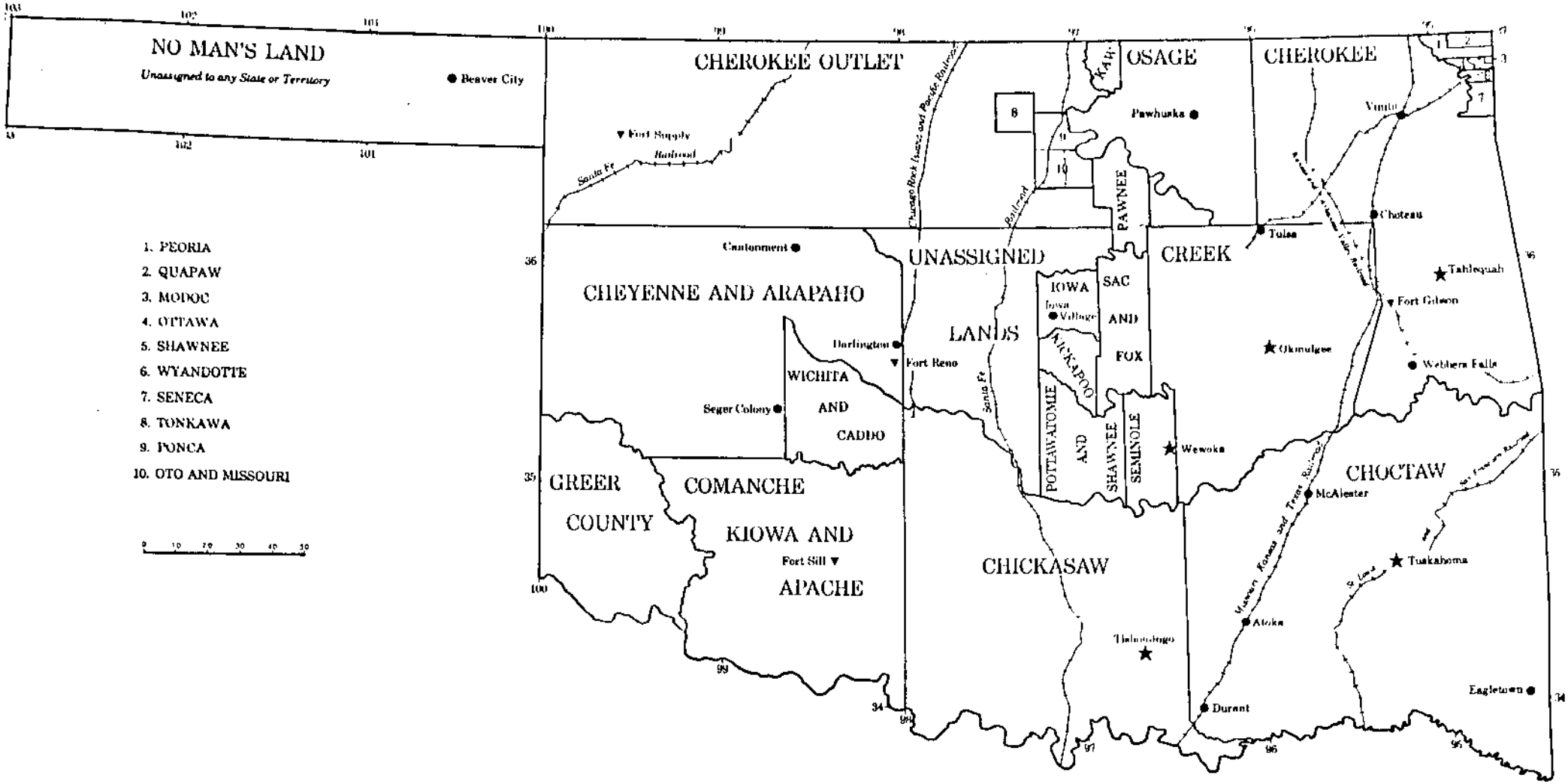


MAP IV. BOUNDARIES OF THE CHEYENNE AND ARAPAHO RESERVATION

An Historical Overview of The Arapaho Tribe

Unlike many of the other tribes associated with Management Region #7, the Arapaho were some of the original occupants of the Great Plains along the eastern flank of the Rocky Mountains. This essay will provide a brief overview of their history between 1803 and 1938 with some attention given as well to early migration and cultural characteristics. Curiously, beyond limited linguistic evidence little is known of the tribe's early history on the Plains. We can surmise that as Algonquin speakers the tribe had historical links with other groups speaking that language, notably the Blackfeet and Cheyenne people, and that it probably migrated from the eastern United States, moving west and south until it settled on the eastern side of the Rockies. There the Arapahoes remained relatively untouched by white contact until the late-eighteenth century. They called themselves Kananavich (variously spelled as Kanavish as well), meaning "Bison Path People," or "Buffalo People." The name Arapaho is probably a derivation of the Pawnee term larapihu, meaning "trader."[1]

Though the Arapaho people are often mentioned as an example of typical Plains Indian culture, there is evidence to suggest that during its early history the tribe relied upon horticulture for its subsistance. Scattered

archeological evidence indicates that prior to taking up the semi-nomadic, horse-centered culture which whites observed among most Plains tribes, the Arapahoes raised corn and lived in settled villages.[2]

By the time white frontiersmen came into contact with the Arapaho, the tribe had adopted the accoutrements and trappings common to most Plains Indian groups. As with neighboring tribes like the Sioux and Crow, the Arapaho tribe was a relatively diverse one. It was composed of four major divisions, each speaking a separate dialect and occupying a distinct region. By the early-nineteenth century, the divisions had been reduced to only two -- Northern and Southern -- the former in Wyoming, the latter residing largely in Colorado and Kansas. They shared the same Algonquin dialect. The Arapahoes enjoyed profitable trading relationships with tribes along the Upper Missouri River, especially with the Cheyenne, with whom they were allies and later became linked. The Kiowa-Apache, Comanche, and Kiowa tribes were generally counted as friends; the Ute, Shoshone, Pawnee, and occasionally the Crow, Sioux, and Osage were usually treated as enemies.[3]

Though highly organized, the Arapaho people displayed little formal cohesiveness, even in the nineteenth century when the tribe's divisions had been reduced to only two. As in certain eastern woodland tribes, the Arapahoes had only limited formal political ties. Unity, both in and between

the tribe's divisions, was achieved through a shared belief in the power and efficacy of traditional rites and medicines including the Flat Pipe, the Sacred Wheel (especially among the Oklahoma Arapahoes), and the Sun Dance. An age-society system, unique among Plains tribes, was organized around groups of men of the same age and created something like councils in which matters of concern to the tribe were discussed. Elders enjoyed the highest prestige and hence the greatest power.

As American expansionism gathered force in the 1830's and 1840's, contact between whites and the Arapaho tribe became increasingly common. Consistant with its policy to restrict the Plains tribes to protected reservations which were out of the way of the trans-Mississippi migration of mid-century, government officials met with Arapaho leaders in September 1851 and concluded the Treaty of Ft. Laramie, the first such agreement between the tribe and the United States.[4] Under its provisions, the tribe agreed to accept a tract of land stretching from the North Platte River in Nebraska to the Arkansas River in southern Kansas, where they would be safely out of the way and where they would be protected from white trespass. In 1859 the Ft. Laramie accord fell away in the face of the Colorado gold rush when thousands of whites moved onto Arapaho lands. Violence followed and full-scale war was averted only when government representatives met with tribal leaders at Ft. Wise, Kansas

Territory in February 1861 and produced a treaty. Along with a subsequent treaty signed in October of 1865, the Ft. Wise agreement sought to remove the tribe's southern band from Colorado and Kansas and in league with the Southern Cheyennes to relocate it on a reservation away from the gold fields.[5]

A significant number of tribesmen refused to honor either treaty and relations between the Arapahoes and the United States remained unsettled. At a meeting at Medicine Lodge Creek in southwestern Kansas in late October 1867 a final effort was made to secure a peaceful settlement. In concert with a number of other tribes, the Arapaho people accepted the terms offered to them. The Southern Arapahoes ceded lands in Kansas and Colorado and took a new reservation between the Cimarron and Arkansas rivers in the Indian Territory. The Northern band settled in Wyoming on the Wind River Reservation, where the United States government had unthinkingly placed their traditional enemies, the Shoshone.

