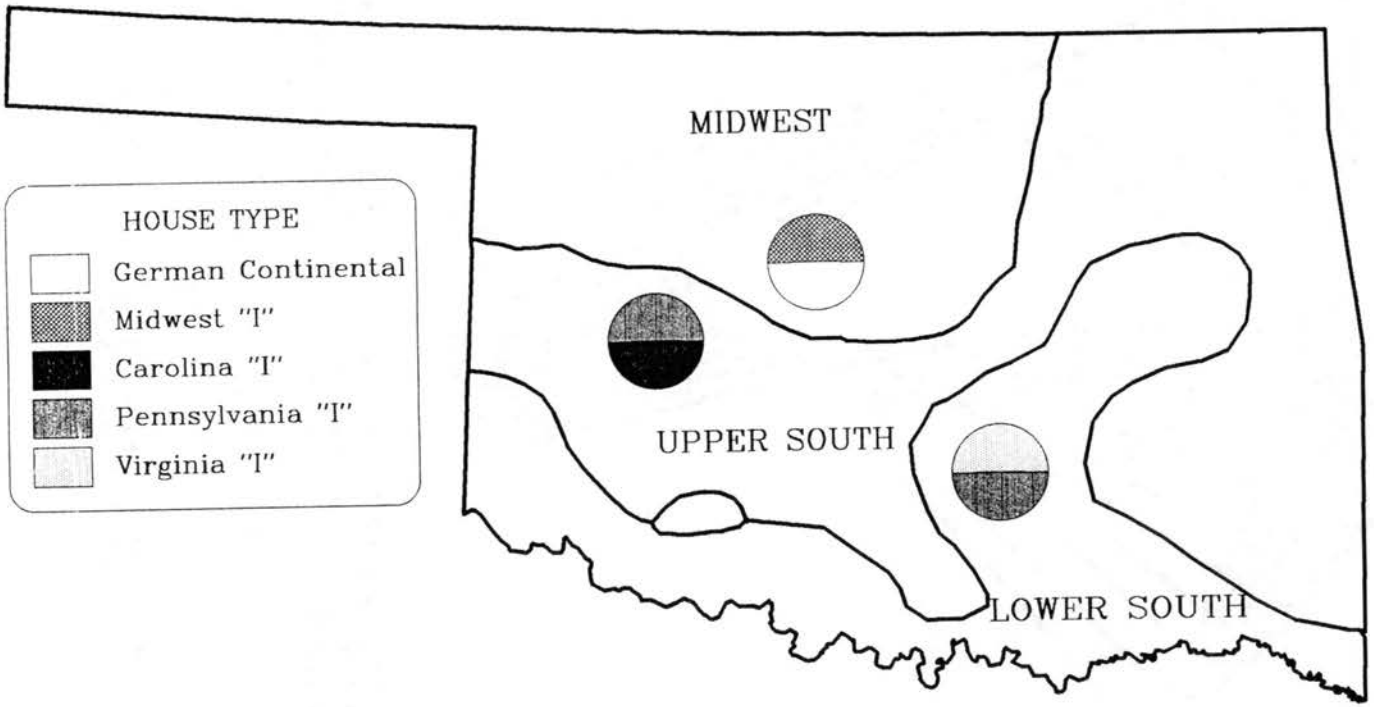


TABLE IV

PERCENT OF EACH SAMPLED HOUSE TYPE BY TOWN AND CULTURAL REGION IN OKLAHOMA

	SG	FG	PY	HP	CR	SH	QA	DP
UPSTH								
Inola	8	20	32	12	8	8	4	4
Gans	16	25	17	17	8	0	0	17
Bridg	15	15	15	15	8	8	8	0
% Tot	12	20	24	14	8	6	4	6
LWSTH								
Boley	18	36	26	3	3	8	0	0
Olust	0	4	19	11	27	8	0	8
Milbn	23	23	27	8	11	0	4	4
Garvn	0	45	22	0	33	0	0	0
% Tot	13	24	24	7	16	4	1	3
MIDWT								
Gage	16	18	18	14	18	0	2	2
Wakit	18	14	18	18	18	9	0	0
Orlan	10	38	33	10	0	5	0	0
Hallt	6	32	38	6	6	6	0	0
Cache	11	35	35	11	4	4	0	0
% Tot	13	26	26	12	11	4	1	1
Total	34	64	67	29	32	12	4	7
Perct	13	24	25	11	12	4	1	3

Total Number of House Sampled = 269

KEY: SG = Side-Gabled, FG = Front-Gabled, PY = Pyramid, HP = Hall and Parlor, CR = Cross, SH = Shotgun, QA = Queen Anne, DP =Double-Pen, UPSTH = Upper South Cultural Region, LWSTH = Lower South Cultural Region, MIDWT = Midwest Cultural Region, % Tot = Percent of each house-type in the corresponding cultural region, Total = Total number of each house type present in the twelve towns and three cultural regions, Perct = Percent of each house type in the twelve towns and three cultural regions together.

TABLE IV, CONTINUED

PERCENT OF EACH SAMPLED HOUSE TYPE BY TOWN AND CULTURAL REGION IN OKLAHOMA

	FF	GC	FV	VI	PI	CI	MI
UPSTH							
Inola	0	0	0	0	0	4	0
Gans	0	0	0	0	0	0	0
Bridg	8	0	0	0	8	0	0
% Tot	2	0	0	0	2	2	0
LWSTH							
Boley	3	0	3	0	0	0	0
Olust	0	0	11	8	4	0	0
Milbn	0	0	0	0	0	0	0
Garvn	0	0	0	0	0	0	0
% Tot	1	0	4	2	1	0	0
MIDWT							
Gage	4	0	4	0	0	0	4
Wakit	0	0	0	0	0	0	5
Orlan	0	5	0	0	0	0	0
Hallt	0	0	6	0	0	0	0
Cache	0	0	0	0	0	0	0
% Tot	1	1	2	0	0	0	2
Total	4	1	7	3	1	1	3
Perct	1	.3	3	1	.3	.3	1

Total Number of House Sampled = 269

KEY: FF = Four over Four, GC = German Continental, FV = Folk Victorian, VI = Virginia I-House, PI = Pennsylvania I-House, CI = Carolian I-House, MI = Midwest I-House, UPSTH = Upper South Cultural Region, LWSTH = Lower South Cultural Region, MIDWT = Midwest Cultural Region, % Tot = Percent of each house-type in the corresponding cultural region, Total = Total number of each house type present in the twelve towns and three cultural regions, Perct = Percent of each house type in the twelve towns and three cultural regions together.

Queen Anne folk house, 1% are archetypes of the four-over-four house, 1% represent the Midwest I-house, 1% exemplify the Virginia I-house, and .3% typify the German Continental, Carolina I and Pennsylvania I houses (Table IV). All of these houses have had additions, porches, and dormers attached to them over the years, but they still retained their original form and characteristics.

Origins of the builders (see definition on p. 208), from the Manuscript Census, were found for only 143 (53%) of these 269 houses (Table V). Twenty-four percent of the builders constructed front-gabled houses, 22% pyramid houses, 16% side-gabled houses, 11% cross houses, 11% hall-and-parlor houses, 4% Folk Victorian, 4% double-pen, 3% Queen Anne houses, 1% shotgun houses, 1% four-over-four houses, 1% Virginia I-house, and .7% Midwest or Pennsylvania I-houses.

Fifty percent of the carpenters (p. 206) who erected Folk Victorian houses originated from the Lower South (Table V). Forty-eight and 50% percent of those who built pyramid and Queen Anne houses respectively came from the Upper South. Thirty-seven percent, 38%, 50%, and 100% of the carpenters who constructed front-gabled massed planned, side-gabled massed planned, Queen-Anne folk, and four-over-four houses respectively eminated from the Midwest. The double-pen house was just about evenly constructed by settlers of all three regions with the Upper South predominating. The cross, hall and parlor, and Virginia I

TABLE V

ORIGINS OF THE BUILDERS BY HOUSE TYPE FOR
143 OF THE 269 SAMPLED PROPERTIES

	GM	US	LS	MID	MA	Tot	% of Tot
Side-Gabled	5	24	33	38	0	21	16
Front-Gabled	0	29	29	37	5	35	24
Cross-House	0	33	28	33	6	15	11
Pyramid	6	48	23	23	0	32	22
Hall & Parlor	0	38	12	38	12	16	11
Shotgun	0	0	0	50	50	2	1
Folk Victorian	0	33	50	17	0	6	4
Double-Pen	0	34	33	33	0	6	4
Queen-Anne	0	50	0	50	0	4	3
Four over Four	0	0	0	100	0	2	1
Virginia I	0	50	0	50	0	2	1
Midwest I	0	100	0	0	0	1	1
Pennsylvania I	0	0	0	0	100	1	1
Carolina I	0	0	0	0	0	0	0
German Cont	0	0	0	0	0	0	0
Totals	2	34	24	34	6	143	100

NOTE: The numbers in the table represent the percentage of the total number of houses in that origin of the builders could be found for in each region. The Tot column at the top of the page shows the actual number of each house type that origins could be found for in all the regions. The % of Tot column represents the percent of each house type in all the regions. The Totals row at the bottom of the page represents the percent of houses in each region out of 143 houses that origins of the builders was found.

KEY: GM = Germany, US = Upper South, LS = Lower South, MID = Midwest, MA = Mid-Atlantic.

houses were evenly built by both Upper Southerners and Midwesterners. The shotgun house was evenly constructed by builders from the Midwest and Mid-Atlantic cultural areas. The Midwest I-house was built by a person from the Upper South and the Pennsylvania I-houses were constructed by settlers from New York. Finally, for the German Continental and Carolina-I houses no origins could be found (Table V).

Table VI shows percent of the builders, out of the 143 used above, that originated from each cultural region for the twelve study towns. The highest percentage of carpenters in Olustee and Boley have origins in the Lower South; the largest percent of builders in Inola, Gans, Orlando, Hallett, and Milburn came from the Upper South; the highest percent of carpenters in Bridgeport, Wakita, Cache, and Gage originated from the Midwest; and there is a equal percentage of builders from the Upper South and Lower South in Garvin.

Figures 47-58 show the location of all the documented properties in the twelve study towns by house type. The orientation of the first letter of each house on the map is based on the direction or street the front facade of the house faces. Houses on the north and west sides of the street have the bottom of the letters indicating the front of the facade and houses on the south and east sides have the top of the letter indicating the front of the facade. The symbols around each house type indicate from what cultural region its builder originated. The origin of the

TABLE VI

PERCENT OF THE BUILDERS THAT ORIGINATED FROM EACH CULTURAL REGION

	GM	US	LS	MID	MA
Olustee	0	25	42	25	8
Wakita	11	34	0	56	0
Orlando	25	25	0	25	25
Inola	0	50	14	21	14
Bridgeport	0	20	20	40	20
Boley	0	19	69	12	0
Milburn	0	56	44	0	0
Cache	0	22	22	44	11
Garvin	0	50	50	0	0
Gans	0	67	11	11	11
Hallett	0	50	12	38	0
Gage	0	21	9	70	0

KEY: GM = Germany, US = Upper South, LS = Lower South, MID = Midwest, MA = Mid-Atlantic.

builder could not be found for the houses without a symbol.

In Olustee, 42% of the builders came from the Lower South and mostly built Folk Victorian, double-pen, pyramid, and hall and parlor houses (Figure 47). The Upper Southerners built front-gable massed planned and Virginia I-houses and the Midwesterners built hall and parlor and Pennsylvania I-houses. In Boley, 69% of the builders originated from the Lower South and constructed pyramid, front and side-gabled massed planned, Folk Victorian, and cross houses (Figure 48). The front and side-gabled houses are the only surprise because they are not expected to be found in Lower South areas but should be more common in Midwestern cultural areas. The Upper Southerners in Boley built hall and parlor and front-gabled massed planned houses, and the Midwesterners built front-gabled massed planned and pyramid houses (Figure 48).

Fifty percent of the builders in Inola came from the Upper South and constructed mostly pyramid, hall and parlor, and front-gabled massed planned houses (Figure 49). The hall and parlor houses are expected to be common among Upper Southerners but the commonality of the pyramid house is surprising because it is most common in Lower South areas obviously Upper Southerners also adopted the plan as Figure 41 shows. Sixty-seven percent of the carpenters in Gans were also from the Upper South and most commonly erected the pyramid house followed by the double-pen, cross, and front-gabled massed planned houses (Figure 50). The

Figure 47. Distribution of Documented Properties in Olustee, Oklahoma by House Type and Origin of the Builder.

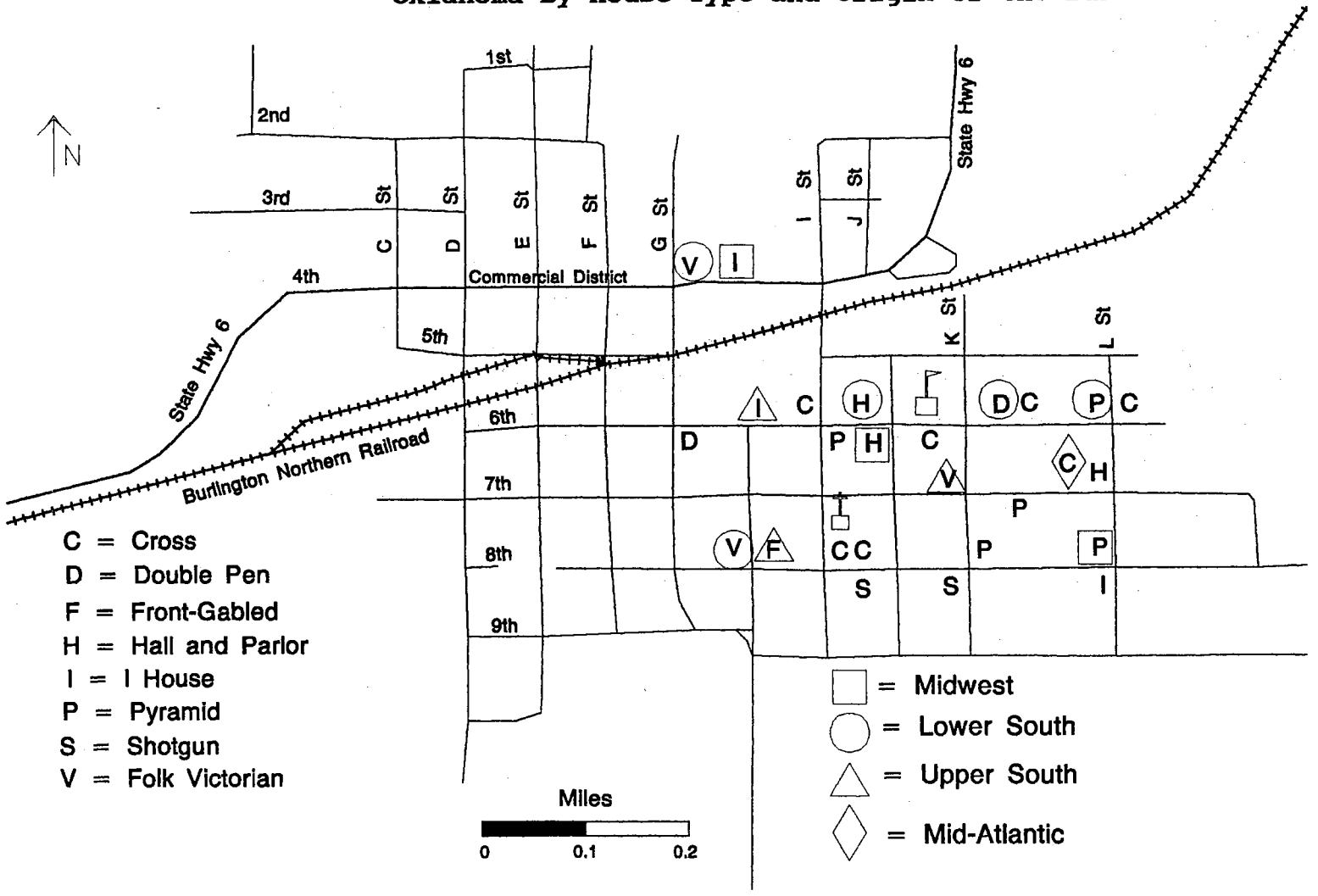


Figure 48. Distribution of Documented Properties in Boley, Oklahoma by House Type and Origin of the Builder.