Reservation life proved to be as onerous and chafing for the Arapahoes as it was for the Plains tribes in general. The Southern Arapaho, unaccustomed to the sedentary life they found in the Indian Territory, did not take long to vent their frustrations. During 1868 bands of well-armed, mounted Arapaho warriors began leaving the reservation to roam through Kansas, Nebraska, and Texas.

United States officials authorized military action shortly thereafter and units were dispatched to round up and return the Indians who had fled the reservation. The campaign of 1868-1869, it is worth noting, included the infamous Battle of the Washita near Cheyenne in Roger Mills County where more than one hundred Cheyennes were killed in a surprise attack by United States forces under the command of George Custer. Broken by the exigencies of battle, the Arapahoes and their Cheyenne allies entered into negotiations with the American government and requested a new reservation along the North Canadian and Washita rivers in western Indian Territory. In 1869, an executive order from President U. S. Grant established a new Cheyenne-Arapaho reservation of nearly five million acres located just north of the Kiowa, Comanche, and Kiowa-Apache reservations (see Map D).[6]

Between 1869 and the end of the nineteenth century, the Southern Arapahoes endured a reservation experience which tested their cultural resiliancy and buffeted their social, political, and religious systems. The reservation, insisted government officials, was the logical and most effective agent of change in the transformation of the Arapahoes into sedentary farmers. Inside the reservation, the work of educators, missionaries, and vocational teachers would find fruition. There the American Indian would be stripped of his Indianness and remade into a model of his white benefactors. To this end, reservation and mission schools

were established at Darlington, the agency for the Cheyennes and Arapahoes, located in 1870 just across the Canadian River from present El Reno. Quaker, Mennonite, and Baptist missionaries were all active among the tribespeople. But many of the Arapahoes, like in other tribes, clung to their traditional values, mixing them with what little of the white world they found appealing. It is true that many reservation Indians accepted a great deal of what white reformers thought best for them, but a significant number resisted change and, as Donald Berthrong has observed, struggled "to maintain themselves as a people during this period."[7]

In 1891 the government launched a new attempt to hasten the assimilation of the Arapahoes when it authorized the allotment of the Cheyenne-Arapaho reservation into individual, privately held plots. Some five-hundred thousand acres were eventually allotted, with ten-thousand acres remaining under tribal control. Under the aegis of the Dawes Act of 1887 and, later, the Burke Act of 1906, the Arapahoes found themselves in the midst of significant social and economic changes. Like their neighboring tribes, the Southern Arapahoes found it virtually impossible to function successfully in white society. Faced with the reality of having to re-order both their lives and their sense of identity in order to survive, some Southern Arapahoes found it expedient to reject many of their

traditional values. The reservation era and the allotment of their lands represented the nadir of the Arapaho experience in Oklahoma. The first thirty years of this century saw the Arapaho people struggle to come to terms with a social and cultural environment that was often hostile and oppressive. Unschooled, poverty stricken, and politically powerless, the Arapahoes sought to maintain their heritage and to protect their culture.[8]

Relief finally came in 1934 when Commissioner of Indian Affairs John Collier won congressional approval of the Indian Reorganization Act, the centerpiece of his Indian New Deal. Under his leadership, self-determination and reform became the hallmarks of Indian affairs. Assimilationist doctrines were set aside in favor of more enlightened policies. In Oklahoma, where the Indian Reorganization Act did not apply, certain of its provisions were included in the Oklahoma Indian Welfare Act of 1936. Among other things, the Indian Welfare Act created "The Cheyenne and Arapaho Tribes of Oklahoma," and gave impetus to the growth of self-determination among the Oklahoma tribes. The Indian New Deal marked a turning point in the fortunes of the Arapaho people, as it did for Indian people in general. Strengthened by the reform movement which Collier spearheaded, the Southern Arapaho won back a measure of security and

stability.[9]

Although the Oklahoma Arapahoes have not been popularly associated with the outspoken proponents of Indian Rights, nor with the more radical segments of the Indian population, they have assumed a visible role in Indian affairs in Oklahoma. Since the late-1960's, when the Red Power and Indian Rights agendas first appeared in force, the Arapahoes have continued to support the growth of Indian awareness by encouraging the continuing effort to protect traditional values and cultural practices. They have recognized that it is no longer necessary to shed their Indianness in order to participate fully in the white main-stream culture which surrounds them. Like other contemporary tribes, the Arapahoes now celebrate their ethnic heritage even as they move full-speed into the modern world. The annual Cheyenne-Arapaho Pow-wow, held every September in Colony, Oklahoma, is the largest of the tribe's many cultural events. Ties with their northern kinsmen continue to grow stronger, as they do with many of the tribes in Oklahoma. In 1970 the Cheyenne-Arapaho Gourd Dance Society and the Arapaho Star Hawk Society (another gourd dance group) were organized. Though both groups have no ceremonial importance but function as service organizations, each has historical antecedants in warrior societies from an earlier era.[10]

Today approximately 7,500 Cheyenne and Arapaho people are carried on tribal rolls. With headquarters at Concho in Canadian County, a fourteen member council (seven from each

tribe) directs tribal affairs and handles the details attached to managing the tribe's legal and business matters.

NOTES

1. The best account of Arapaho history is Virginia Trenholm's The Arapahoe, Our People (Norman: University of Oklahoma Press, 1970). Trenholm's discussion, however, concludes with the allotment era. Margaret Coel's Chief Left Hand, Southern Arapaho (Norman: University of Oklahoma Press, 1981), is an able discussion of Southern Arapaho life and culture but also concludes with the late nineteenth century. Loretta Fowler's Arapahoe Politics, 1851-1978: Symbols in Crisis of Authority (Lincoln: University of Nebraska Press, 1982), focuses on the Northern Arapahoes, but is a good analysis of more contemporary tribal history and of the tribe's response to recent events. On the early history of the tribe see also George A. Dorsey and Alfred Kroeber, Traditions of the Arapaho (Publication 81, Anthropological Series V, Chicago Field Columbian Museum, 1903); Hugh Scott, "The Early History and Names of the Arapaho," American Anthropologist 9 (1907): 545-560; Waldo Wedel, Prehistoric Man on the Great Plains (Norman: University of Oklahoma Press, 1961); George Grinnel, The Cheyenne Indians, 2 vols. (New Haven: Yale University Press, 1924); Arthur Ekirch, Historical Background of the Cheyenne and Arapaho (New York: Clearwater Publishing, 1973); John Swanton, The Indian Tribes of North America, Bureau of American Ethnology, Bulletin 145 (Washington,

D.C.: Government Printing Office, 1952); Julia Jordan, "Historical and Cultural Sketch of the Cheyenne and Arapaho tribes of Oklahoma," in Indian Environmental Studies: The Cheyenne and Arapaho Tribes of Oklahoma by Arn Henderson and Richard Bauman (Norman: University of Oklahoma Press, 1973), 19-31.

2. Waldo Wedel, An Introduction to Kansas Archaeology, Bureau of American Ethnology, Bulletin 174 (Washington, D.C.: Government Printing Office, 1959); Jordan, "Historical and Cultural Sketch of the Cheyenne and Arapaho Tribes of Oklahoma," 22.

3. On Arapaho society and culture in general see Robert Lowie, Indians of the Plains (Garden City: Natural History Press, 1963), 13-77; Frederick R. Eggan, The American Indian: Perspectives for The Study of Social Change (Chicago: Aldine Publishing, 1966), especially chapter three, "The Cheyenne and Arapaho in the Perspective of the Plains: Ecology and Society," 45-77. See also Trenholm, The Arapahoes, 52-68; Coel, Chief Left Hand, Part One, "The People, The Land."

4. For the text of this and subsequent treaties with the Arapahoes, see George Fay, Treaties Between The Tribes of the Great Plains and The United States of America: Cheyenne and Arapaho, 1825-1900 (Greeley, Colorado: Museum of Anthropology, University of Northern Colorado, 1977), 5-9.

5. Fay, Treaties Between The Tribes of the Great Plains and The United States of America, 9-16; 6-25.

6. For copies of the correspondence leading to the establishment of the new reservation, see Fay, Treaties Between the Tribes of the Great Plains and The United States of America, 60-61. See also Trenholm, The Arapahoes, 197-230.

7. Donald Berthrong, The Cheyenne and Arapaho Ordeal: Reservation and Agency Life in the Indian Territory, 1875-1907 (Norman: University of Oklahoma Press, 1976), viii. Berthrong's is the best account of the Arapaho reservation experience. See also Berthrong, "Federal Indian Policy and the Southern Cheyennes and Arapahoes, 1887-1907," Ethnohistory 3 (1956): 138-153; Richard H. Harper, "The Missionary Work of the Reformed Dutch Church of America in Oklahoma. Part One, The Cheyennes and Arapahoes," Chronicles of Oklahoma 28 (1940): 252-265; Robert G. Armstrong, "The Acculturation of the Cheyenne and Arapaho Indians," (Masters Thesis, University of Oklahoma, 1942); Terry P. Wilson, "Panaceas for Progress: Efforts to Educate the Southern Cheyennes and Arapahoes, 1870-1908," (Masters Thesis, University of Oklahoma, 1965).

8. Donald Berthrong, "Legacies of the Dawes Act: Bureaucrats and Land Thieves at the Cheyenne-Arapaho Agencies of Oklahoma," in The Plains Indians of the Twentieth Century, ed. Peter Iverson (Norman: University of

Oklahoma Press, 1985), 31-54. See also C. F. Meserve, "The First Allotment of Lands in Severalty Among the Oklahoma Cheyenne and Arapaho Indians," Chronicles of Oklahoma 11 (1933): 1040-1043; Michael D. Mitchell, "Acculturation Problems Among the Plains Tribes of the Governmental Agencies in Western Indian Territory," Chronicles of Oklahoma 44 (1966): 281-289; D. D. Stewart, "Cheyenne-Arapaho Assimilation," Phylon 13 (1952): 120-126. On the attempt to assimilate Indians generally, see Henry E. Fritz, The Movement for Indian Assimilation (Philadelphia: University of Pennsylvania Press, 1963); also Ralph Linton, ed., Acculturation in Seven American Indian Tribes (Glouster, Mass.: Peter Smith Co., 1963). On allotment see D. S. Otis, The Dawes Act and the Allotment of Indian Lands, edited with and introduction by Francis Paul Prucha (Norman: University of Oklahoma Press, 1973).

9. For a good discussion of Collier's Indian policy, see Kenneth Philp, John Collier's Crusade for Indian Reform, 1920-1954 (Tucson: University of Arizona Press, 1977). Also Margaret Szasz, Education and The American Indian: The Road to Self Determination Since 1928 (Albuquerque: University of New Mexico Press, 1977).

10. Recent scholarship is just beginning to assess the impact of the activism of the 1960's and 1970's upon specific tribes. General overviews of twentieth century Indian affairs are Vine Deloria, Jr., The Nations Within:

The Past and Future of American Indian Sovereignty (New York: Pantheon Books, 1984) and Deloria, ed., American Indian Policy in the Twentieth Century (Norman: University of Oklahoma Press, 1985). Other studies which merit attention include Alvin M. Josephy, Red Power: The American Indians' Fight for Freedom (New York: McGraw-Hill, 1971); Fowler, Arapahoe Politics, 1851-1978; and Iverson, ed., The Plains Indians of the Twentieth Century.

PROPERTY TYPE ANALYSIS

I. INDIAN AGENCY BUILDINGs

Description For each tribal unit recognized by the federal government, the office of Indian affairs established an agency. In Management Region #7, at different times the following Indian agencies were organized: Darlington (across the Canadian River from El Reno in Canadian County), Cantonment (near Canton in Blaine County), Red Moon (just northeast of Hammond in Roger Mills County), and Concho (one mile north of Darlington) among the Cheyenne and Arapaho tribes; Wichita (at different locations near Anadarko and Bringer in Caddo County) for the Wichita and Caddo tribespeople; Kiowa (adjacent to Anadarko) for the Kiowa; and Comanche (just southeast of Fort Sill in Comanche County) for the Comanche. Associated with these tribal agencies were structures with different functions:

A. Administrative: Essentially facilities in which official business involving the tribes and the federal government was conducted, administrative buildings were constructed of different materials over time. Between the 1850s and 1860s, they were generally double penned, constructed of hand hewn logs, had gable roofs, included exterior stone or wood chimneys at either end, sat on

stacked stone piers, had framed entryways, and windows covered with glass or wood shutters. Similar in style to the midland log house, they would have been one to one and a-half stories. Such a structure apparently was constructed at the Wichita Agency on Leeper Creek in 1859. Similar buildings were at times constructed of picket construction.

Between the 1870s and 1920s, agency administrative buildings were constructed of brick, wood frame with clapboard siding, or vertical boards and batten. Some were two storied, and when they were they often had an I-House design. Roofs were either hipped or gabled, and front entryways were generally covered with porches. Windows were doubled sashed, and panes were either two, four, or six above and below. At times wall construction material was cut stone, as in the Comanche agency near Fort Sill. Buildings constructed during this time tended to have an "institutional" look about them.

In the 1930s, administrative structures generally incorporated attributes of academic architectural styles, especially art deco. As at Concho just north of El Reno in Canadian County, the administrative building is rectangular and constructed of brick, is two stories, has a flat roof with parapets, and features a double door entryway framed by pilasters and a poured concrete porch cover. The windows are encased with steel frames. Decorative details

include quoins, a belt course, and cut stone sills.

B. Staff Residences: Agency staff--the agent, physician, blacksmith, and farmer--resided in houses that ranged from crude to modestly elaborate. We have little information relative to the residences of farmers and blacksmiths; we know more about the houses of agents and physicians. The latter were generally rectangular, one to one and a-half stories in height, constructed of clapboard siding, had gabled roofs that sometimes intersected, included front entryways with porch coverings, and had double sash glass pane windows. Stylistically, the staff residences ranged from gable-front-and-wing as in the Hume house at Anadarko in Caddo County to hall-and-parlor as in the Hammon house at Hammond in Roger Mills County.