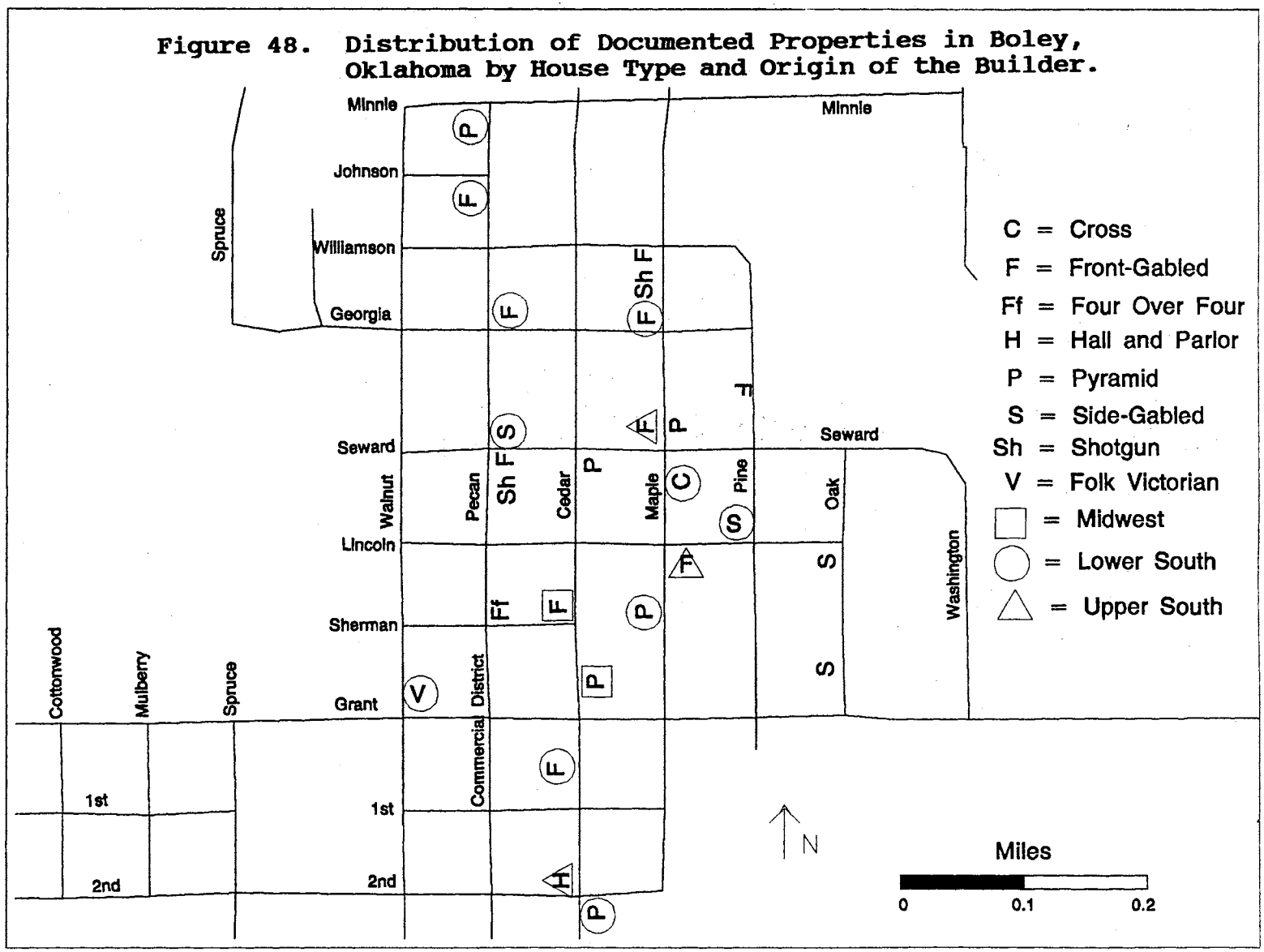


Figure 49. Distribution of Documented Properties in Inola, Oklahoma by House Type and Origin of the Builder.

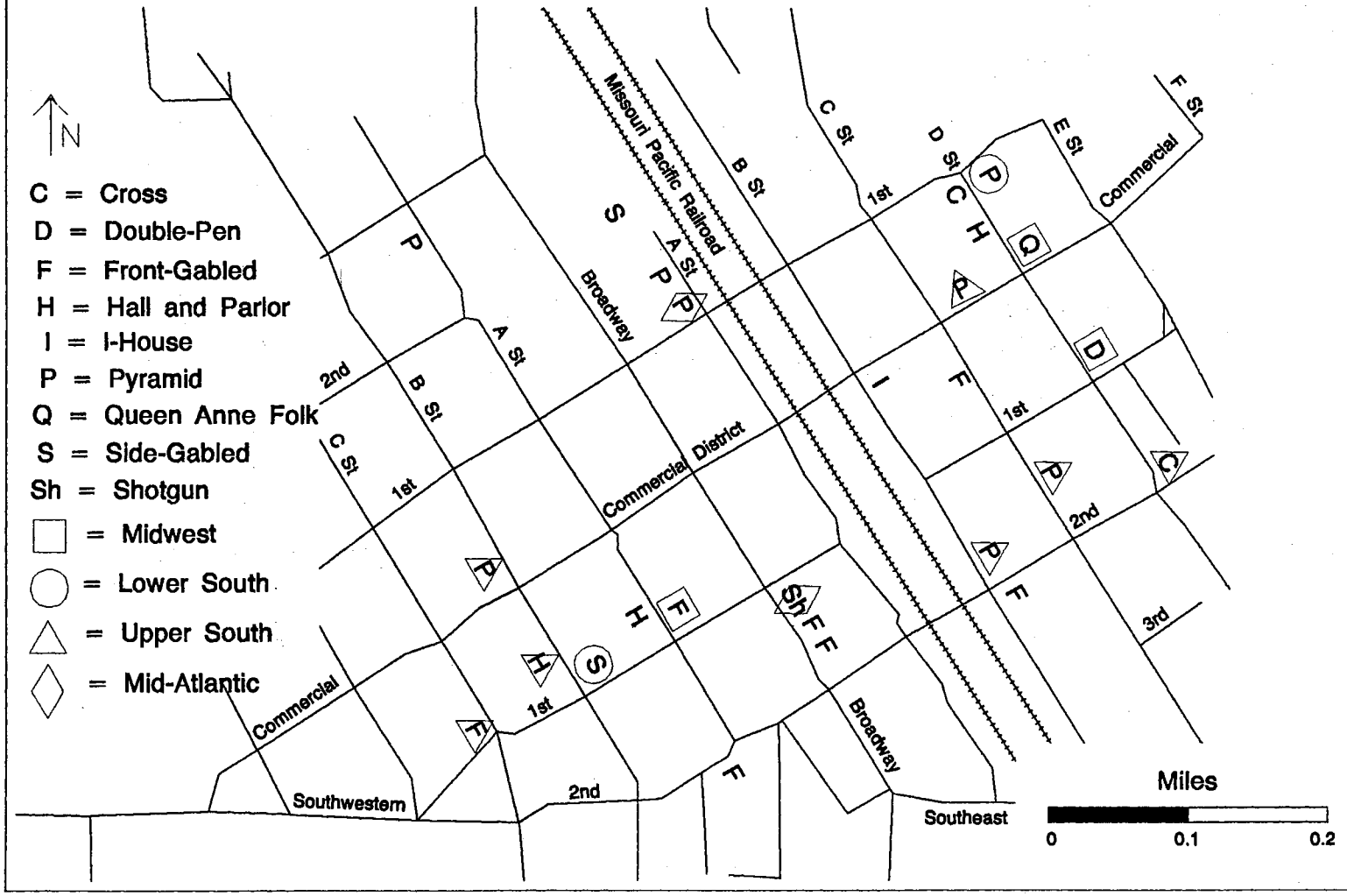
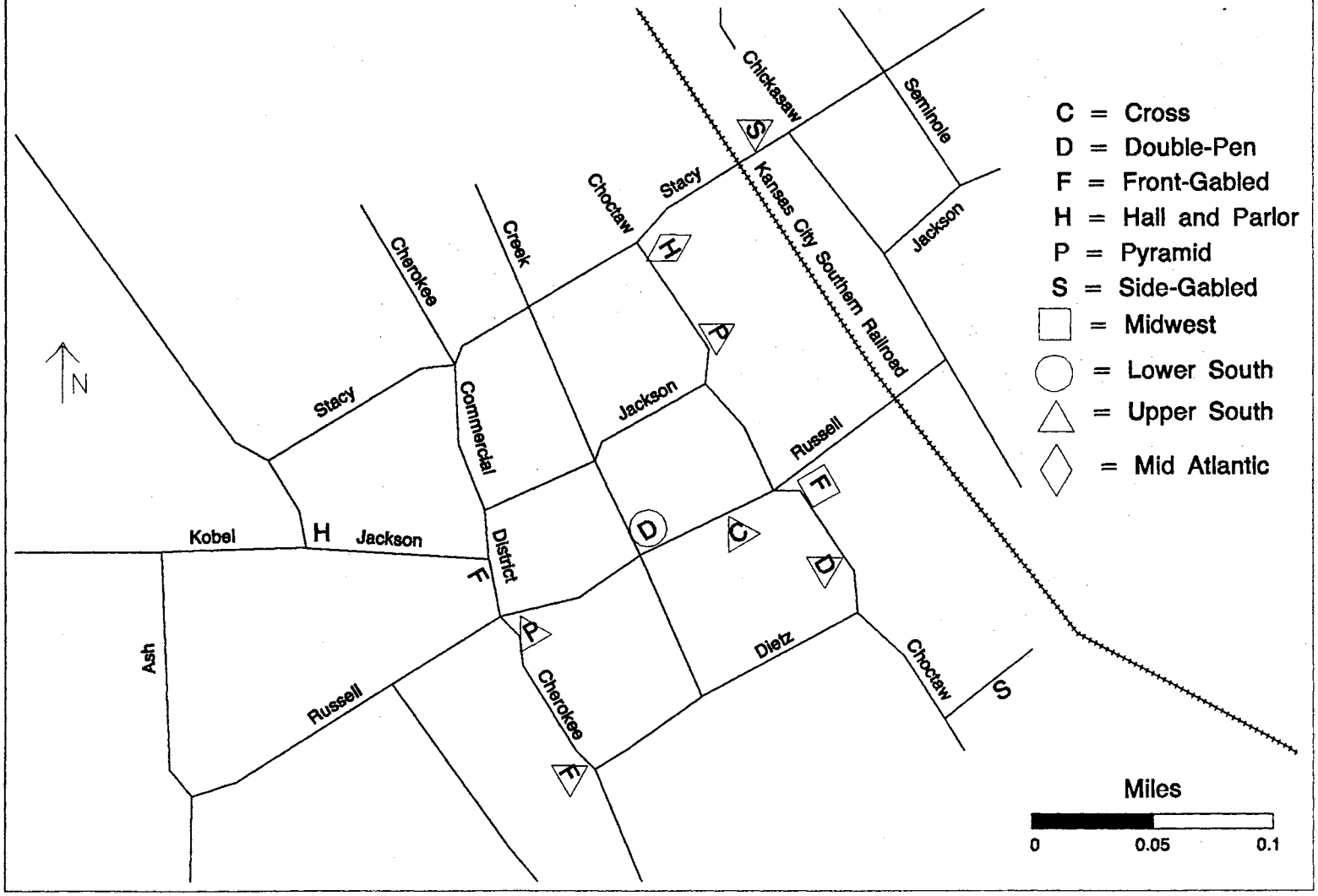


Figure 50. Distribution of Documented Properties in Gans, Oklahoma by House Type and Origin of the Builder.



double-pen house is expected in Upper South areas but the other two are more common among Midwesterners. The only Midwestern builder in town built a front-gabled house as expected and the only Lower Southerner built a double-pen house which is common in the Lower South cultural area lesser so than the Upper South.

Hallett and Milburn also show high concentrations of builders from the Upper South than from the other two cultural regions. Fifty percent of the carpenters in Hallett came from the Upper South and predominantly erected pyramid houses followed by front-gabled massed planned and cross houses (Figure 51). The only Lower Southerner in town built a front-gabled massed planned house which is the same result as in Olustee. The three Midwestern settlers constructed front-gabled massed planned, pyramid, and shotgun houses. The shotgun house is a surprise but a current resident claimed the house was moved into town by the original owner from the Hallett oil field and therefore has origins connected with the oil field and not the Midwestern settler.

Fifty-six percent of the builders in Milburn have origins from the Upper South and mostly built pyramid, side-gabled massed planned, double-pen, cross, and Queen Anne houses (Figure 52). Milburn is located in the Lower South cultural area of Oklahoma, therefore, the dominance of Upper Southern builders is surprising. The pyramid and double-pen houses are again common as in the Upper South towns

Figure 51. Distribution of Documented Properties in Hallett, Oklahoma by House Type and Origin of the Builder.

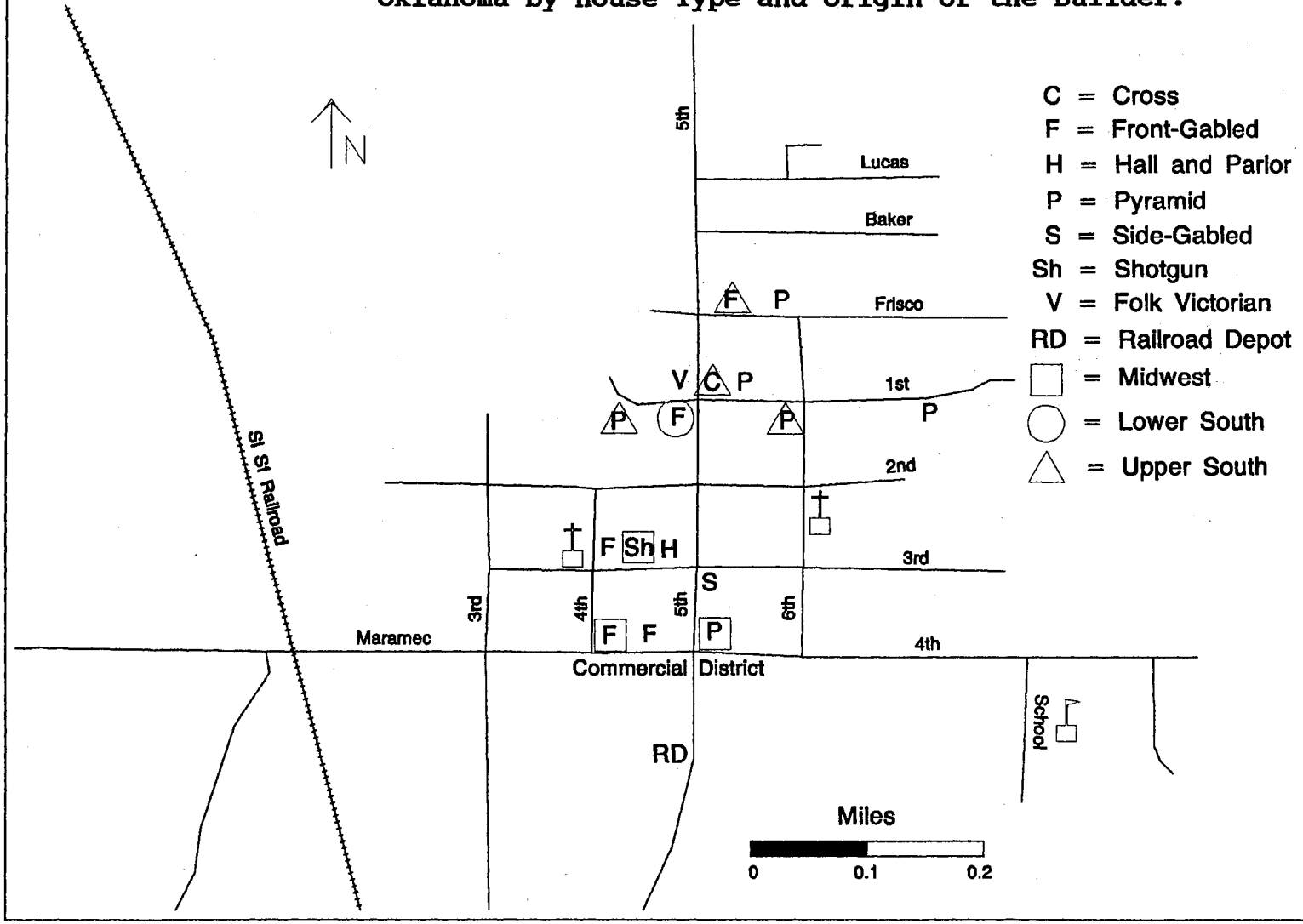
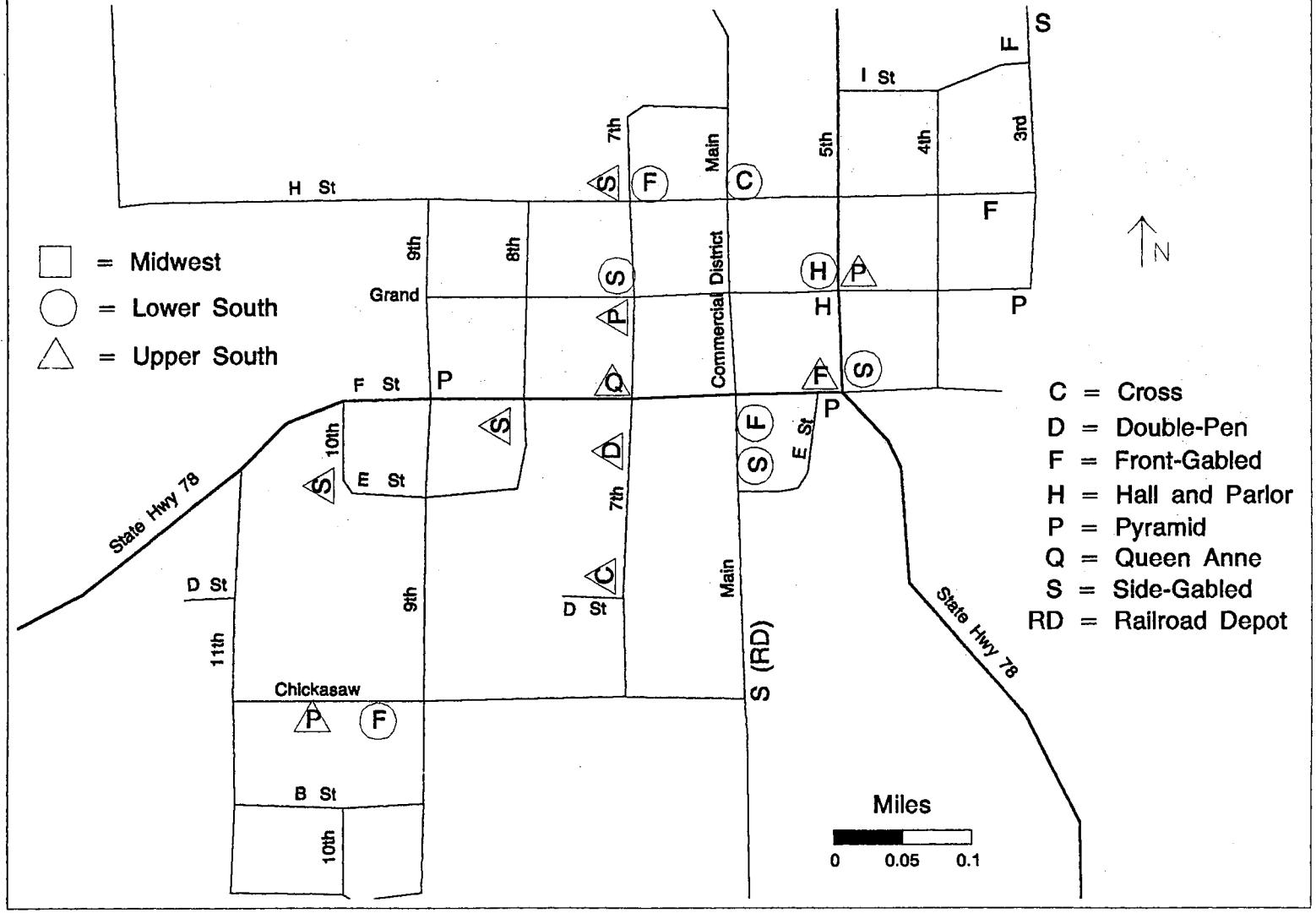


Figure 52. Distribution of Documented Properties in Milburn, Oklahoma by House Type and Origin of the Builder.



mentioned above, also, the Queen Anne house seems to be common among the Upper South carpenters. The side-gabled massed planned house is not expected to be so prominent among Upper South builders because of its Midwestern origins. Furthermore, 44% of the carpenters in Milburn came from the Lower South and constructed front and side-gabled massed planned houses which is also not expected. Obviously, Lower and Upper Southerners also prefer the expended house style (two rooms wide and deep).