Significance The significance of Indian Agency buildings is essentially historical. No other structures illustrate as vividly the unique relationship that over time has evolved between the American Indian and the United States government, i.e. the relationship of ward to guardian. Especially in Management Region #7 and in buildings that date before 1907 they also symbolize the generally unhappy reservation experience of the southern Plains Tribes, during which the tribespeople were to abandon their nomadic ways, turn from hunting the buffalo to tilling the soil, begin the process of "formal" education, forsake their

traditional spirit life for Christianity, and learn the value of private property. It was the time they would begin their walk on "the white man's road."

Elgibility To be elgible for listing in the National Register of Historic Places, Indian Agency buildings should retain integrity of design, setting, and materials. Administrative structures must be located at the site of an historic agency compound and have been occupied by an official tribal agent or sub-agent of the United States prior to 1938. They will vary in style and materials depending upon the time period of construction and will have been built by the federal government. Staff residences will be situated at the site of an historic agency or in the immediate vicinity (Concho, Hammond, Canton, Binger, Anadarko, Fort Cobb, and Fort Sill). They will have been built by private parties who worked at the Indian Agency before 1938 and will follow the simple designs of either gable-front-and-wing or hall-and-parlor.

II. HEALTH CARE BUILDINGS

Description In fulfilling its trust responsibilities toward Native Americans, the federal government often created and administered health care facilities. These were generally located adjacent to other Indian service properties such as agencies or schools (as at Lawton in Comanche County and Concho in Canadian County) or in an urban center with a relatively dense Indian population (as at Clinton in Custer County). Such facilities were staffed by physicians and other health care providers paid by the United States government. There were at least two Different types of buildings:

A. Administrative: The earliest Indian hospitals in Management Region #7 dated from the 1920s. Knowledge is incomplete, but as at Concho and Lawton they were generally constructed of red brick, had varying roof configurations, were one, two, and three stories, had an inauspicious fenestration pattern, and had little decorative detail. In design pattern, they had an institutional flavor. None of these structures are known to have survived.

The federal public works program of the 1930s and early 1940s included Indian hospital construction. In the study area this resulted in two story, rectangular structures with eight corners, brick walls and parapeted flat roofs. Not always symmetrically placed, single

windows, double hung or encased, were on both floors. The entry way, in the front of the U, was covered by a full-width, one story porch. Continuous sills and lentils with belt courses between the two, on each floor, provided decorative elements. Constructed at Clinton and Concho, these buildings managed a hint of art deco style.

B. Staff Residences: Attending physicians and health providers assigned to Indian hospitals were often supplied with personal and family housing. Such structures generally followed the Craftsman style popular between 1910 and 1930. Veneered with either brick or clapboard, they were single storied, gable front houses that sat on poured-concrete foundations with symmetrically placed entryways but asymmetrical, half-width porches with pediments supported by brick or wood piers. Windows were generally double hung sash, and roofs were often covered with asbestos-concrete shingles.

Units that were not designed for single families were occasionally constructed. These usually had a massed floor plan and were either side-gabled or pyramidal; some also had cross-gabled or cross-hipped extensions. Building materials and other features were similar to the single-family dwelling unit.

Significance The significance of Indian Health Care buildings is primarily historical. Like agency buildings,

they too illustrate the unique relationship of guardian and ward that exists between the United States government and the Native American. Because the land once belonged to them and because, once allotment deprived them of the land, they were left without means of support and therewith resistance to disease, the federal government committed itself to providing essential health services. The Indian Health Care buildings demonstrate the extent of that commitment. They also suggest the pervasiveness of the federal public works program in the 1930s, and that Native Americans benefitted from it as well.

Elgibility To be elgible for listing in the National Register of Historic Places, Indian Health Care buildings should retain integrity of design, setting, and materials. Hospitals must be associated with those facilities through which the federal government has provided health care services for the Native Americans of Management Region #7 between 1907 and 1938. Current knowledge limits these to historic sites at Concho, Lawton, and Clinton. Hospitals will vary somewhat in style, although those constructed in the 1930s will have art deco features. All will have been built by the federal government. Staff residences will be situated at the site of an historic hospital, and most will reflect the noted Craftsman style of family dwellings common to the early 20th Century. All will have been built

by the federal government.

III. EDUCATIONAL BUILDINGS:

Description Formal educational programs did not begin among the Native Americans identified with Management Region #7 until after the Civil War. More specifically, they did not begin until the onset of the Reservation system with its emphasis upon achieving "civilization" through formal education, Christianity, and introduction of private property. Educational opportunities for the Indians were provided by three agencies: Christian missionaries, private contractors, and the federal government (i.e., the Bureau of Indian Affairs). Those opportunities, moreover, were generally in the form of boarding schools.

Among the more notable government schools included the following: Darlington and Concho (just north of El Reno in Canadian County), Red Moon (just northeast of Hammon in Custer County), Riverside (just north of Anadarko in Caddo County), Rainy Mountain (south of Mountain View in Kiowa County), and Fort Sill (on the east edge of Lawton). The following are some of the more significant mission schools: Darlington (see above), Cantonment (just north of Canton in Blaine County), St. Patrick's and Methvin Institute (both in Anadarko), Cache Creek and Saddle Mountain (both in southwest Caddo County), and Post Oak (in southwestern Comanche County). The Cheyenne-Arapaho Manual Training

School (at Colony in Washita County) is the best example of a contract school. Associated with the different schools, whether government or missionary, were four property sub-types:

A. Classrooms: Classroom buildings apart of government boarding schools initially (1870-1880) were constructed of cut and coursed native stone. Single and one and a-half story structures were generally side gabled with exterior chimneys and had massed floor plans. With both sills and lentils and even shutters, windows were often double sashed with six panes above and below. Entryways were without decorative detail.

Although single story construction continued with a slightly different style (e.g. hipped roofs), in the 1890s class buildings tended to be two storied. At Fort Sill Indian School the double storied class buildings were constructed of cut and coursed native stone, massed, and pyramidal in style. Windows were double sashed with four panes above and four below; they featured segmental arches and were paired on the front. The double door entryways had transom lights and full-width porches with hipped roof covers and pedistals. Similar buildings on a smaller scale were built elsewhere. At the Cheyenne-Arapaho Manual Training School near Colony the class building was constructed of red brick veneer with a water table of cut native stone. Two stories tall and pyramidal in design,

the structure had a front cross gable with two symmetrically placed single entries, reached by wrought iron stairs. Hipped dormers provided additional decorative qualities.

In general, mission schools in the 1890s were constructed with a wood frame and clapboard siding. For example, Methvin Institute, which has not survived, and Saddle Mountain School, which has survived, both utilized these materials; so to did the Red Moon government school. With two and a-half stories, end gables, gabled dormers, and a full width double porch, the Methvin Institute class building had the appearance of an over-sized I house. The massed Saddle Mountain School had a hipped roof with the entryway in a center cross gable. Windows were double sashed and paired.

During the 20th century prior to 1938, classroom building construction was limited largely to government boarding schools. And most of that took place during the depression era. Structures from this period were essentially rectangular, had brick walls, flat roofs with parapets, casement windows, double door entryways, and decorative masonry. Gymnasiums, however, generally had more decorative elements, to wit, pilasters and arched entryways with pediments. They hinted of an art deco style that can be seen in other depression era public works.

B. Dormitories: Early in the educational history

of the Plains Tribes associated with Management Region #7, classrooms and student living quarters were combined in the same structure. When they were separated into two buildings by the 1890s, those buildings were often identical in construction and style. Certainly that was the case at Fort Sill Indian School. The dormitory at the Cheyenne-Arapaho Manual Training School, however, was an oversized, two story pyramidal brick house with a wrap around, full width porch. Symmetrically placed, the windows had segmental arches.

Dormitories constructed during the depression era (1930s) had the same characteristics and architectural style as classroom buildings. And they were comparable from campus to campus. They were two storied and brick veneered, had flat roofs with parapets, had a ten cornered floor plan, and featured porch covers of poured concrete. Decorative detail was limited to a series of belt courses at the window level on the upper story. In all they had a distinct art deco flavor.

C. Activity Buildings: Much of the curriculum at Indian schools in the study area was designed to introduce male students to agriculture and mechanical arts. These activities required buildings suitable for instruction, namely shops and barns. By 1890, shops were constructed of wood frame and clapboard siding, were rectangular, single storied, and hipped roof. Ordinarily shop buildings had

from one to eight garage door openings Two different styles of barns were used. With a gable front and straight sloped roof line, one (at Fort Sill Indian School) was constructed of a wood frame with vertical boards nailed flush. Three entryways were centrally and laterally placed. The other barn (at Riverside) was also of wood frame construction, but the sides were clapboard and the roof line was gambrel. The dual pitched front gable had an entryway large enough for vehicles, and full-width wings ran along the sides.

D. Staff Residences: Descriptions in I-B and II-B above are relevant to staff residences of Native American educational facilities as well.

Significance Indian educational buildings in Management Region #7 are significant historically. They obviously illustrate the commitment of the federal government to its "civilization" program for the Southern Plains Indians that began with the reservation era and continued through the 1930s. Equally important is that they demonstrate the different dimensions of missionary service among the tribespeople. The educational buildings are also significant culturally. Among other things, they account for much of the literacy that currently exists in the Native American community. Much of the contemporary leadership of the tribes was educated in these structures.

Finally, the buildings have architectural significance. They constitute some of the best example of "institutional" style in the southwestern counties, and some of the staff residences are notable as examples of Craftsman style.

Elgibility To be elgible for listing in the National Register of Historic Places, Indian educational buildings should retain integrity of design, setting, and materials. They must be associated with those facilities through which the federal government, private contractors, and certain Christian missionary groups provided educational opportunities for the Native Americans of Management Region #7 between 1907 and 1938. Current knowledge limits these to those historic sites listed in the first paragraph of this section. Depending upon the date of construction and the sub-type of structure, educational buildings will vary somewhat in architectural style, although those built in the 1930s will incorporate art deco features. All will have been built either by the federal government or some Christian mission group. Staff residences will be situated at the site of an historic educational facility, with those constructed by the government reflecting the noted Craftsman style of family dwellings common to the early 20th Century.

IV. SPIRIT LIFE PROPERTIES

Description The Native Americans associated with Management Region #7 were and are a deeply spiritual people. Before the Civil War, and after as well, that aspect of their character manifested itself in traditional ways, most notably in the Sun Dance. After the war and with the onset of the reservation era, Christian missionaries arrived among the tribespeople to do battle with the old gods. First on the scene were the Quakers (Friends), followed in the 1870s and after by the Mennonites, Baptists, Roman Catholics, Methodists, Dutch Reformed, Episcopal, Reformed Presbyterians, Presbyterian, and Nazarene. Representatives of these denominations established stations where they preached their message, ministered to their converts, and buried the faithful dead.

Not all of the tribespeople embraced the new gospel. Well into the 20th Century they retained their traditional ways--dances and vision quests, to name only two. At times they even embellished those traditions with such innovations as peyote, or the Native American Church. Sub-types of properties associated with the spirit life of the Native Americans in southwestern Oklahoma are the following:

A. Churches: The first structures built for Christian worship services for Indians in Management Region

#7 were little more than brush arbors. Somewhat later these facilities were either replaced by or improved by the addition of a crude log structure. After the 1880s, however, more permanent church buildings were constructed. Most common of these was a single story, gable front structure of wood frame and clapboard siding. There was generally a single entryway on the front and a side entry to the rear; double sash wood windows were confined to the sides. Decreative details were limited to a steeple, cupola, or a bell tower. The Swapping Back Baptist Church attended by Arapahoes and located northwest of Calumet in Canadian County and the Rock Spring Baptist Church organized for Wichitas and other tribespeople just north of Anadarko in Caddo County are classic examples of this style of architecture.

After 1900 and as Christianity was more accepted by the Indians, the church buildings became 1) more substantial and 2) architecturally elaborate. Native stone was the building material of choice both early, as in the instance of the Mt. Scott Kiowa Methodist Church west of Elgin in Comanche County, and late, as in the case of Comanche Dutch Reformed Church in Lawton. Brick, however, was utilized in the construction of the Deyo Mission Church just southwest of Lawton; and the First Apache Indian Baptist Church east of Fort Cobb in Caddo County was built of stucco.

Whether native stone or brick, church buildings dating from the earliest decades of the century were similar in style to the wood frame structures described above. After 1920 many employed a gable front and wing design, often with the rectangular entryway at the intersection with a bell tower above. The Saddle Back Mission Church, now at Cache in Comanche County, the Cache Creek Mission Church, near Meers in Caddo County, and the Deyo Mission Church followed this pattern. Decorative details ranged from Gothic windows with stained glass panes to fish scale shingles in the gables. Windows were either fixed or double sashed and placed singly; doors were generally double.

B. Fellowship Facilities: A common characteristic of Native American church grounds in southwestern Oklahoma is the fellowship facility unattached to the church building itself. These structures initially were little more than brush arbors, a thatch roof supported by four to six poles, where religious services or common meals could be held out of doors. The thatch was replaced by sheet metal or wood over time, but the "arbors" remain at functioning Indian churches throughout the study area. Of this good examples include Deyo Mission and Rock Springs Baptist Church.

Since Indian church meetings might go on for days and since Indian people are notably hospitable, church grounds

almost always had a combination kitchen-fellowship hall. These usually were of simple design--gable front or hall-and-parlor--and constructed either of wood frame and clapboard siding, as at Swapping Back (near Calumet) and Wichita Baptist Mission (north of Anardarko), or native stone, as at Rainy Mountain Baptist Mission (southwest of Carneige in Kiowa County) and Mt. Scott Methodist Church (west of Elgin).

C. Parsonages: A common structure located on or near Indian church properties or mission sites was the residence of the missionary or missionaries. Built near the turn of the century, most were pyramidal in basic design although wings were added and porches enclosed at a later date. At Deyo Mission the parsonage was single storied and constructed of cut native stone, including sills and lintels. Windows were wood and double sashed; the entryway had no distinguishing detail other than a cross gable above it. Constructed of wood frame and clapboard siding, the parsonage at the Wichita Baptist Mission had cross gables covered by fishscales shingles. At Colony in Washita County, the Dutch Reformed Church Manse was two storied, constructed of coursed native stone, contained double sashed, segmentally arched windows placed identically on both floors, and had a one story wrap-around full width porch on two sides. Quoins of darker colored stones provided decorative relief.

D. Cemeteries: Until the reservations of the tribes of southwestern Oklahoma were allotted in severalty in the 1890s and until Christian missionaries gained influence, the tribespeople buried their dead on the Plains indiscriminately, if at all. Thereafter Christian converts, as well as others, placed them in cemeteries adjacent to mission properties or ones established elsewhere by missionaries. In these the great and small of the tribes of Management Region #7 were buried. Most were no larger than two acres.

There must be pre-allotment yet historic burial sites in the study area. At this point, however, our knowledge is so limited that we can make no identification.