Bridgeport, Wakita, Cache, and Gage all show higher concentrations of Midwestern builders than Upper or Lower South builders. Forty percent of the carpenters in Bridgeport, which is located in the Upper South Oklahoma cultural region, came from the Midwest and constructed front and side-gabled massed planned houses which is expected (Figure 53). The one settler from the Upper South built a Queen Anne house which is also common among Upper South settlers of Milburn. The builder from the Lower South built a pyramid house as expected. The Pennsylvania I-house in Bridgeport was built by a person from the Mid-Atlantic culture region which is the source region of this particular house.

Fifty-six percent of the carpenters in Wakita came from the Midwest and built side and front-gabled massed planned houses, as expected, and hall and parlor houses, which is more of a Upper South house type (Figure 54). The Upper Southern carpenters built front-gabled massed planned houses

Figure 53. Distribution of Documented Properties in Bridgeport, Oklahoma by House Type and Origin of the Builder.

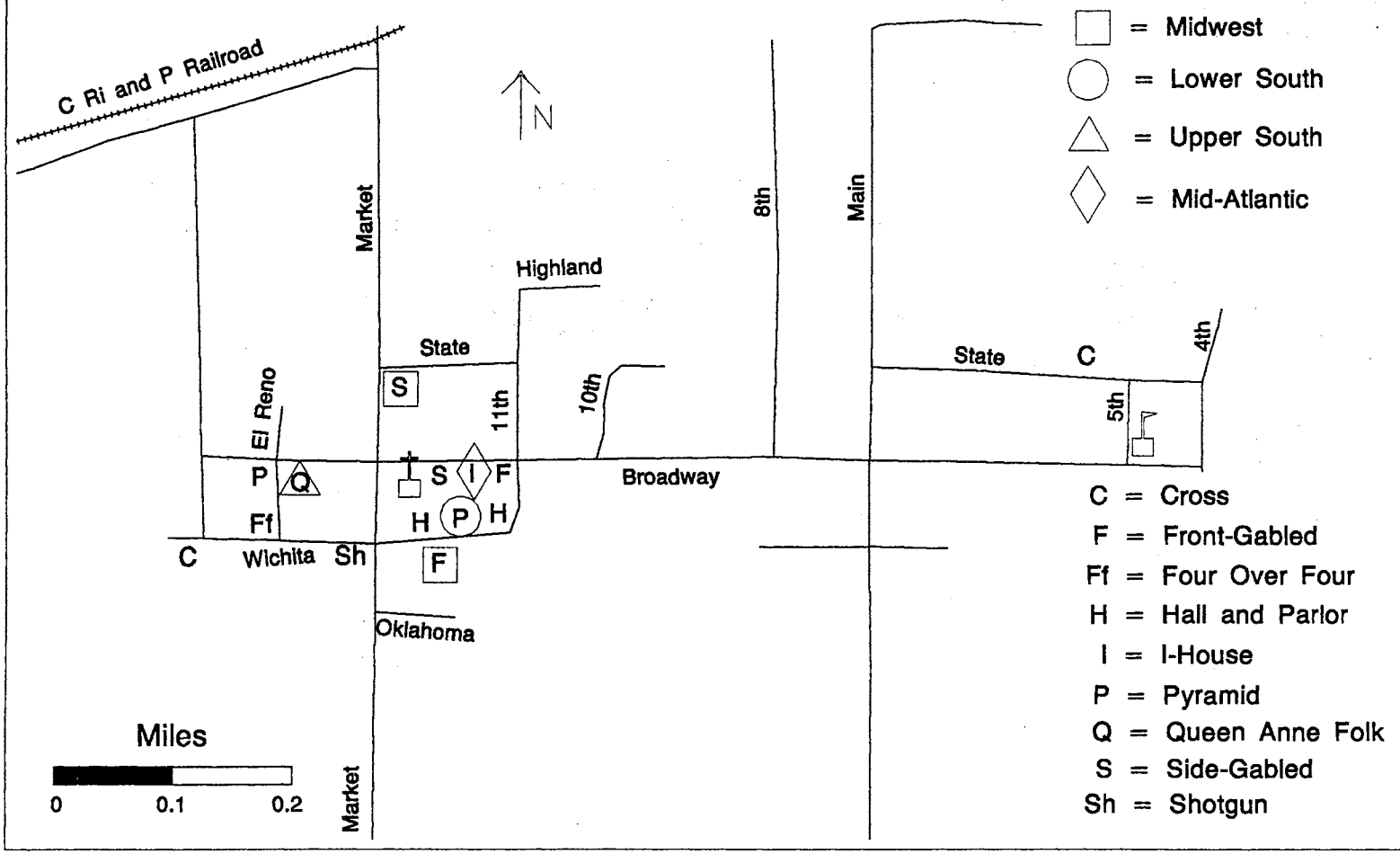
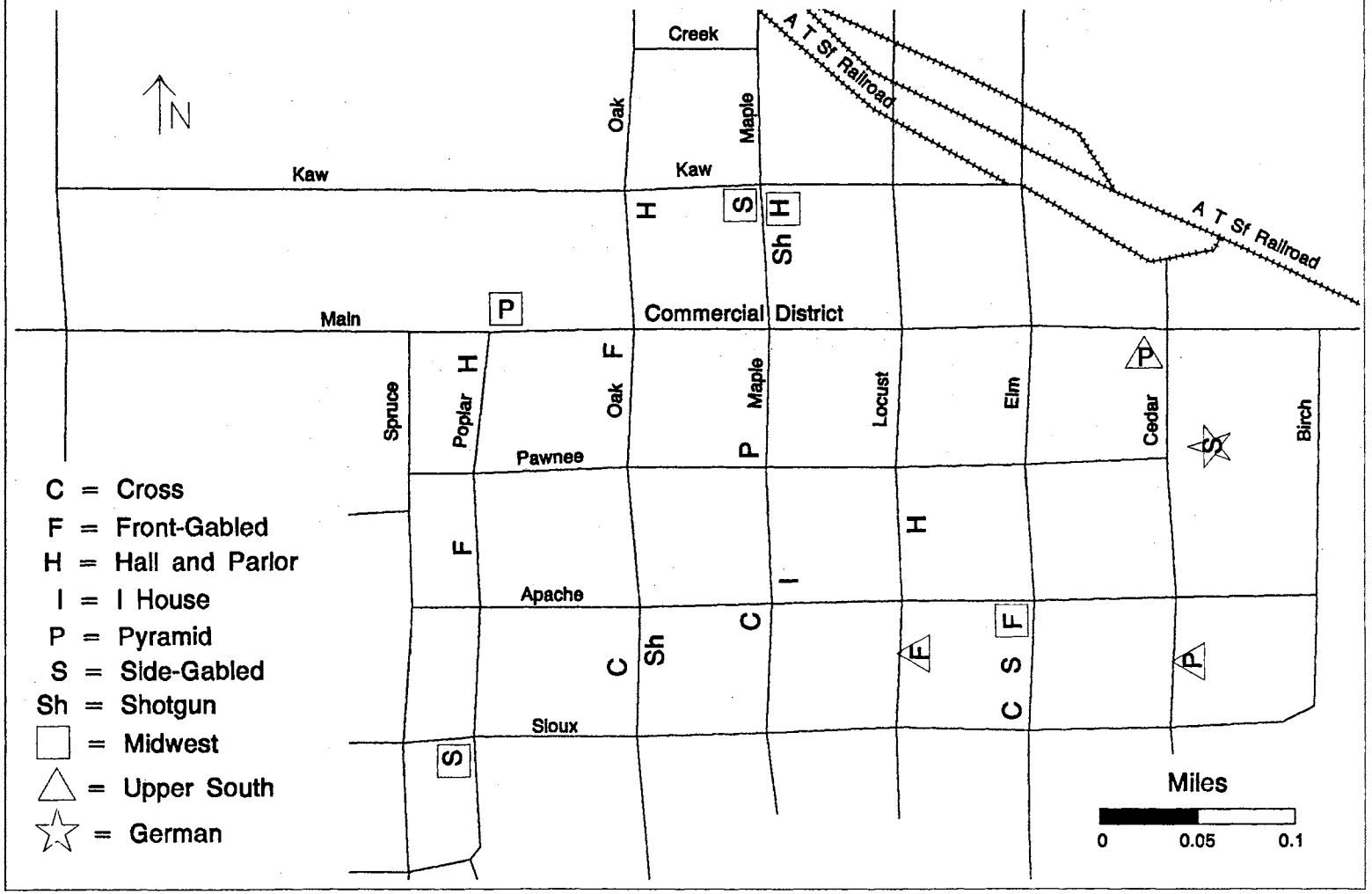


Figure 54. Distribution of Documented Properties in Wakita, Oklahoma by House Type and Origin of the Builder.



which are not proposed as Upper Southern housing but also correspond to results found in other study towns.

Forty-four percent of the carpenters in Cache had origins in the Midwest and predominantly built pyramid, front-gabled massed planned, or hall and parlor houses (Figure 55). The front-gabled house is expected in Midwestern areas but the popularity of the other two houses shows that these Midwestern settlers were also exposed to Upper and Lower South house-types. Considering that Cache is an outlier from the main Midwestern cultural area and is located on the border of the two southern regions supports the exposure of its residents to southern house types. The Upper Southerners in Cache built hall and parlor and front-gabled massed planned houses, while the lone Lower Southerner constructed a pyramid house. There is also a front-gabled massed planned house constructed by a Mid-Atlantic settler, which is the first cultural area this house type spread to from its New England cultural hearth.

In Gage, 70% percent of the carpenters came from the Midwestern cultural area. They built 9 of the 15 house types with the side-gabled massed planned being the most common followed by the cross and front-gabled massed planned houses, which are all proposed to be popular among Midwestern settlers (Figure 56). The four-over-four house is also popular among Midwesterners in Gage and may have been common as a Midwestern farm house. Pyramid, Folk Victorian, double-pen, and Queen Anne houses were also built

Figure 55. Distribution of Documented Properties in Cache, Oklahoma by House Type and Origin of the Builder.

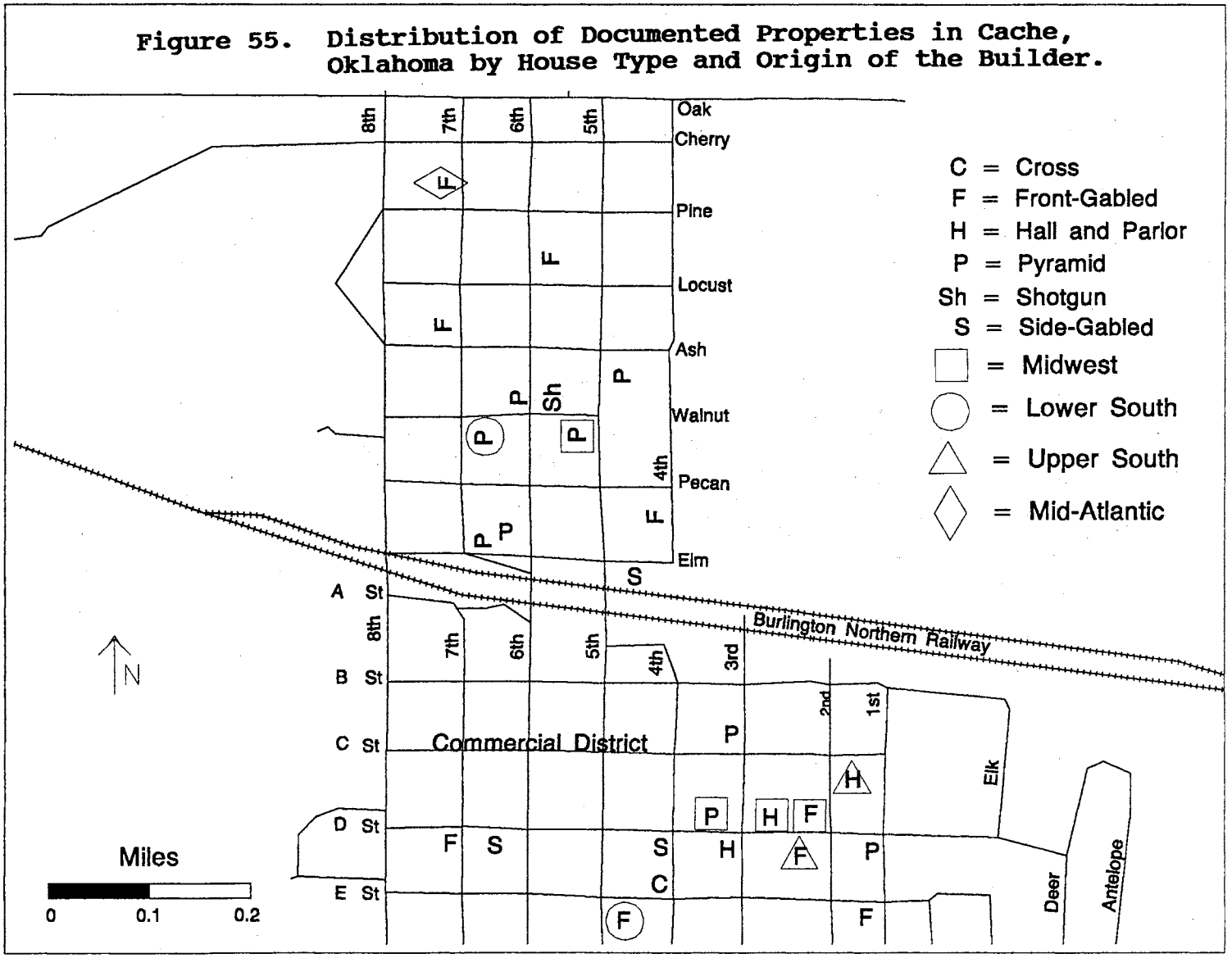
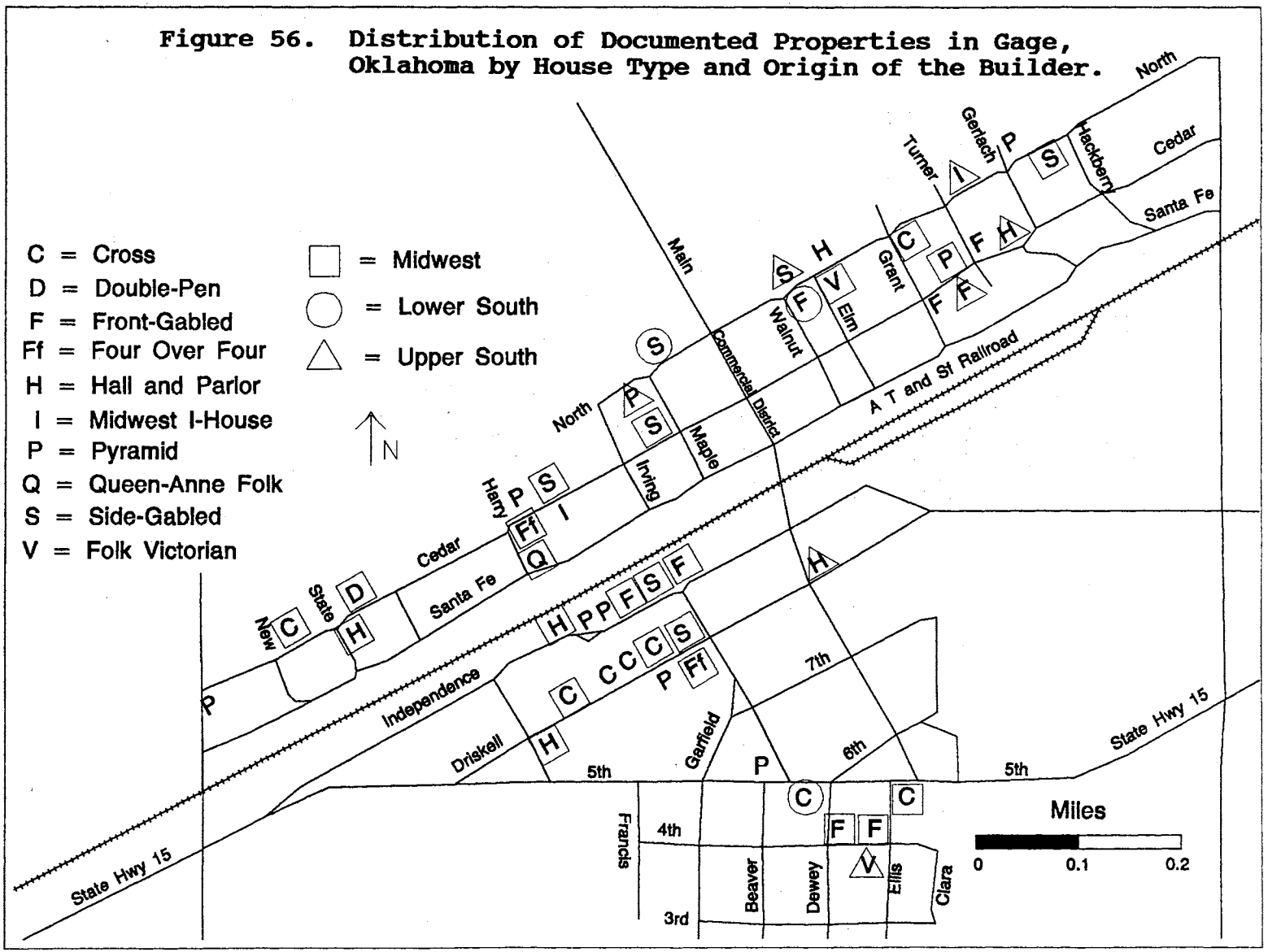


Figure 56. Distribution of Documented Properties in Gage, Oklahoma by House Type and Origin of the Builder.



by Midwesterners in Gage. Upper Southerners in Gage built a Midwestern style I-house which is strange because this type of I-house is most common among Midwesterners. Hall and Parlor, side and front-gabled massed planned, pyramid, and Folk Victorian houses were also built by Upper Southerners. Lower Southerners in Gage constructed front and side-gabled massed planned and cross houses.

Fifty percent of the carpenters in Garvin came from the Upper South and erected a cross house (Figure 57). The other 50% of the builders came from the Lower South and also constructed a cross house, which shows that the cross house did not only diffuse into the Midwest from New England but also into the South.

In Orlando, 25% of the carpenters came from the Midwest, Upper South, and Mid-Atlantic cultural regions respectively and the final 25% came directly from Germany (Figure 58). The Midwesterners built front-gabled massed planned houses as expected. The Upper Southerners constructed hall and parlor and pyramid houses as found in most of the other study towns. The Mid-Atlantic settlers erected front-gabled massed planned and hall and parlor houses which corresponds to results found in other Midwestern towns. This supports the fact that these two houses may have been built in the Mid-Atlantic cultural region before diffusing into the Midwest and Upper South. The Germans, who come directly from Germany, built pyramid houses which shows this house may have been constructed in

Figure 57. Distribution of Documented Properties in Garvin, Oklahoma by House Type and Origin of the Builder.

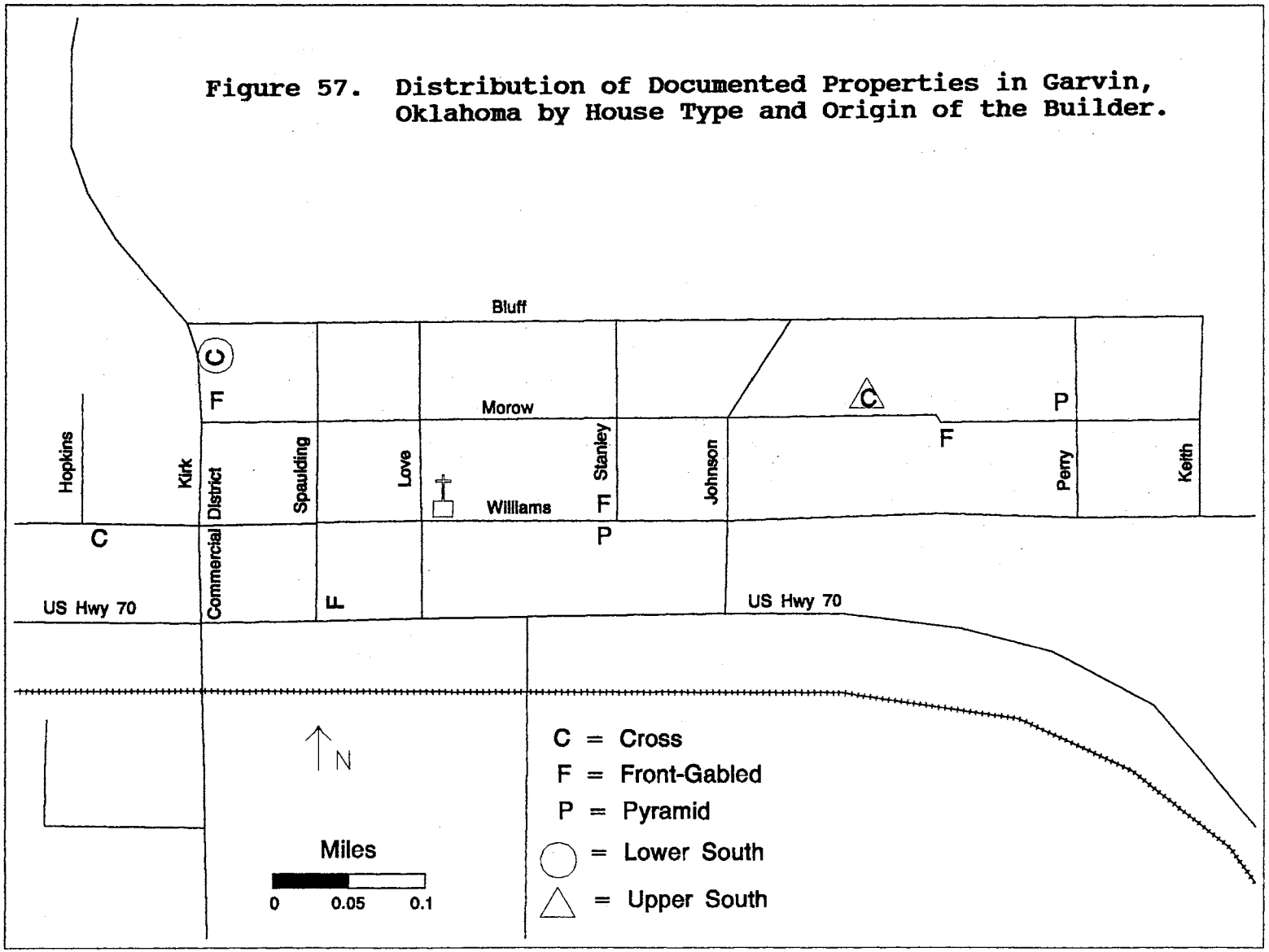
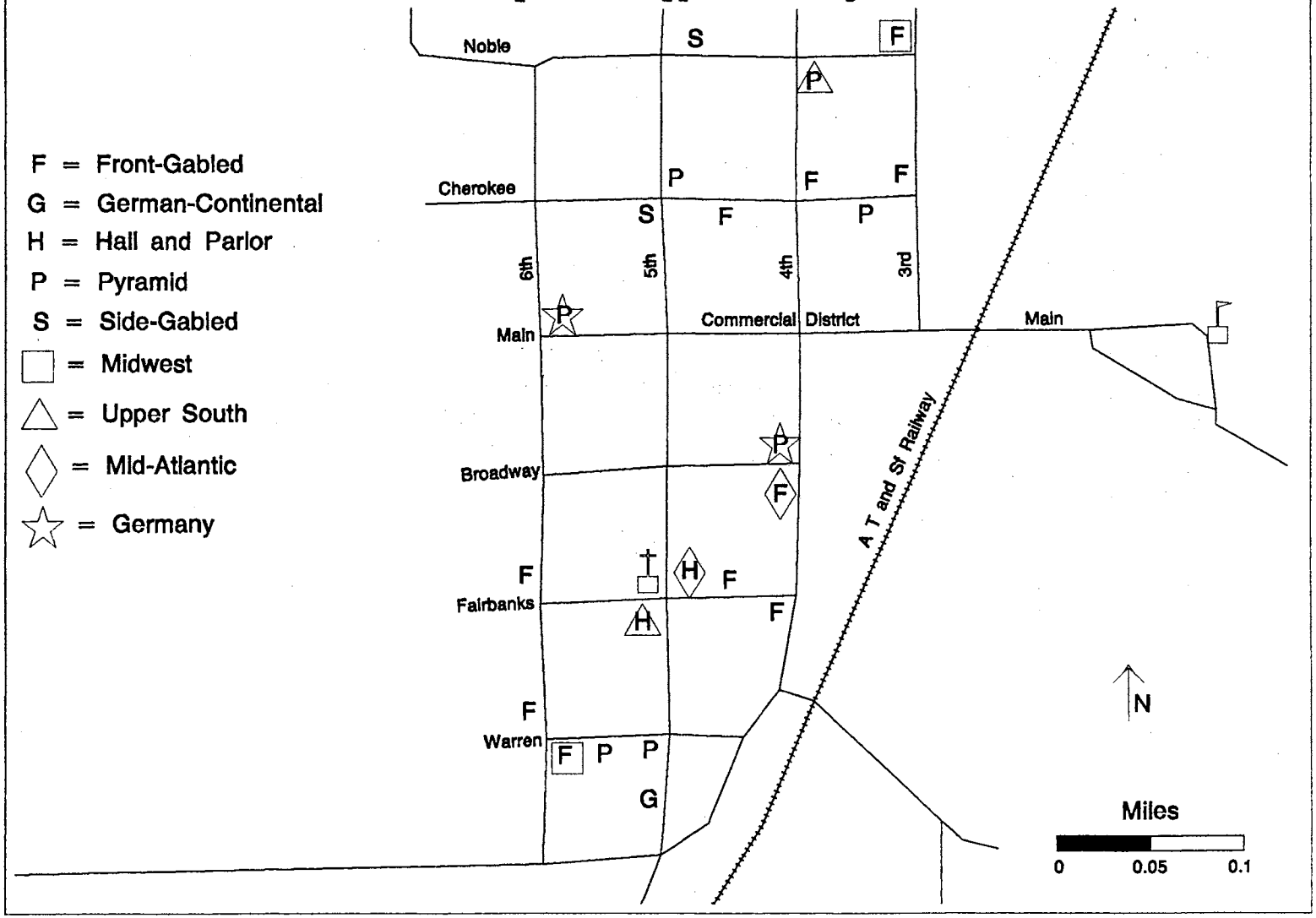


Figure 58. Distribution of Documented Properties in Orlando, Oklahoma by House Type and Origin of the Builder.



Germany and brought in the cultural baggage of German settlers to Orlando or they encounter the house on their way to Oklahoma and build it upon arrival.

Folk House Regions in the State of Oklahoma and and Ties to Ethnic Groups

Based on all of the above results, folk house regions can be drawn in Oklahoma. Figures 59-74 show the folk house areas where each house type is most concentrated by using the twelve study towns as reference points between or through which to draw the isolines. The front-gabled massed planned house shows the strongest concentration in the southeast, north-central, and southwest-central parts of Oklahoma (Figure 59). This house was predominantly built by Midwesterners which explains its distribution in north-central and southwest-central Oklahoma. However, it is not expected to be in the southeast. According to the ethnic map shown earlier a large number of Czechs and German-Russians settled in the southeast to work in lumber and mining camps. These folks also settled in Midwestern areas of the state and may have brought the front-gabled house with them to the southeast when they moved there.

The pyramid house shows high dominance in northeast, north-central, south-central, and southwest areas of the state (Figure 60). Apparently the house is not associated with lumbering camps of the Lower South cultural area, as proposed, because it has the lowest concentration in southeastern Oklahoma. The house is the most common in the

Figure 59. Folk House Regions of Oklahoma: The Front-Gabled Massed Planned House.

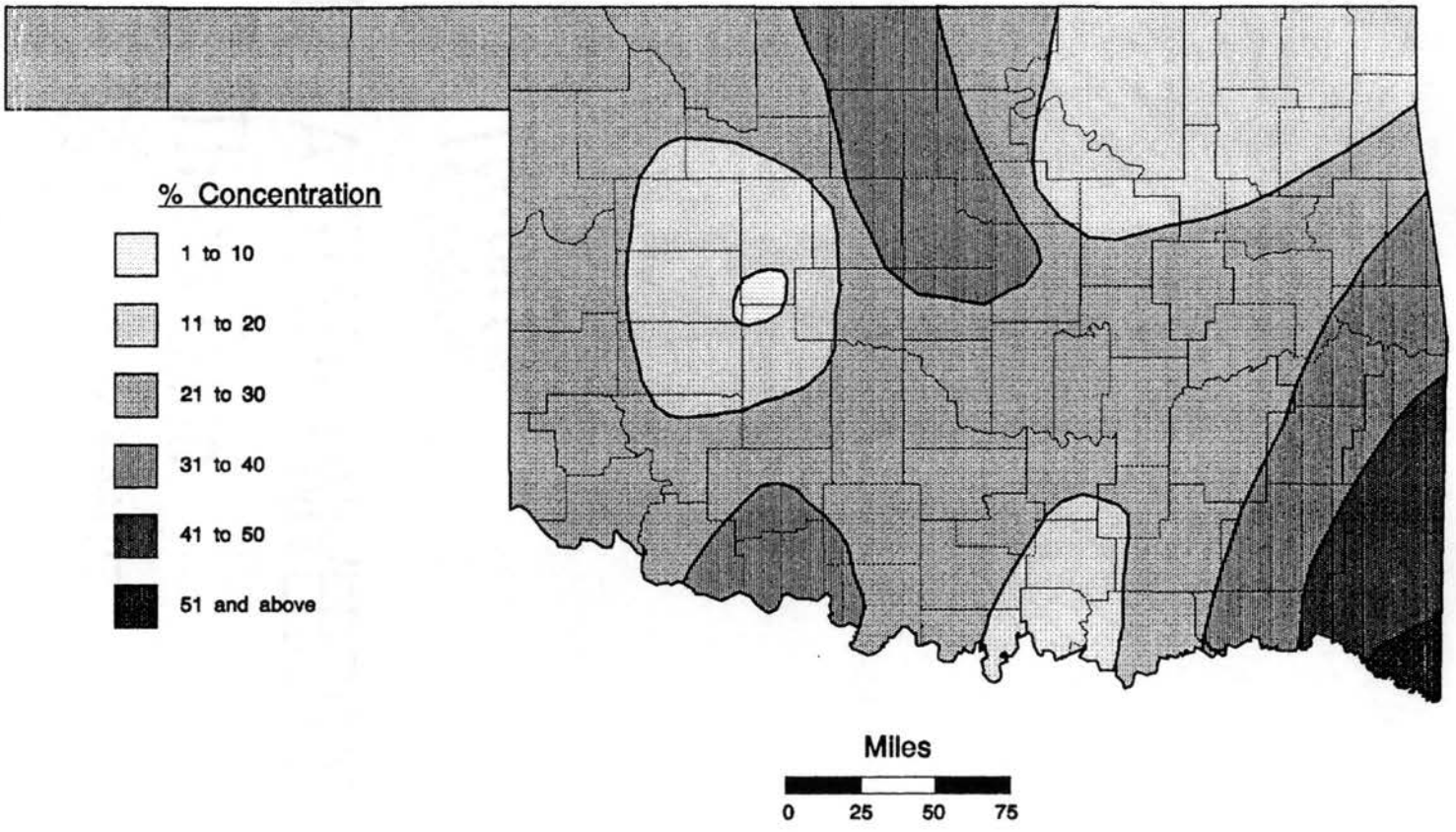
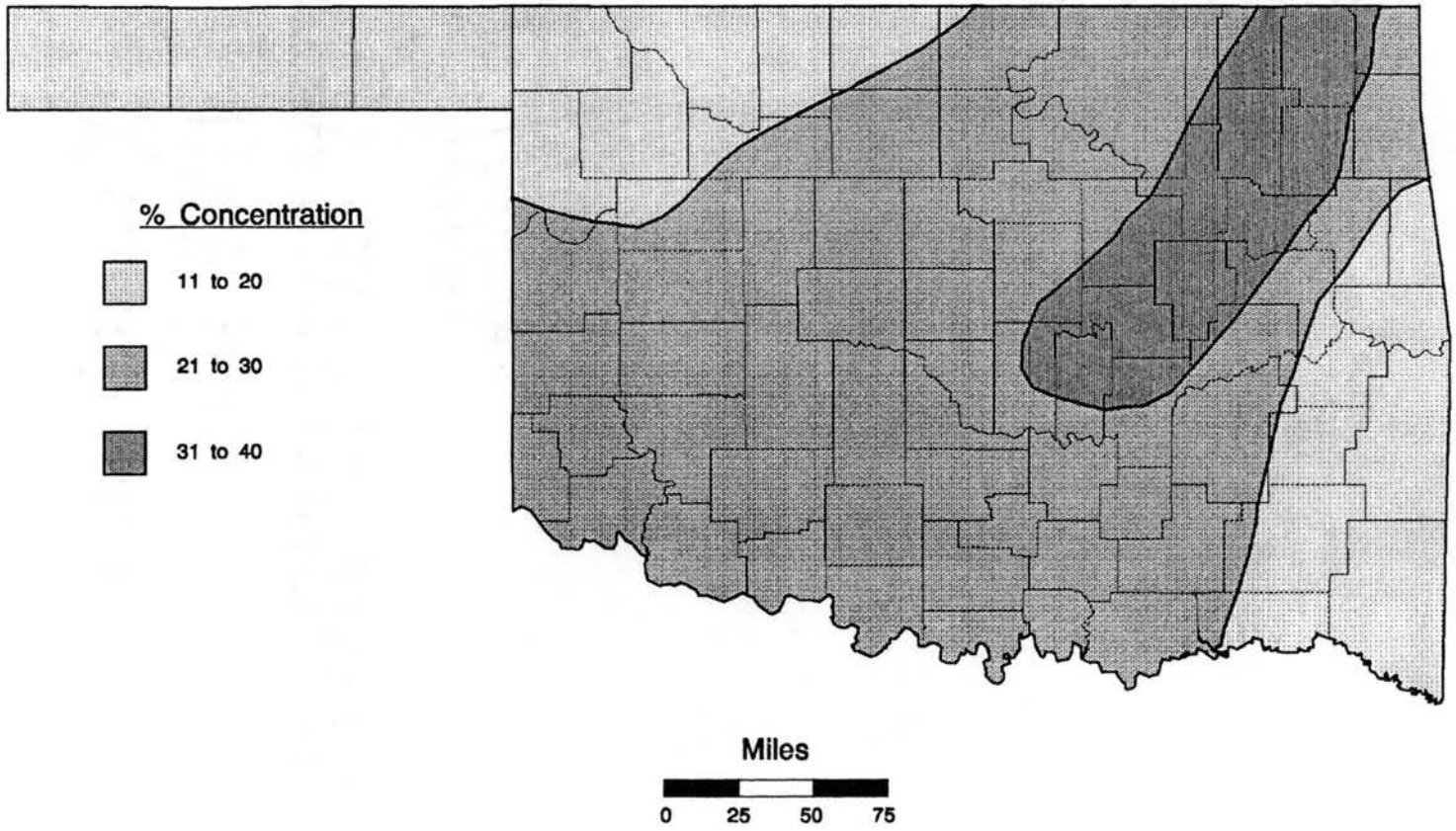


Figure 60. Folk House Regions of Oklahoma: The Pyramid House.