E. Landscapes: In the non-Christian spirit life of the southwestern Oklahoma tribes, landscapes and natural objects had and have important significance. At certain locations young men of the tribe undertook vision quests to determine their futures; unseen powers, both good and bad, resided at other locations. These places were seen as sacred and possessing "medicine." Our knowledge is limited as to locations, but of three we do know something. Red Hill, just northwest of Greenfield in Blaine County, was the site of vision quests by Cheyenne young men as late as the 1920s. At Medicine Bluff on the Fort Sill Military Reservation, holy men petitioned the spirit world via rock cairns. And a Chinaberry tree south of Carnegie in Kiowa

County was held sacred by the Kiowas because, according to one tradition, it was transplanted as a sprout from Medicine Lodge Creek where the Kiowas signed a treaty in 1867 to accept a reservation in Oklahoma.

Significance Sirit Life Properties have both historical and religious significance. Those associated with Christian mission activity symbolize the conviction on the part of the United States government that "civilization" of the Plains Tribes in the last one-half of the nineteenth century depended upon the christianization of the tribespeople. They also demonstrate the humanitarian, albeit ethnocentric concerns of Anglo-Americans who came to Indian country as missionaries and who supported those that did. By the fact that headstones postdate the 1890s, the cemeteries illustrate just how culturally changing was the Christian mission movement and the allotment of tribal lands in severalty. These properties are religiously significant in that they alone account for the Christian faith of a majority of the Native Americans living in Management Region #7.

Elgibility To be elgible for listing in the National Register of Historic Places, Spirit Life Properties should retain integrity of design, setting, and materials. They must be associated with those facilities through which

certain Christian missionary groups provided religious instruction to the Indians of southwestern Oklahoma between 1870 and 1938. Current knowledge limits these to those religious denominations listed in the first paragraph of this section. Depending upon the date of construction and the sub-type of structure, Spirit Life buildings will vary somewhat in architectural style, becoming more substantial and more elaborate over time. All will have been built by some Christian mission group. Cemeteries will not be elgible unless buried in them is some especially notable Native American, e.g. Quanah Parker, Geronimo, Lone Tree, Roman Nose, and Left Hand. Landscapes will need careful documentation from tribal sources as to their religious significance.

V. MILITARY PROPERTIES

Description Although the earliest United States military fort in what is now Oklahoma, Fort Smith, was constructed in 1819, the first fort in Management Region #7 was not built until 1859. This sequence demonstrated the changing focus of Indian-White relationships--from the "civilized," woodlands tribes of the east to the "uncivilized" Plains tribes of the west. As with the American frontier, that focus was moving west and encountering new and different peoples. Often the basic instrument of the government's Indian policy was the United States military, especially after the Civil War. The importance of military activities is suggested by the following property sub-types:

A. Fort Complexes: To the best of our knowledge, there were four United States military forts in the study area: Fort Cobb (1859-1869) in Caddo County, Fort Sill (1869-present) in Comanche County, Fort Reno (1874-) in Canadian County, and Cantonment on the North Fork of the Canadian River (1879-1882) in Blaine County. With the exception of Fort Cobb where wood was the material of choice, the structures making up the forts were generally constructed of rough cut native stone, although at Fort Reno brick and stucco were also used. The forts were usually comprised of the following types of structures:

a. Enlisted Men's Barracks: Generally rectangular with side gables and massed, the buildings had

full width porches with extended roofs supported by symmetrically placed shafts. Wooden windows were double sashed and rested between pre-formed concrete sills and lintels. Often a continuous sill on the front provided decorative detail.

b. Officer residences: Most often double storied, these structures were at times side-gabled with massed plans. Wooden windows were double sashed and rested between cut stone or pre-formed concrete sills and lintels. The front entryway was covered by a full-width, generally screened porch with a dropped roof. At Fort Sill, officer residences had ridge vents and dormer windows; at Fort Reno they had gable dormers and dual, end wall chimneys.

c. Administrative buildings: At Fort Sill, these structures differed little from enlisted men's quarters except that there were porches with extended roofs on either side. Some also had oversized entryways to permit vehicular traffic. At Fort Reno, the design was considerably different. Two storied, massed, and constructed with brick, the ridged roof of the structure joined dependencies at either end that were covered by a mansard roof. Singly placed, double-sashed wood windows were framed by segmental arches and cut stone sills. A central cross gable and wall dormers were symmetrically placed on the front.

d. Hospitals: We have record of only one

structure distinctly defined as a military hospital, namely Fort Sill. There the cut stone building rises to three stories (with a basement) and is covered by a hipped roof with a ridge. Singly placed, double-sashed wood windows sit on cut stone sills and form a symmetrical fenestration pattern. The double door entry is framed by pilasters and a cornice; the second story window above the entry is framed by pilasters and a triangular pediment. Two story wings on either end of the main building compliment it in every detail.

e. Guard Houses: Generally constructed of cut and coursed native stone, guard houses were most often single storied, square, and covered with pyramidal roofs. At Fort Sill, the building was two storied and massed with a full width, dropped porch along the front. Lintels, jambs, and sills of windows were constructed of pre-formed concrete; lintels and jambs of doors were fashioned of the same material. Windows were covered with bars; doors were metal.

f. Animal Care Facilities: At cavalry installations, such structures were particularly important. Fort Sill again provides the best example of the type. A square courtyard was enclosed by an eight foot high wall/fence constructed of cut native stone reinforced by buttresses. The interior of the wall supported one side of a hipped roof that sheltered stables open to the courtyard.

Wood posts upheld the other side of the roof, although at strategic locations another wall was constructed to form a tack room, among other things.

g. Cemeteries: Virtually every military post had its cemetery. The forts in southwestern Oklahoma were no different. They were unique in that Native Americans were often buried in the post cemetery, or as in the case of Fort Sill the Apaches were buried in their own cemetery. Such cemeteries are always identifiable by the simple, small white stone that were placed on each grave.

B. Camps: Whereas military forts, posts, and cantonments were essentially permanent installations, camps were only temporary. As at Camp Radsiminski in Tillman County, they were established when the United States Army was campaigning in the field or merely on a scout. Camps also occurred when the Army was undertaking negotiations with Native Americans, for example Camp Comanche in Comanche County. Quarters for officers and men, therefore, were generally tents; animals had no shelter at all. When the military unit moved away from the "camp" it left behind little of value--broken tools, horse shoes, etc. Today camps are generally indistinguishable from the rest of the landscape.

C. Signal Towers: When the United States Army established forts and even camps in southwestern Oklahoma, it often built signal towers. From these structures

sentinels, on guard well above ground level, watched for possible attack from hostile Indian bands and, if danger appeared, signaled the home base. At times they were even a first line of defense. Almost always they were constructed of cut native stone, they could be round or square, and were ascended by interior steps.

D. Engagement Sites: In Management Region #7 military engagements occurred between hostile Indian groups, as a Cut Throat Gap in Kiowa County between Osage and Kiowa warriors, and between Indians and United States troops, as during the Battle of Washita near Cheyenne in Roger Mills County. Little remains at these sites to mark the drama of the event.

Significance Military properties in the eighteen county study area in southwestern Oklahoma are significant historically and architecturally. More than other properties they demonstrate the violence associated with the forced relocation of the Southern Plains tribes on reservations in Management Region #7 during the three decades after the American Civil War. They also reflect the earnestness exercised by the federal government in accomplishing its objective of "civilizing" the Native American. They are vivid reminders that the westward movement of United States citizens was far from peaceful and frequently accomplished at the point of a sword.

Battle sites involving only hostile bands of Indian peoples are especially significant. They remind us that violence was not just a matter of Red versus White, but that it is a human quality. They make clear that Indians were complete actors on the human stage, that they made decisions and took actions unrelated to their white protagonists. They were not plastic people always reacting to the deeds of land-hungry Anglo-Americans.