Upper South cultural areas settled by Scotch-Irish migrants, Lower South localities settled by African-Americans, Lower South areas settled by British migrants, and oilfield areas of the Midwest part of the state.

The hall-and-parlor house is predominantly located in the northeast and west-central parts of the state as expected (Figure 61). This house is most common among English and Scotch-Irish settlers who moved from the Chesapeake Bay hearth of Virginia, into the Upper South cultural region, and into Upper South areas of Oklahoma.

The cross house is most common in southeast and southwest areas of the state which is not expected because the house originated in New England and spread into the Midwestern states (Figure 62). The house is also predominant in northwest Oklahoma which was largely settled by Midwestern migrants. However, it is uncommon in 60% of the Midwestern towns surveyed. Obviously, the house was also common on the plantations and lumber camps of the Southeastern United States and Texas, spreading into the Lower South areas of Oklahoma settled by the British, Italians, and the Five Tribes. Consequently, the cross house must of not only spread westward from New England but also spread south into rural areas of the Lower South.

The side-gabled massed planned house like the cross house has origins in New England but it shows higher concentration in the Lower and Upper South areas of Oklahoma than in some Midwestern areas (Figure 63). North-central

Figure 61. Folk House Regions of Oklahoma: The Hall and Parlor House.

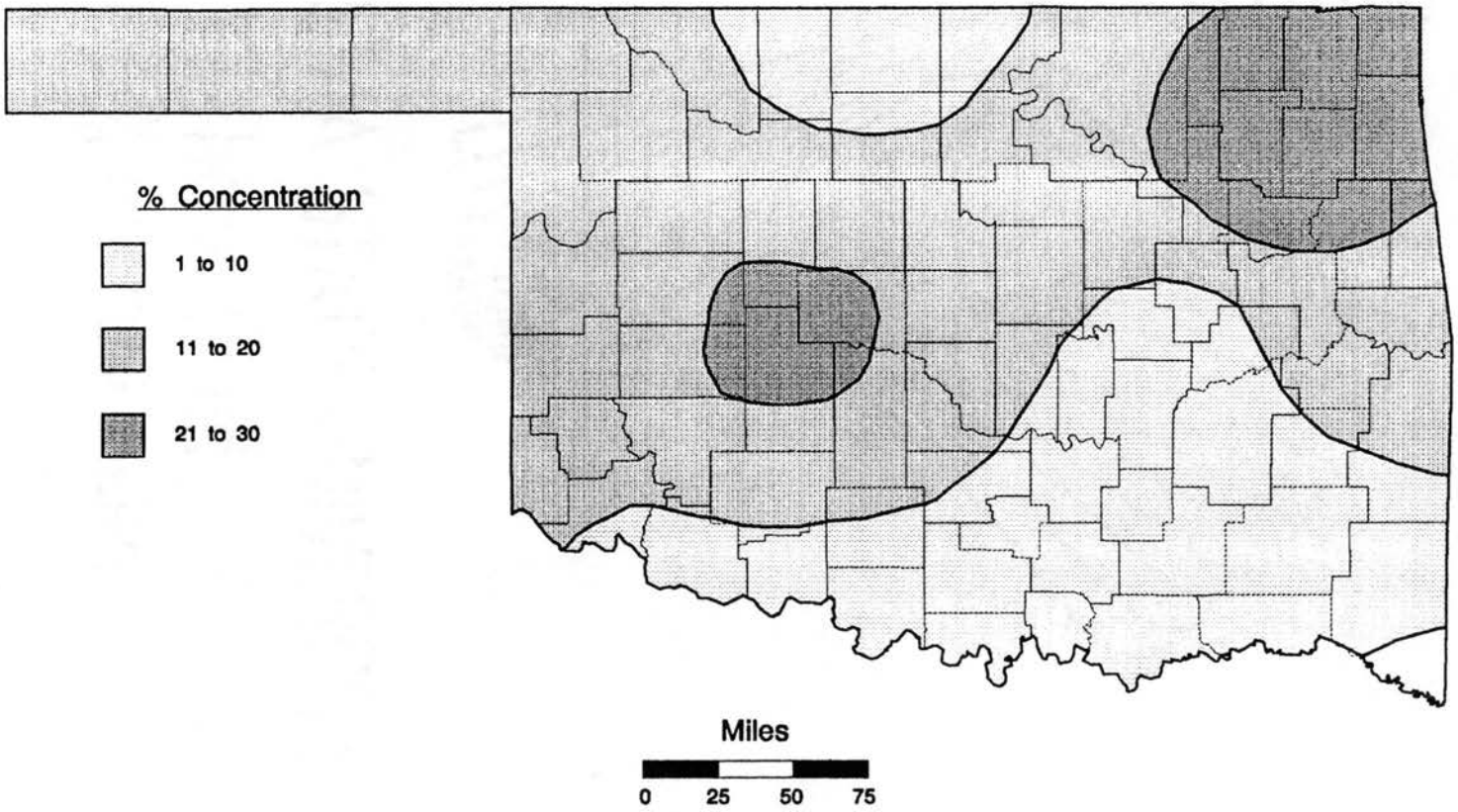


Figure 62. Folk House Regions of Oklahoma: The Cross House.

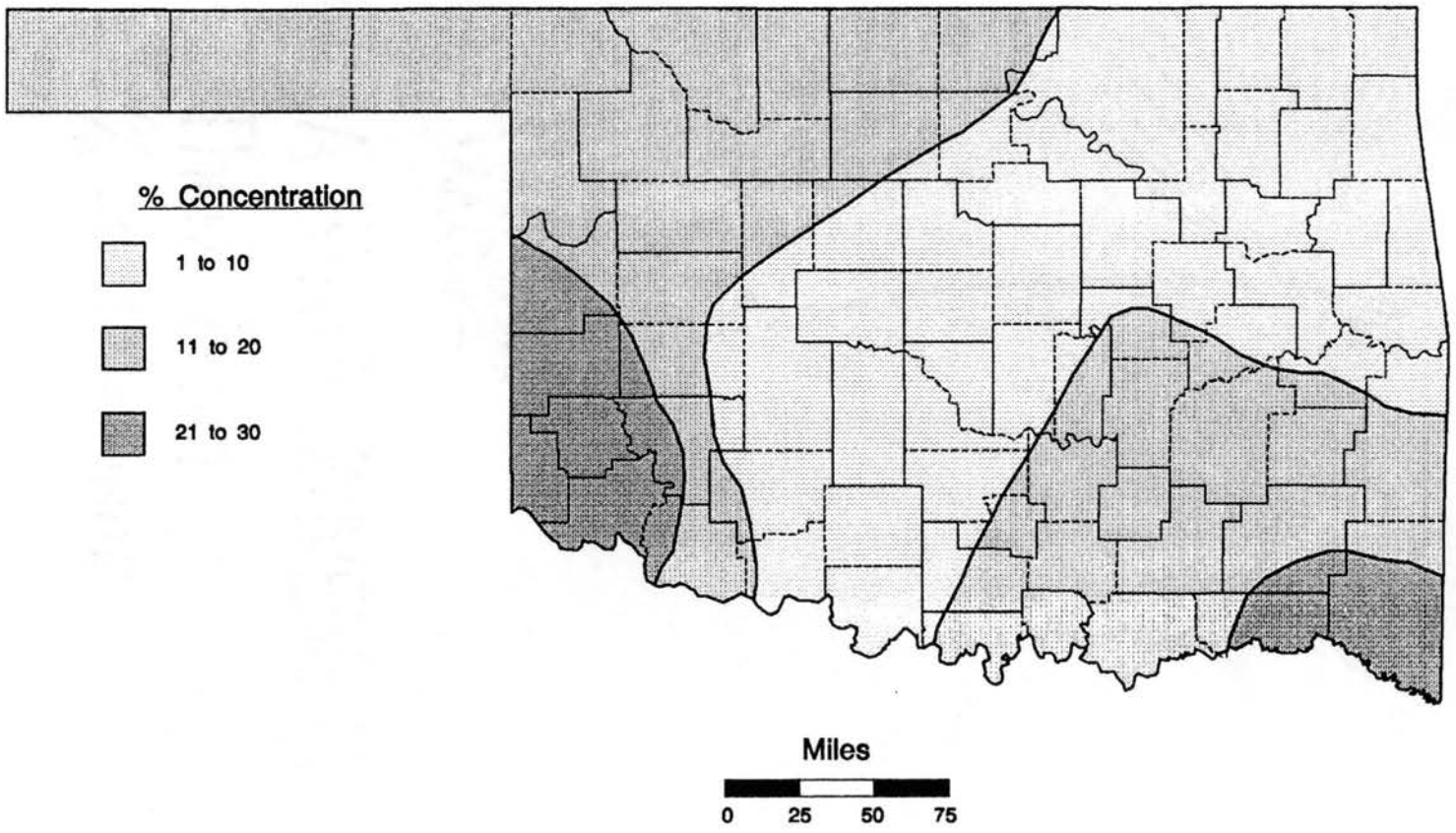
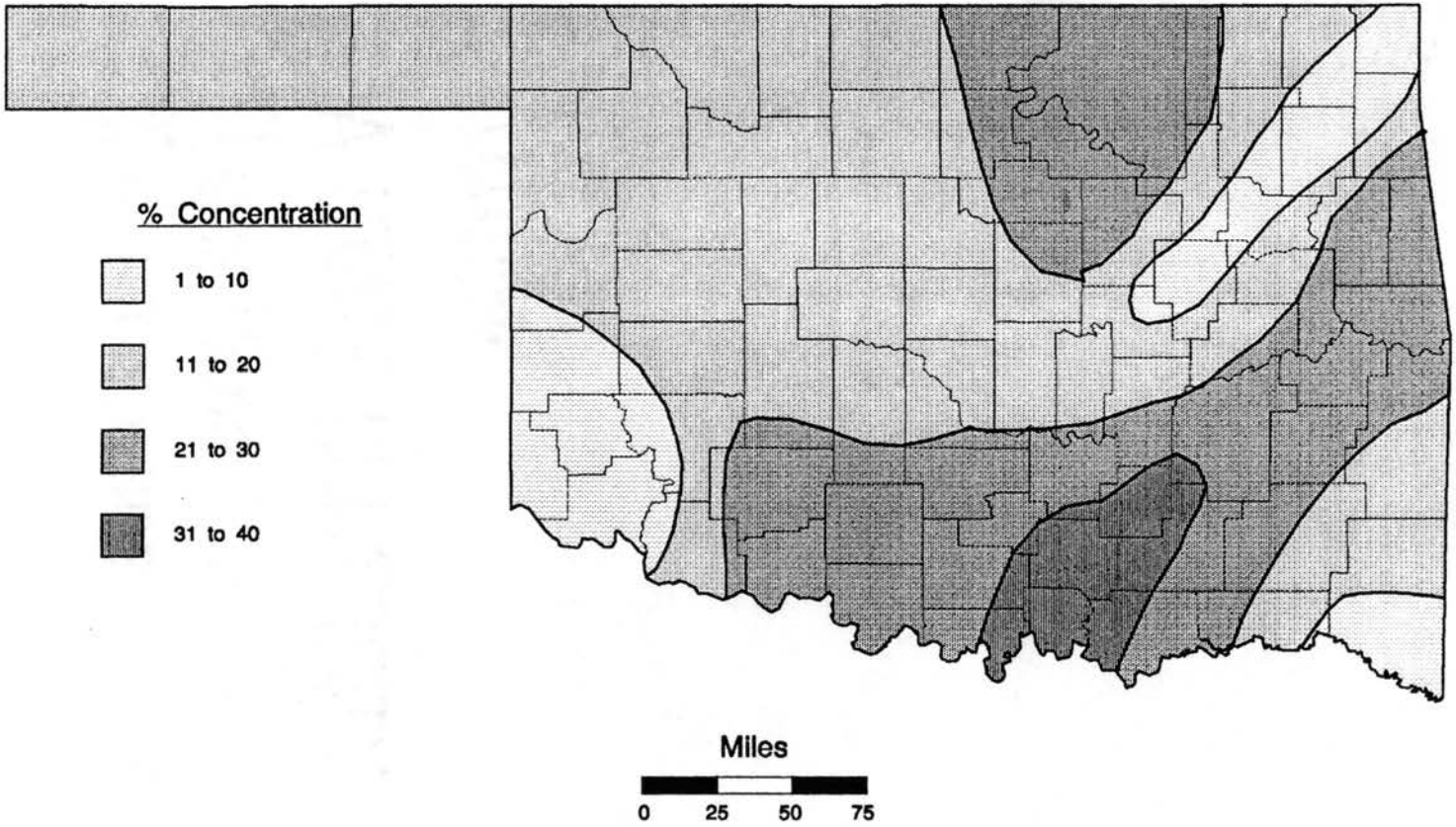


Figure 63. Folk House Regions of Oklahoma: The Side-Gabled Massed Planned House.



and south-central Oklahoma are the only two Midwestern areas to show high concentrations of this house type. Obviously this plan is associated more with British and Czech-Austrian settlers more so than Germans and Russians. The house is also common in Chickasaw, Choctaw, and Cherokee areas. All these settlers may have used this larger house plan as plantation housing to accommodate farm families and field workers.

The Queen Anne Folk house and Folk Victorian houses are not expected to be rural house types but are found in several surveyed towns. The Queen Anne house is found especially in northeast, central, and western areas of Oklahoma (Figure 64). These areas were predominantly settled by Upper Southerners and Midwesterners with Scotch-Irish and German-Russian backgrounds.

The Folk Victorian house is most common in east-central and southwestern Oklahoma which has a heavy Lower South or British and Texan migration history (Figure 65). However, German-Russians from the Midwest also brought it into the state as a farm house to hold larger farm families as shown by a equal concentration in northwestern Oklahoma (Figure 65).

The heaviest concentration of shotgun houses are in the African-American areas of east-central Oklahoma, the oil-field towns of north-central Oklahoma, and the Lower South area in Texas settlements (Figure 66). As said earlier, this house was common in African-American and oilfield areas

Figure 64. Folk House Regions of Oklahoma: The Queen-Anne Folk House.

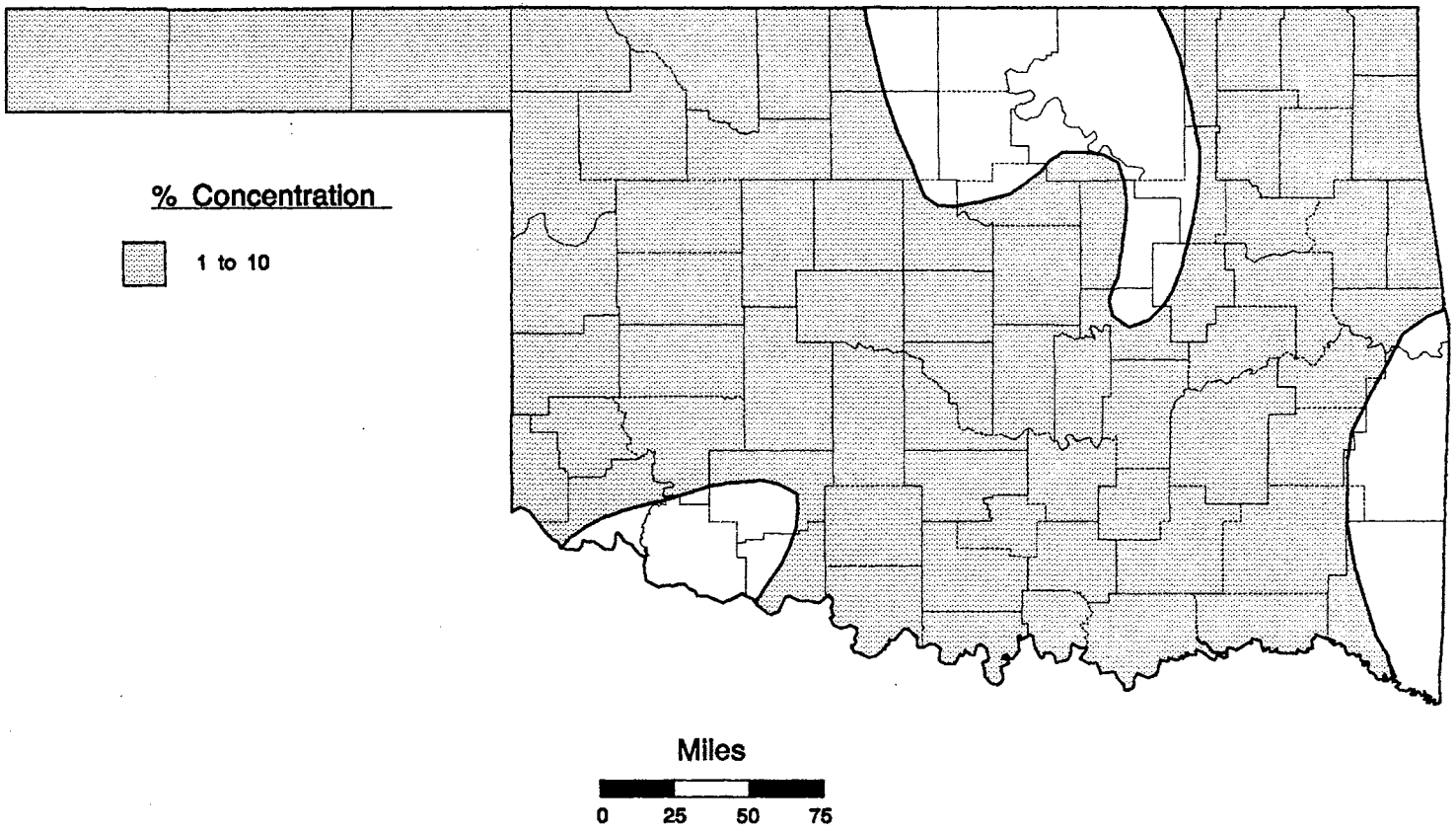


Figure 65. Folk House Regions of Oklahoma: The Folk Victorian House.

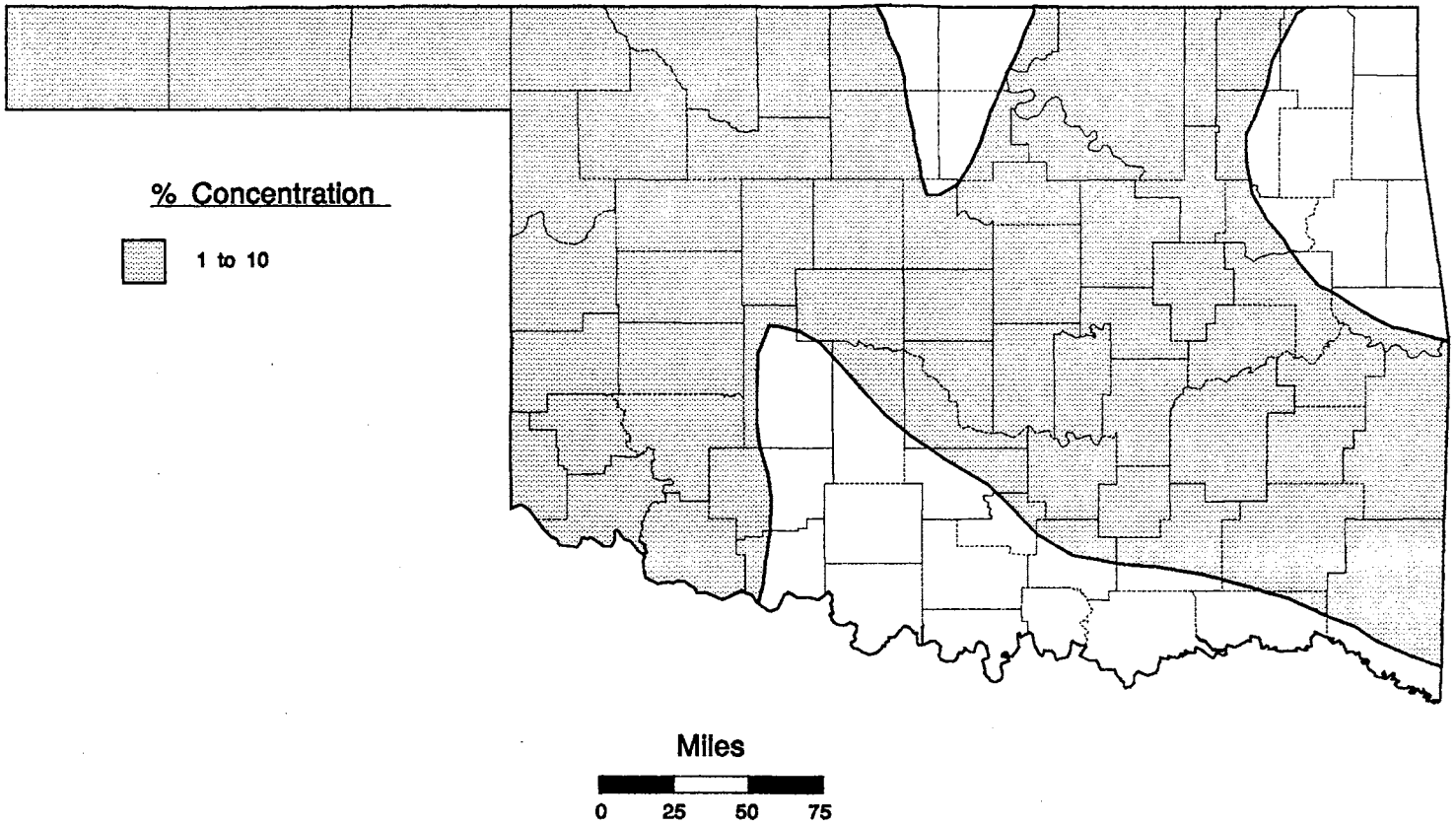
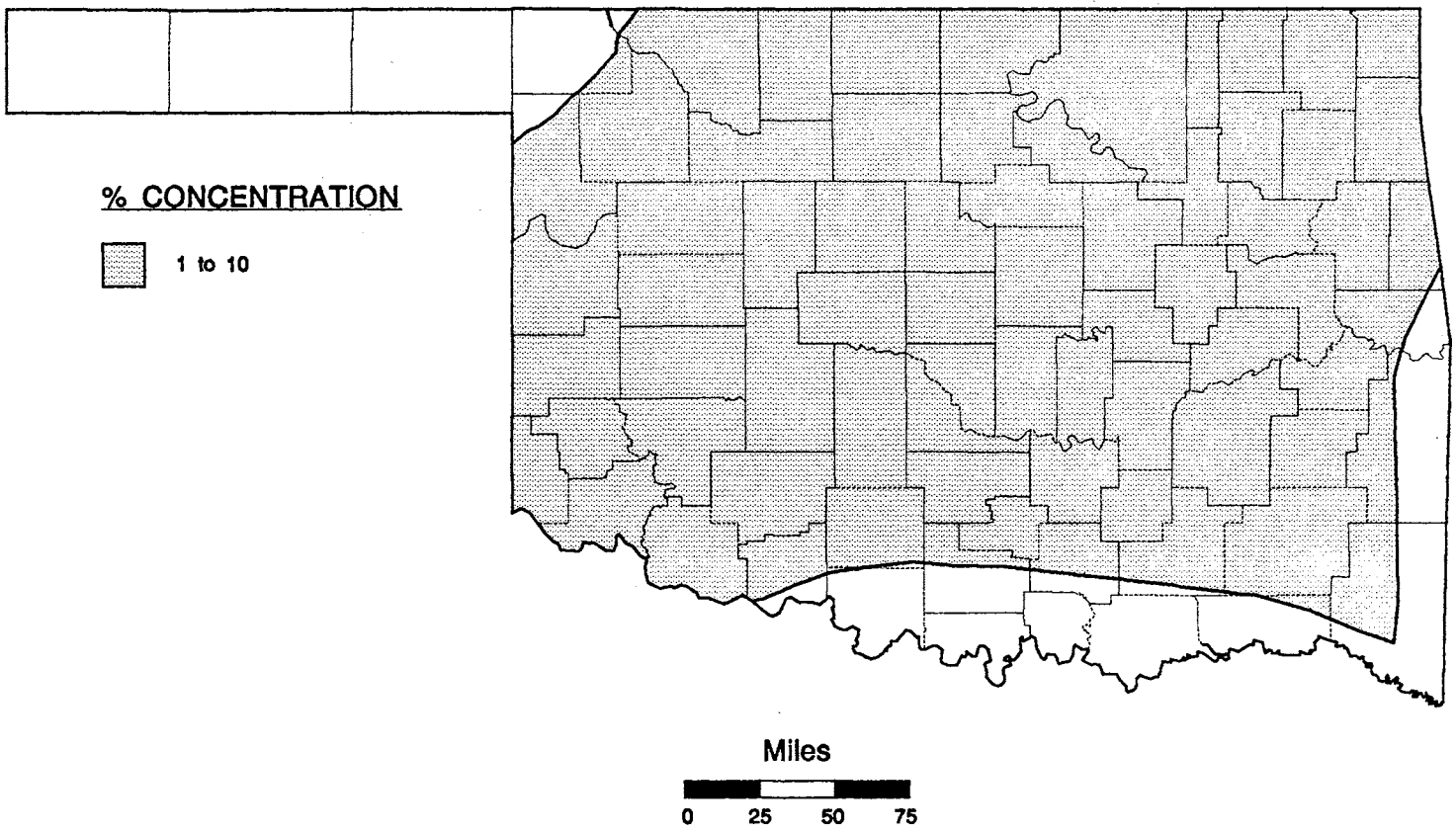


Figure 66. Folk House Regions of Oklahoma: The Shotgun House.



of the Lower and Upper South and was brought to Oklahoma by those settlers. Notice, however, that shotguns are not popular in the areas along the Red River. The Choctaws and Chickasaws were the first to use African slaves in these areas but apparently shotgun houses were not used on their plantations along the Red River as they were in the southeastern United States.

As expected, the double-pen frame house is most common in eastern and southern parts of the state settled mostly by Scotch-Irish and British settlers from the Upper and Lower South with a portion of east-central Oklahoma having the highest concentration (Figure 67). This house is also popular among Upper Southerners in Tennessee and Arkansas and among Lower Southerners from Georgia to Texas. It spread with the course of settlement into areas of Oklahoma settled by these groups. This house shows lowest concentration in 80% of the Midwestern areas surveyed as shown on Figure 67.

The German continental frame house is predominant in central portions of the state, especially on the former Unassigned Lands, the Cherokee Strip, and portions of the Comanche and Chickasaw Territories (Figure 68). These areas were heavily settled by Midwesterners of German-Russian and Czech backgrounds. Therefore, the proposed distribution of the German-Continental house is correct because of the large German migration into these areas of the state.

The four-over-four house is predominant in the Midwest

Figure 67. Folk House Regions of Oklahoma: The Double-Pen Frame House.

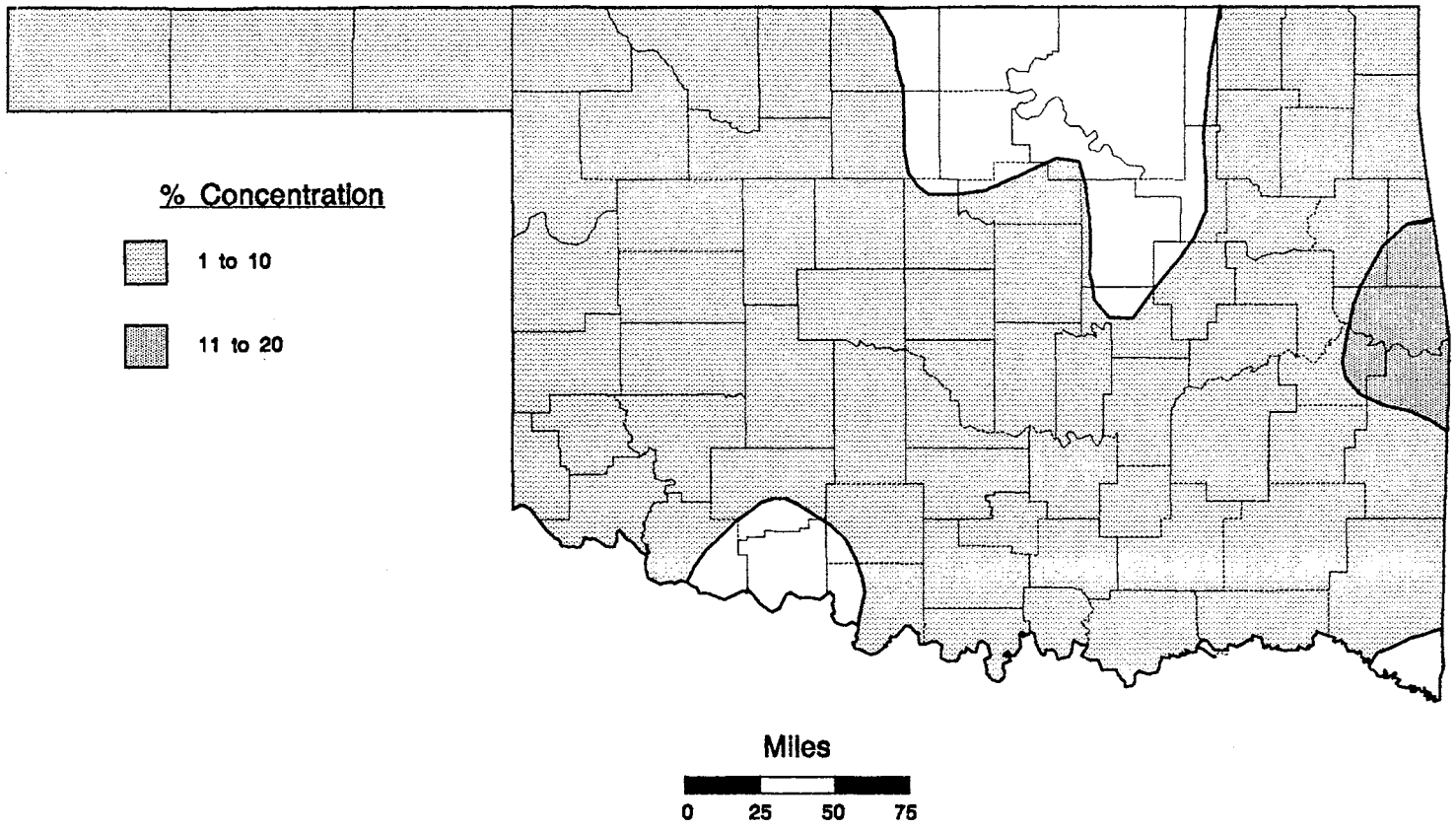
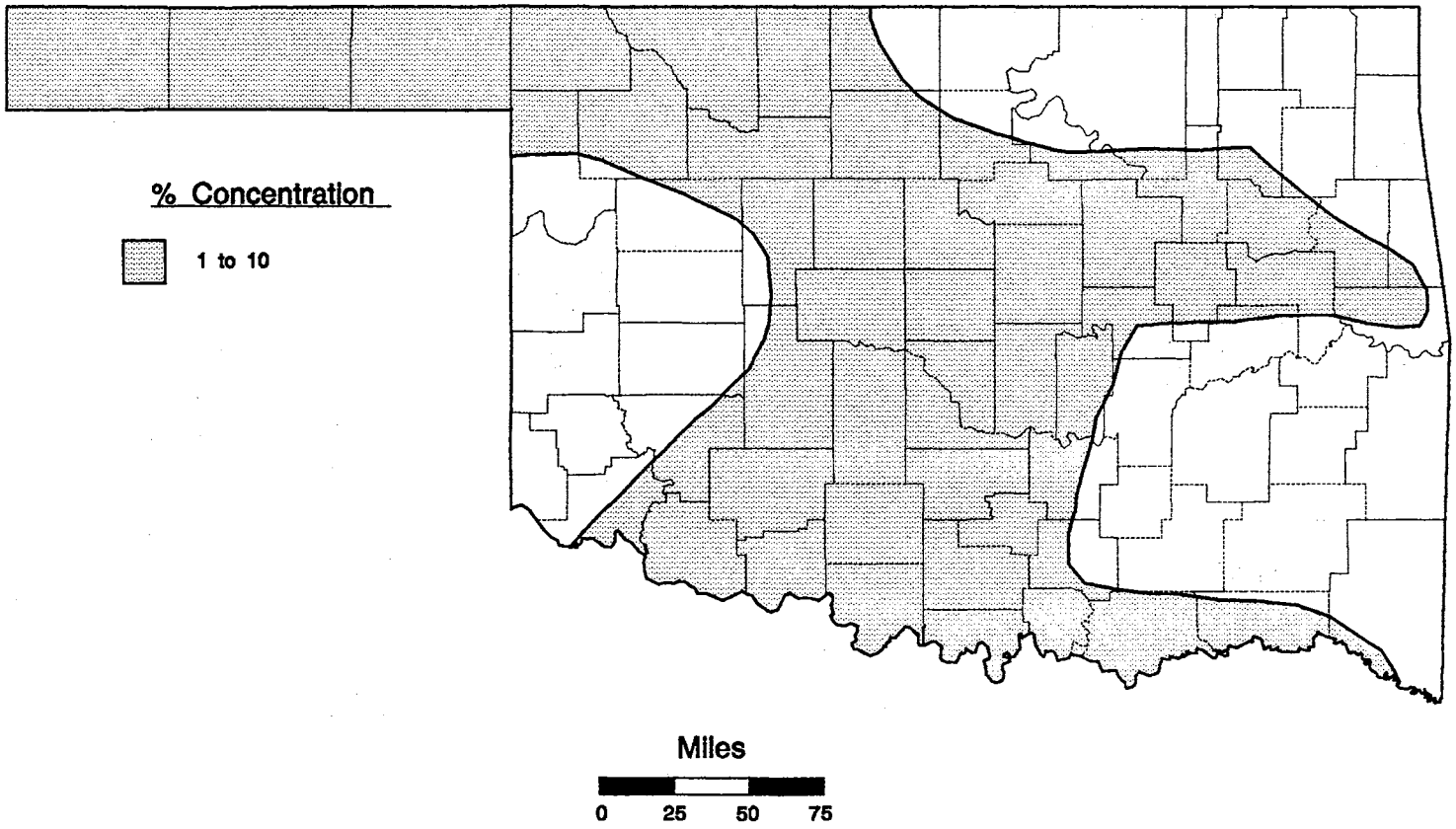


Figure 68. Folk House Regions of Oklahoma: The German Continental Frame House.



part of Oklahoma (Figure 69). Therefore, it may mimic large houses built by Midwestern farmers on the Plains and in the central Midwest. The Midwest I-house is also most common in northwestern and northern areas of Oklahoma, as expected (Figure 70). As mentioned earlier, the Midwest I-house is the most common I-house in Indiana, Illinois, Iowa, and Kansas and was brought into northern Oklahoma by settlers who came from these states.