Military properties in Management Region #7 also have considerable architectural significance. Fort Sill is one of the best preserved examples of a nineteenth century frontier military fort in the United States; it is the best example of a military fort constructed of native stone. Unlike Fort Reno and Cantonment on the North Fork of the Canadian River, it is virtually complete in terms of structure sub-types associated with such a facility.

Elgibility To be elgible for listing in the National Register of Historic Places, Military Properties should retain integrity of design, setting, and materials. They must be associated with those facilities or events that contributed to the subjugation of the Native Americans in Management Region #7 and forced them to accept reservations in Southwestern Oklahoma between 1859 and 1890. Or they must be associated with inter-tribal conflicts occurring after 1803 and before 1890. Depending upon the date of

construction and the sub-type of structure, buildings on military properties will vary somewhat in architectural style and materials of construction. Unless new evidence becomes available, they will be on the grounds of Fort Sill, Fort Reno, and Cantonment on the North Canadian. All will have been built by the United States government before 1890. Cemeteries will be not be elgible unless buried in them is some especially notable Native American. If elgible at all for the National Register, camp and engagement sites must be clearly documented by literary as well as archaeological sources, and their boundaries must be narrowly determined.

VI. ECONOMIC PROPERTIES

Description The Native American people associated with Management Region #7 were economic beings. Although they frequently measured it differently than Europeans, and according to a different standard, certain objects did have value above other objects. They also understood and desired creature comforts; they appreciated and even coveted new technology when it enhanced their own lifeways. When Europeans appeared in their villages with the accoutrements of civilization, Native Americans desired them. To get those products they willingly traded, depending upon the time period, the fruits of their own labor (hides, horses, captives, and agricultural products) or the balance of annuities paid by cattlemen, the federal government, or tenants. Properties associated with such economic activity include:

A. Trading Establishments: Early on persons who engaged in trading with the Indians occupied those crude and temporary structures generally associated with the frontier--one or two bin log cabins. Our knowledge of this type of facility among the Southern Plains Indians in southwestern Oklahoma, however, is sketchy at best. We know more of the second phase of development that began after the Civil War. Matthewson Trading Post built in 1869 on East Cache Creek near Lawton in Comanche County, for

example, was probably a pickett house with a full-width, extended front porch. Its roof was hipped with a ridge.

Nearby and constructed somewhat later was the famous Red Store. A typical Plains Commercial building, it was wood frame with board siding, rectangular, two storied, and had a flat roof. Its "false" front facade was square, crowned with a symmetrically placed pediment, covered with a full-width, single story porch. On both sides of the double-entry doorway were double-sashed windows; above was a door exiting to the porch roof and another window. Similar styled buildings could also be built out of more durable materials. Near Rainy Mountain in Kiowa County one store (Tokio) was constructed from poured concrete--sides, roof, and porch.

The most "mature" Indian trading store structure was situated in towns after Oklahoma statehood. The ABC Store in Anadarko, for example, was of the Plains Commercial style, constructed of brick, three stories high, and covered with a flat roof. Typically the first floor front was filled largely with plate glass windows.

B. Trader residences: Profits of the Indian trade usually accrued to white entreprenuers. In southwestern Oklahoma those profits were often invested in residential housing. Styles of houses built by traders were a measure of their economic success and ranged from modest to elaborate. Our knowledge of such structures is

sketchy, but the Boake house in Anadarko, built by Robert L. Boake in 1919, gives some insight into the style selected by more prosperous Indian traders. A two story wood frame house with a gambrel roof, its flared eaves provided a porch cover for a front entryway with sidelights. Two windows on either side of the doorway, below and above, were double sashed. A sleeping porch with a flat roof and railing was attached to the side. The structure portrays Dutch Colonial influence.

D. Hunting Camps and Villages: Because the Native Americans associated with Management Region #7 were nomadic buffalo hunters until confined on reservations, the camps and settlements associated with their economic activity were temporary. Some have been identified by archaeological field work, for example San Bernardo on Red River in Jefferson County, and by documentary evidence, as in the case of Devil's Canyon in southwestern Kiowa County, but there must have been many, many more. On the surface, however, they are indistinguishable from the rest of the landscape.

Significance Economic properties associated with the Native American theme in Management Region #7 are significant historically and economically. Trading establishments demonstrate the importance of commerce with the Indian in the development of the frontier economy, that

there was a link between the isolated Native American, the merchant princes of St. Louis and Kansas City, and the aspirations of town promoters in southwestern Oklahoma. They are also symbols of the capitalistic system that the federal government wished the Indians to adopt; indeed, they were seen as critical agents in the entire civilization process.

In some ways, economic properties tell us more about the Anglo-Americans who did business with the Indians than about the Indians themselves. But that has value too. Trading establishments and the residences of traders reflect that men of intelligence and financial means were attracted to Indian commerce, men who made small fortunes that were then invested in non-Indian related ventures.

Hunting camps, if we knew more about them, would demonstrate how Native Americans organized their daily activities. They would also give new insight as to why the Southern Plains Indians were so enthralled with the creature comforts offered by "civilized" society.

Elgibility To be elgible for listing in the National Register of Historic Places, Indian Economic Properties should retain integrity of design, setting, and materials. Pre-Civil War trading establishments must be located at sites where Indians are known to have congregated; immediate post-Civil War establishments must be situated at

or near an agency or sub-agency compound. In general trading establishments as well as trader residences will have been constructed with private funds after 1803 and before 1938. They may vary in style and materials of construction, but those constructed after 1870 will include many of the characteristics of Prairie Commercial buildings. If built after Oklahoma statehood, Indian trader establishments and residences will generally be located in an urban setting. Indian hunting and trading camps will undoubtedly be adjacent to a water source.

VII. SETTLEMENT PROPERTIES

Description One of the objectives of the civilization policy inaugurated in the post-Civil War era for the Plains Tribes was to instill an appreciation of private property. To abandon the chase and the tipi in favor of agriculture and permanent housing was the specific result desired. Early on the government sought to achieve that result by building houses for the tribal leadership and "deserving" tribespeople. By the end of the nineteenth century federal officials saw the allotment of the reservation in severalty, individual homesteads privately held, as the means to the desired end. Associated with this phenomenon were two sub-types of settlement properties:

A. Non-traditional housing: Such housing ranged from modest to elaboraate. The earliest known structure of this type (constructed in 1877 just west of Elgin in Comanche County) was single storied, built of uncut native stone, and was rectangular with gable ends. A stone replica of a two-bin log cabin, single entryways accessed each "bin" which had one side and two rear windows (making six altogether). Housing constructed in the 1890s employed wood frame and clapboard siding. At least one (Left Hand's house east of Greenfield in Blaine County) had classic saltbox characteristics, while others (Henry Roman Nose's

house in Watonga in Blaine County, and the White Shield house north of Hammon in Roger Mills County) were massed and pyramidal in style. The Indian Agent for the Cheyennes and Arapahoes reported in 1896 that he was building houses that had two rooms and 384 square feet of floor space. However, they were "simply shells, without plastering or ceiling..." (Berthrong, The Cheyenne and Arapaho Ordeal, p. 246). Of their exterior configuration we know little.

More substantial yet modest homes were constructed. On his allotment in Cotton County just east of Walters, spiritual leader Mum-su-ka had built for himself a brick, front gable, Craftsman style house. The porch was covered by a pedimented, dropped roof supported by shafts on brick bases. There was a cross gable on the side; windows were double sashed and generally placed by twos; the front entry was a single door.

An exception to the general rule of modest housing was that built for Quanah Parker, the great Comanche war chief, in Comanche County just north of Cache. Constructed of wood frame and clapboard siding, the central structure (50 feet by 50 feet) was two stories high, covered by a hipped roof with a ridge, and wrapped on all sides by two story galleries covered by extended eaves. The porch cover included a pediment on the front. There was a two story wing with galleries attached to the main structure. Windows were double sashed with four panes above and four

below and were placed by twos. The entry on the bottom front was asymmetrical, but on the top level it was symmetrical.