Distribution of the other three I-house subtypes is unexpected because the Carolina I-house originated in Lower South areas of the country but is found to predominate in Upper South areas of Oklahoma (Figure 71). This was probably because the Cherokee Indians and English settlers, who came from the Lower South, built early plantation I-houses in Oklahoma and early Upper South settlers may have mimicked the plan on their farms as well. However, Carolina I-houses were also common in Upper South areas of Tennessee and Kentucky so it should not be unusual to find them in this area of Oklahoma as well (Newton, 1971).

The Virginia I-house is predominant in southwestern or Lower South parts of Oklahoma. This is not expected because it should have been more common in Upper South areas since most Virginians migrated into the Upper South areas of the United States (Figure 72). Either some of these Upper Southerners migrated into Lower South parts of Oklahoma or this house type was also common in the Lower South cultural area of the Southeast United States.

Figure 69. Folk House Regions of Oklahoma: The Four Over Four House.

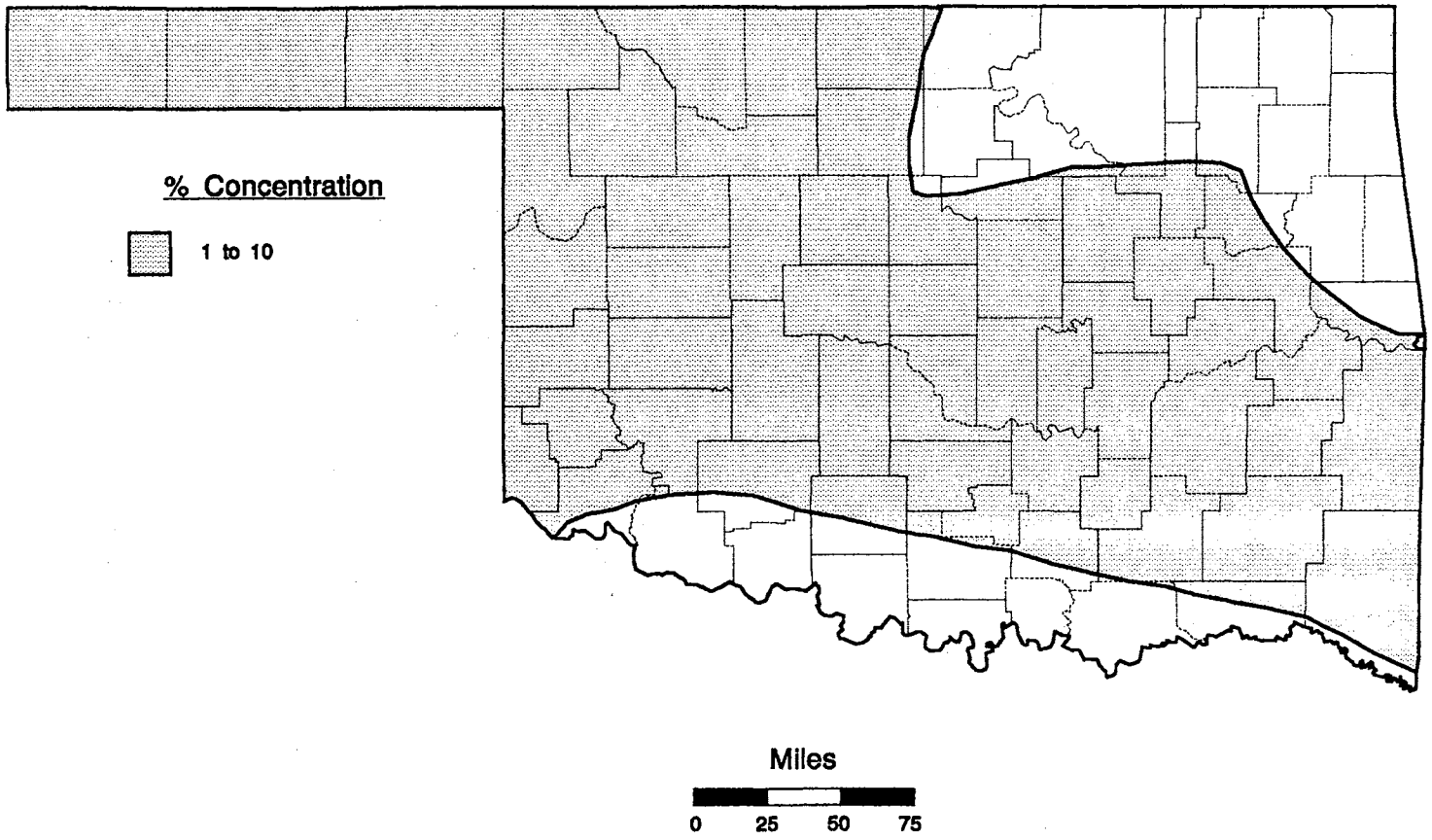


Figure 70. Folk House Regions of Oklahoma: The Midwest I-House.

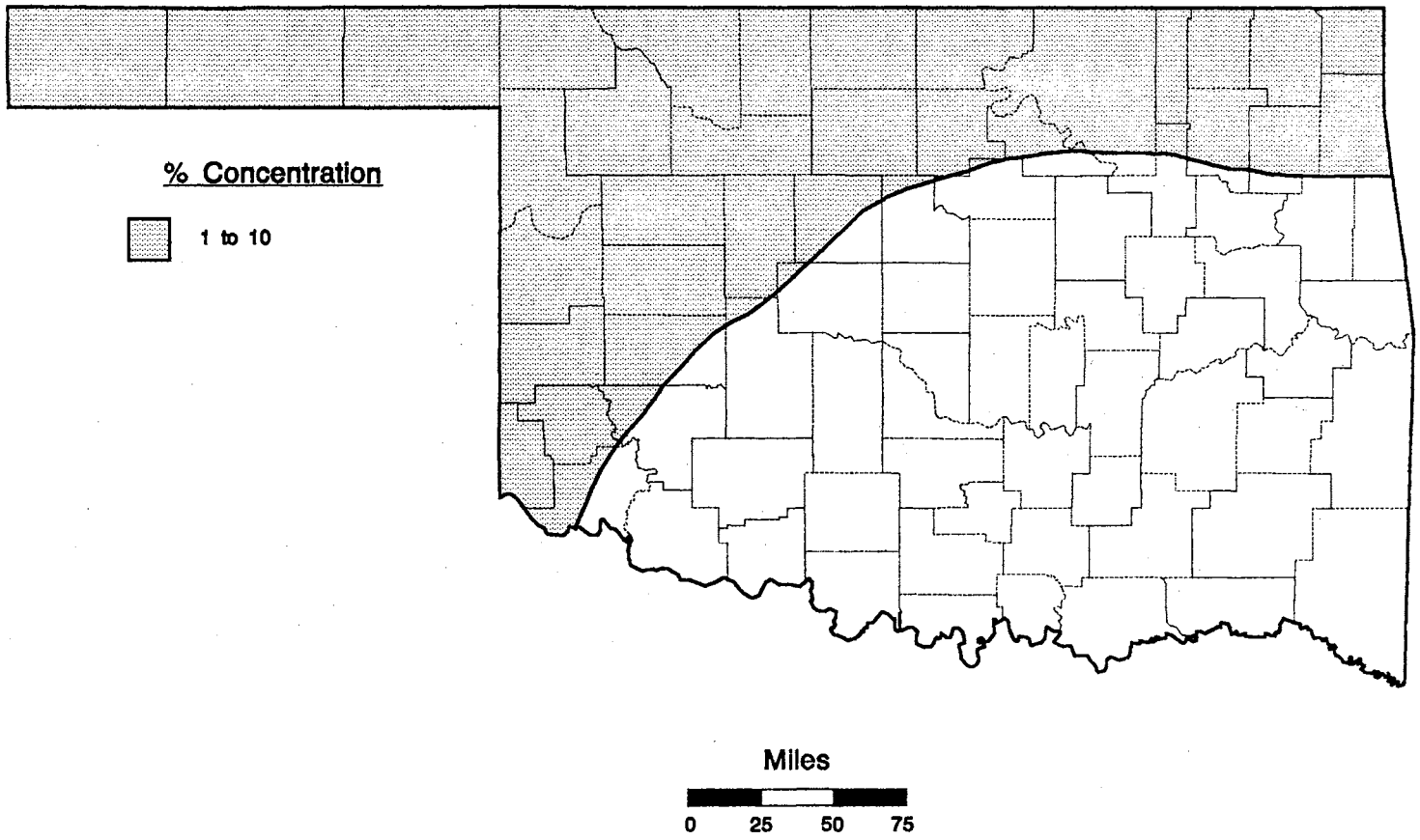


Figure 71. Folk House Regions of Oklahoma: The Caroliana I-House.

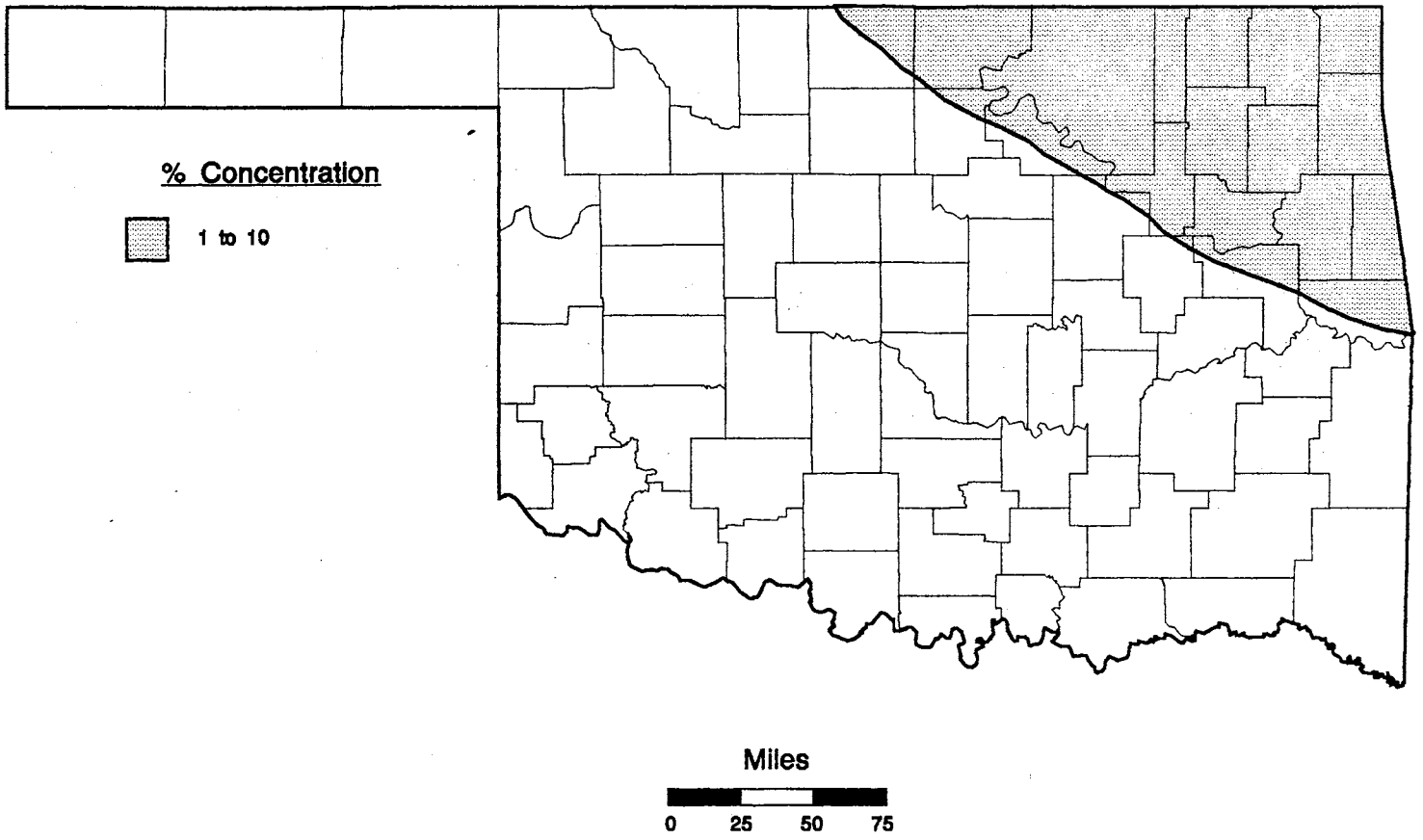
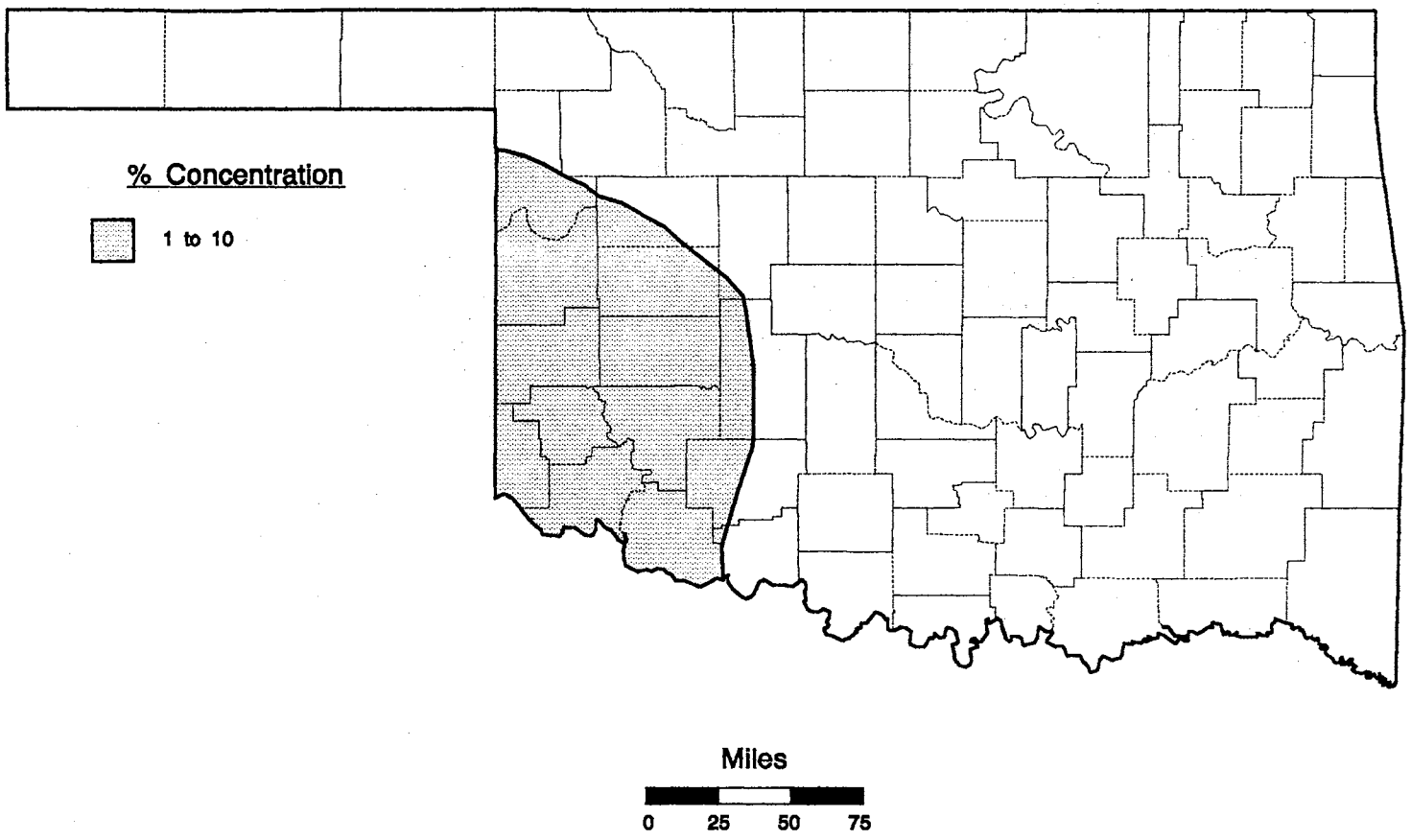


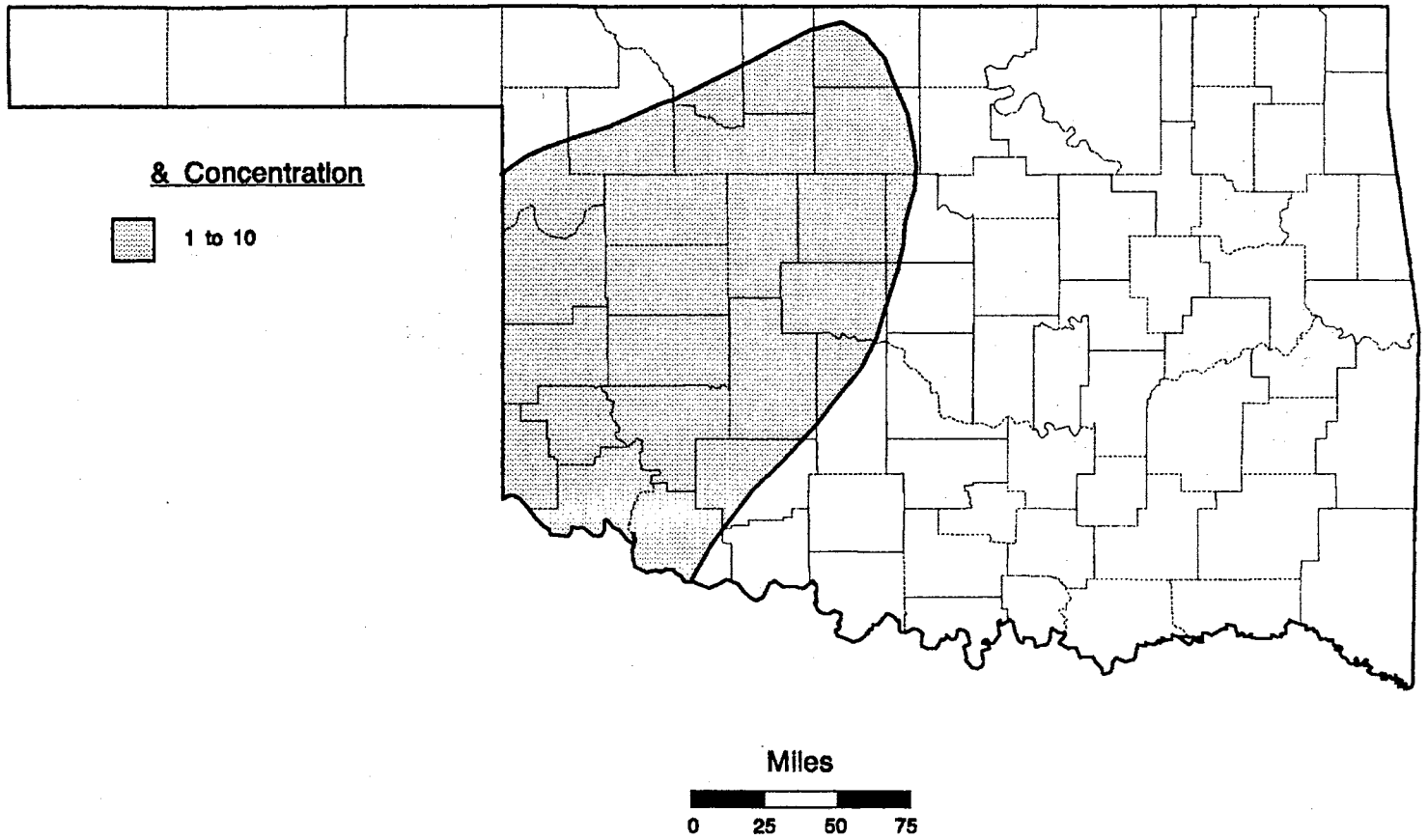
Figure 72. Folk House Regions of Oklahoma: The Virginia I-House.



The Pennsylvania I-house is equally common in the Upper South and Lower South areas of Oklahoma but is not popular in the Midwest (Figure 73). This shows that this house was not only carried straight west with German migrants into the Midwest from Pennsylvania but also went south and west with Scotch-Irish and British settlers into the South. However, the builder of the Pennsylvania I-house, that was sampled, originated from New York which means that even though the house was built in the Lower South part of Oklahoma the house still originated from the cultural baggage of a Mid-Atlantic migrant.

Again, the distribution of many of these houses is surprising. Apparently, they have been adopted by more than one cultural or ethnic group and have been carried into several cultural areas of the country and are in unexpected areas of Oklahoma. Therefore, by analyzing the location of the fifteen house types in the twelve towns and three regions, the maps and data for the 268 houses documented, and of the concentration shown on the folk house maps, the conclusions in Chapter VI can be drawn.

Figure 73. Folk House Regions of Oklahoma: The Pennsylvania I-House.



CHAPTER VI

CONCLUSIONS

In this final chapter, I will use the results of the study, linked with the hypotheses made in Chapter III, to draw some conclusions. The first hypothesis states that the heads of household in the study towns came from the different cultural regions of the United States. Based on the 1910 manuscript census, Figure 40 depicts the existance of three distinct cultural regions exist in Oklahoma according to the number of settlers that moved to these areas from the Midwest, Upper South, and Lower South cultural regions.

The second hypothesis states that each of the cultural groups built the house types prominent in their original homelands or carried them to Oklahoma in their "cultural baggage." This statement is correct for three of the house types because the results show the side-gabled massed planned and front-gabled massed planned houses were built primarily by Midwest settlers while the double-pen house was built predominantly by Upper South settlers.

For seven house types, anomalies exist. The shotgun house was not predominantly built by Lower Southerners, as suggested, but was built by settlers from the Midwest and

Mid-Atlantic regions. However, shotgun houses are most common in the towns located near oil or gas fields indicating they may have been moved into town by these settlers from the oil fields. The cross house was predominantly constructed in the Lower South cultural region by Midwest and Upper South builders. Therefore, it diffused southward with Midwest and Upper South migrants into the Lower South cultural region.

The pyramid house was not predominately built by Lower Southerners, as suggested, but was most common among settlers from the Upper South with 48% of the settlers who built pyramid houses in the twelve towns originating from the Upper South. It was also common among Midwest settlers becase German-Russians may have carried it southward from the Midwest, and it may even have links back to Germany and Russia as it was popular among German-Russian immigrants in Orlando. In the Lower South cultural region, it showed the highest concentration in the African-American town of Boley. The hall and parlor house was not dominantly built by Upper Southerners but was equally constructed by Midwestern builders, signifying this plan may have also been common in the Midwestern states.

The Virginia I-house is just as common among Upper South builders as those of the Lower South, showing that Virginians may have moved south and east rather than straight east from the Chesapeake hearth region. The Midwest I-house was not only built by Midwesterners, as

suggested, but was also common among Upper South builders. Finally, the Pennsylvania I-house was built by Mid-Atlantic settlers in the Lower and Upper South cultural regions instead of the Midwest. This is a good example of a builder carrying a house type in his cultural baggage from its Pennsylvania hearth area and making it common in areas not exposed to this house type. No data were found on builder origins for the Carolina I and German Continental Houses. Also, results were found for three houses not discussed in Chapter III. The Folk Victorian house was most prominently built by Lower South builders suggesting a Lower South origin; the Queen Anne house was build by both Upper Southerners and Midwesterners; and the four-over-four house was built by settlers of the Midwest.

The third hypothesis states that there are distinct cultural regions in Oklahoma where specific house types are most dominant. This is true for ten of the house types with the front-gabled massed planned, German Continental, and Midwest-I houses being most dominant in the Midwest cultural region; the hall and parlor, Queen Anne, double-pen, and Carolina I houses being most common in the Upper South cultural region; and the cross, Folk Victorian, and Virginia I houses being most predominant in the Lower South cultural region (Table VII). The other five houses did not show a dominant regional affiliation with the Pennsylvania I-house showing dominance in both the Lower and Upper South cultural regions; the side-gabled massed planned house being common

TABLE VII

COMBINED RESULTS OF ALL THE FIELD RESEARCH

House Type	Results From Table III	Results From Table IV	Results From Table V
Side-Gabled	Midwest	Mid., LS	Midwest
Front-Gabled	Midwest	Midwest	Midwest
Pyramid	US, LS	Mid, US, LS	US
Hall and Parlor	Upper South	Upper South	US, Mid
Cross	Lower South	Lower South	US, Mid
Shotgun	Lower South	Upper South	Mid, MA
Queen-Anne	Upper South	Upper South	US, Mid
Double-Pen	Upper South	Upper South	US
Four-over-Four	Mid., US	Upper South	Midwest
German Cont.	Midwest	Midwest	
Folk Victorian	Lower South	Lower South	LS
Virginia I	Lower South	Lower South	US, Mid
Pennsylv. I	US, LS	US, LS	MA
Carolina I	Upper South	Upper South	
Midwest I	Midwest	Midwest	US

Key: US = Upper South, LS = Lower South, Mid = Midwest, MA = Mid-Atlantic.

in both the Midwest and Lower South cultural regions; thefour-over-four house showing dominance in both the Midwest and Upper South; and the shotgun and pyramid houses showing commonality in all three regions (Table VII).

Consequently, ten of the house types have a dominant regional affiliation and four house types show mixed regional affiliation (Table VII). As explained below, these last five house types were also found in areas settled by the Five Tribes and African-Americans which may explain their mixed regional affiliation. As far as the folk house region proposals in Chapter Three, five of the house types (front-gabled, German Continental, Midwest I, hall and parlor, and double-pen) were common in the cultural regions proposed in Chapter III; three (cross, Carolina I, and Virginia I) were predominant in a region other than proposed; four (side-gabled, shotgun, pyramid, and Pennsylvania I) had mixed regional affiliation; and the regionality was found for two of the new house types (Queen Anne and Folk Victorian) with the third (four-over-four) having a mixed regional affiliation.

The fourth hypothesis states that the house types common in the Upper and Lower South regions of the United States will be the most common house types in the areas settled by the Five Tribes and the Plains Tribes were influenced by all cultural groups and exhibit this influence in the house types they built. The first part of this hypothesis is true because several Lower and Upper South

house-types are common in the areas settled by the Five Tribes. The shotgun house is most popular in eastern Oklahoma and may have not only been brought into the state by oil field workers but also by the Five Tribes who may have used them for slave quarters. As shown earlier, the shotgun was common on southern plantations and the Five Tribes came from the Lower South cultural region.

The Five Tribes may have also built hall and parlor, Carolina I, double-pen, and pyramid houses because of their commonality in Cherokee, Creek, and Chickasaw regions of Oklahoma. It is surprising that side-gabled and front-gabled massed planned houses are common in areas settled by the Choctaw and Chickasaw Tribes of southeastern and south-central Oklahoma. They may have copied the plan from Midwestern settlers who came to work for the mining and lumber camps of these areas. These conclusions are made by observing the cultural maps drawn earlier, however, no concrete evidence could be found in the manuscript census to show what house types the heads of households of the Five Tribes actually built. Therefore, more investigation is needed into houses built by the Five Tribes.

In addition, no concrete data exist to show that the Plains tribes were influenced by the Midwest, Upper South, and Lower South cultural groups. Obviously, from observing the maps in Chapter V, Midwestern house types are most common in the Cheyenne-Arapaho and Comanche territories, while Upper South house types were most common in the Caddo-

Wichita settlement area. However, it cannot be proven that the heads of household of these tribes actually built the houses since the manuscript census does not have much data on these Indian tribes.

The final hypothesis states that Lower South house types will be the most common house types in the African-American, oil, and lumbering areas of Oklahoma. Looking at data on African-Americans by using the all-black town of Boley as an example, it is shown that Lower South house types are common in African-American areas. The shotgun, pyramid, and Folk Victorian houses all have very high distributional patterns in Boley linking them distinctly with African-American builders. The front-gabled massed planned house also shows a high distribution in Boley, which is strange since it is a Midwestern house type. This may be because some settlers in Boley came from all-black towns of the Midwest during the landrun and may have brought the house with them in their cultural baggage.

Lower South houses, especially the shotgun and pyramid, also show a high distribution in oil regions of Oklahoma which strengthens the suppositions of Phillips (1963) and Carney (1981), that these houses diffused to Oklahoma from the oil camps of the Lower South. However, the pyramid house shows a low distribution in the lumbering town of Garvin which may mean they are not used for company town housing as in Louisiana and the southeast United States as proposed by McAlester and McAlester (1990).

In conclusion, the folk house types examined in this study are accurate indicators of the three cultural regions depicted in Figure 40 because Table VII shows that there are ten specific house types (66% of those examined in the study) that are predominant in one of the cultural regions. In addition, specific house types seem to be common in areas settled by the Five Tribes, Plains Tribes, African-Americans, and near the oil fields and lumber camps.

The hall and parlor, double-pen, Carolina I, and Queen Anne houses are representative of the Upper South cultural region of Oklahoma, with the hall and parlor house not only being built by Upper Southerners but also by Midwestern settlers in that region. The front-gabled massed planned, German Continental, Midwest I, and four-over-four houses are representative of the Midwest cultural region, with the Midwest I and four-over-four houses also being built by Upper Southerners in that region. The cross, Virginia I, and Folk Victorian houses are representative of the Lower South cultural region, with the Virginia I-house also being built by Upper Southerners of the region and the cross house by Midwesterners and Upper Southerners of the region.

The shotgun house has a definite link with the African-American and oilfield areas. However, the other house types including the pyramid, side-gabled massed planned, four-over-four, and the Pennsylvania I need more investigation into their regional patterns and exactly what cultural region they are most affiliated. The pyramid house also

needs more investigation into its origin and exactly how it became such a common plan on the American landscape.

The study of the cultural landscape is inspiring because it shows much about the diffusion of cultural groups, their history, and how they placed their mark on the look of the land. However, it must be remembered that folk house types are not the only indicator of the location of cultural regions in Oklahoma. Definitly, language or speech patterns, religion, food, drink, folklore, sports, music, field patterns and other architectural features including barns, fences, and outbuildings should be examined to see if they match the regions depicted in Figure 40 and the results of this study.

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APPENDIX

HISTORIC PRESERVATION RESOURCE IDENTIFICATION FORM

TYPE ALL ENTRIES:

1. PROPERTY NAME: _____
2. RESOURCE NAME: _____
3. ADDRESS: _____
4. CITY: _____
5. VICINITY: _____
6. COUNTY: _____
7. COUNTY CODE: _____
8. LOT: _____
9. BLOCK: _____
10. PLAT NAME: _____
11. SECTION: _____
12. TOWNSHIP: _____
13. RANGE: _____

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14. RESOURCE TYPE: _____
15. HISTORIC FUNCTION: _____
16. CURRENT FUNCTION: _____
17. AREA OF SIGNIFICANCE, PRIMARY: _____
18. AREA OF SIGNIFICANCE, SECONDARY: _____
19. DESCRIPTION OF SIGNIFICANCE: _____
    _____
    _____
20. DOCUMENTATION SOURCES: _____
    _____
    _____
    _____
    _____
    _____

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21. NAME OF PREPARER: _____
22. THEMATIC SURVEY PROJECT: _____ PROJECT NAME: _____
23. DATE OF PREPARATION: _____
24. PHOTOGRAPHS: _____ YEAR:

Revised 12/01/89

BUILDING CONSTRUCTION DESCRIPTION

25. ARCHITECT/BUILDER: _____
26. YEAR BUILT: _____
27. ORIGINAL SITE? _____ DATE MOVED: _____
    FROM WHERE? _____
28. ACCESSIBLE? _____
29. ARCHITECTURAL STYLE: _____
30. FOUNDATION MATERIAL: _____
31. ROOF TYPE: _____
32. ROOF MATERIAL: _____
33. WALL MATERIAL, PRIMARY: _____
34. WALL MATERIAL, SECONDARY: _____
35. WINDOW TYPE: _____
36. WINDOW MATERIAL: _____
37. DOOR TYPE: _____
38. DOOR MATERIAL: _____
39. EXTERIOR FEATURES: _____
40. INTERIOR FEATURES: _____
41. DECORATIVE DETAILS: _____
42. CONDITION OF RESOURCE: _____
43. DESCRIPTION OF RESOURCE (Present and Historic): _____
    _____
    _____
    _____
    _____
    _____

44. COMMENTS: _____
    _____
    _____
    _____
    _____
    _____
    _____

45. PLACEMENT:

OPERATIONAL DEFINITIONS AND EXPLANATIONS

Manuscript Census: The manuscript census is the actual census information the census takers obtain from the field. It includes information by county, township, and town for every place in the United States. The information lists each head of household, their family members, ages, occupations, state or country of birth, state or country of parents birth, and much more demographic and economic information on each family. For privacy reasons the census has to be 70 years old before it is released for public use. Therefore, it is only available for the 1790 -1920 censuses. It is available at most Historical Societies and at many public and university libraries. The Oklahoma Historical Society and Stillwater Public Library have Oklahoma's manuscript census on microfilm.

Builders and Carpenters: In Chapter V, these terms do not necessarily refer to the person who actually built the houses but to the original owner of the house who either built the house himself or had it built to his specifications. This information on the original owner was obtained from the deeds records of each property in the County Clerks Office for each town in the survey. The deeds records show the ownership history of a property and the value of the property, so that if a property increased in value significantly over a period of a few months to a year, it could indicate that a house was prospectively built on the property or major improvements were made to a house. Therefore, from this information the original owner or date of construction for a house can be found.

Sanborn Fire Insurance Maps: These maps are detailed maps that show the location of every property and business in a town at a specific date. They show the street location of each property, its construction material, its height, its shape, and the type of business. They were published by the Sanborn Fire Insurance Company for use by fire departments, sheriff's departments, insurance companies, or private businesses. They were published for many towns in every state of the union and are most common for the years 1880-1920. They are available on microfilm at most Historical Society libraries and University libraries. The original maps are at the Library of Congress and many state archival libraries have second copies of the original maps. They are useful for charting the historical development of a residential area or commercial district over time.

VITA

Brian Leslie Schulz

Candidate for the Degree of

Doctor of Education

Thesis: CULTURAL REGIONS OF OKLAHOMA: USING FOLK HOUSE TYPES AS INDICATORS

Major Field: Higher Education Minor Field: Geography

Biographical:

Personal Data: Born in Granite Falls, Minnesota, August 23, 1967, the son of Harold W. and Florence Ann Schulz.

Education: Graduated from Echo-Wood Lake Senior High School, Wood Lake, Minnesota, in June 1985; received Bachelor of Science Degree in Geography from Bemidji State University at Bemidji, Minnesota in July, 1989; received Master of Science degree in Geography from Oklahoma State University in May, 1991; completed requirements for the Doctor of Education degree at Oklahoma State University in December, 1994.

Professional Experience: Teaching assistant and geography map librarian, Department of Geography, Bemidji State University, August 1987 to May 1989; internships with two Soil Conservation Offices, Summers 1987 and 1988; graduate teaching and research assistant, Department of Geography, Oklahoma State University, August 1989 to August 1991; graduate teaching and research associate, Department of Geography, Oklahoma State University, August 1991 to December 1994.

Professional Memberships: Association of American Geographers, North American Culture Society, National Trust for Historic Preservation, Oklahoma and Minnesota Historical Societies, Gamma Theta Upsilon Geographic Honor Society, and Phi Kappa Phi Honor Society.

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
FOR HUMAN SUBJECTS RESEARCH

Date: 10-12-93 **IRB#:** ED-94-025

Proposal Title: FOLK HOUSING SURVEY OF OKLAHOMA TO DETERMINE IF CULTURAL OR ETHNIC REGIONS EXIST IN OKLAHOMA

Principal Investigator(s): Dr. Lou Seig

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

APPROVAL STATUS SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD AT NEXT MEETING.
APPROVAL STATUS PERIOD VALID FOR ONE CALENDAR YEAR AFTER WHICH A CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD APPROVAL. ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR APPROVAL.

Comments, Modifications/Conditions for Approval or Reasons for Deferral or Disapproval are as follows:

Signature: John H. Wyckoff Date: October 13, 1993

Chair of Institutional Review Board