B. Encampments: By the time of Oklahoma statehood, despite the concerted efforts of federal officials, seven of eight Cheyenne and Arapaho families still lived in tipis or lodges. The situation among other tribes was not that much different. While some families living in traditional dwellings located on their allotted land, most did not. Instead they gathered together in traditional encampments on relatively level land in river bottoms. This property might well have been the allotment of the leader of a tribal band whose own family lived in a more permanent dwelling. At least such was the case of the White Shield encampment north of Hammon on the Washita River in Roger Mills County. In general, however, our knowledge of encampments during the twentieth century is most limited.

Significance Native American Settlement Properties in Management Region #7 are significant culturally, economically, and even architecturally. The houses demonstrate the cultural transition of the tribespeople from a nomadic lifestyle to a settled one. They also constitute examples of what must be some of the firstXX publichousing in the United States. To this extent they

demonstrate the minimal requirements federal officials had for Indian dwellings. The encampments make clear that the Indians themselves had difficulty adjusting to permanent housing.

Indian housing speaks to the settlement patterns of the Plains Tribes as well The tribespeople selected allotments and put their dwellings along rivers and streams. They generally left the prairies to white homesteaders.

Settlement properties are significant architecturally. The evolution in style over time reveals something of the transformations within and the increasing complexity of tribal life during the post-Civil War era especially. Those built by the BIA at the turn of the century are unique because they were constructed with Indian labor. Quanah Parker's house was most unique for its size: it had to be one of the largest, if not the largest single family dwelling in southwestern Oklahoma in the 1890s. The reason why it was so large contributed to its uniqueness: Parker had a bedroom for each of his wives.

Elgibility To be elgible for listing in the National Register of Historic Places, Native American Settlement Properties should retain integrity of design, setting, and materials. Reservartion era houses must be located in those areas where the members of Oklahoma's southwestern

tribes were known to have concentrated; houses of later eras must be situated on an Indian allotment. Such houses will probably not be located on prairie lands, but in the creek bottoms. All houses will have been constructed between 1870 and 1938; most will have been built between 1890 and 1910. They may vary in style and materials of construction, but most will be modest two to four room structures. A majority of them will have been built with government appropriations and by Indian labor.

For encampment properties to be elgible for the National Register they must be documented by literary, pictorial, oral and/or archaeological sources materials. Doubtless sites will be adjacent to flowing streams and have been located on an individual allotment.

VIII. ARTISTIC OBJECTS

Description Like Native Americans elsewhere, those in Management Region #7 had and have distinct artistic skills. These have been expressed in numerous ways, from bow and arrow making to quill and bead work. Perhaps a more important expression is painting, of which two sub-types are relevant for this study: rock painting (petroglyphs) and canvas/mural painting.

Rock painting was essentially a pre-historic art form. In southwestern Oklahoma, it generally depicted human and animal figures in stick form. Some story was being told by the configuration of the characters, although it is not always easy to interpret the story. Petroglyphs usually occur in large rock formations or in subterranean locations.

Canvas painting became important among the study area's tribes through the efforts of Susie Peters, a BIA field matron assigned to the Anadarko office. During her regular work among the Kiowa after World War I, she noticed the artistic skills of several of the young men. In the 1920s she succeeded in sending them to study at the University of Oklahoma with Oscar Jacobsen where they developed a unique stylized painting form and became known as the "Kiowa Five." During the 1930s and as a part of the economic relief effort, these and other Indian artists were

commissioned by government officials to paint wall murals in public buildings. Then and later they obtained private commissions for similar artistic work. These murals always depicted scenes common to the cultural experiences of Native Americans. Good examples of their work exist in the U.S. Post Office, Red Skin Theater, and Miller Theater in Anadarko. The work of other Native American artists is visible at Fort Sill Indian School in the classroom building. Doubtless it exists elsewhere in the study area as well.

Significance Indian rock painting and canvas/mural painting in Management Region #7 are significant artistically. The pre-historic, proto-historic, and early historic residents of southwestern Oklahoma were not drudges who filled their days with survival activities. Their petroglyphs illustrate that they were a contemplative people who sought to communicate something of who they were and what they were about in artistic form. What they produced constitutes the earliest Native American art in Oklahoma.

The mural paintings of the Kiowa Five and other Indian artists are even more significant. They are representative of a school of painting that influenced Native American art throughout the United States. Those examples of it in the study area are among the earliest in that tradition, and in

the very heart of the culture context that spawned the particular art form.

Elgibility To be elgible for listing in the National Register of Historic Places, Native American Art Objects should retain integrity of design, setting, and materials. Petroglyphs should be outstanding examples of the art form, probably more outstanding than what has been identified to date (1988). Mural and canvas art must have been crafted by Native Americans before 1938 and associated with public buildings, especially government buildings. It should also be apart of the stylized tradition founded by the Kiowa Five and other Indian artists in the 1920s and refined on the campus of the University of Oklahoma.

IX. CEREMONIAL SITES

Description The Native Americans of Management Region #7 were and are a people who seek to order and celebrate life through ritualized ceremonies. Frequently such ceremonies involved dances, religious and secular as well as public and private, scheduled well in advance at pre-arranged locations. The nomadic nature of Plains Indian culture dictated that before 1900, at least, ceremonial sites would be entirely impermanent and used, perhaps, no more than once. In 1890, two miles west of Darlington the Cheyenne and Arapahoe organized a heretical Ghost Dance, while in 1914 three miles west of Fort Cobb peyote services were held in a tipi, as they are even today. There and elsewhere after the ceremony was over no physical evidence of it remained. The site was no more than that--a site.

As the Plains tribespeople adjusted to the reality of permanent dwellings and specific locations after 1900, a single ceremonial site might be repeatedly used. Benches, brush arbors, cook shacks, and fireplaces, as a consequence, were re-cycled. Examples of this type of ceremonial site include ones at Colony in Washita County, near Hammon but in Custer County, southeast of Canton in Blaine County, and southeast of Binger in Caddo County.

In the 1930s Native American entreprenuers decided to

host and market a public ceremonial in Anadarko as a tourist attraction. The site selected was the Caddo County Fair Grounds. Thereafter the annual American Indian Exposition utilized the facilities of the fair: the grandstand, the arena, and exhibit halls. Today the Exposition has its own elaborate facility south of Anadarko.

Significance Native American ceremonial sites have considerable cultural significance. Associated with them are those rituals and dances that make Indian people unique, that demonstrate the richness of their culture and traditions. Certain sites are more historic than others in that they were the locations of a major event: the last Sun Dance of a particular tribe, the first peyote gathering, the first Gourd Dance, to name but three. And some are significant because they were/are associated with a particular group (Cheyennes at Colony in Washita County) or a particular person (Barefoot Park, for example, in Blaine County).

Elgibility To be elgible for listing on the National Register of Historic Places, Ceremonial Sites must retain their natural integrity. More important, they must be associated with a major event, a significant group, or a particular person. Their location must be well documented

by both literary and oral sources. And the significance and utilization must pre-date 1938.

X. LANDMARKS

Description Associated with the Native American theme in Management Region #7 were several natural landmarks. These ranged from canyons caused by water erosion to hills fashioned by geological uplifts as well as wind and water erosion. In southwestern Oklahoma such landmarks tended to extend well above the earth's surface and be evident for miles around. As such they guided tribal movements, were favorite camping locations, were intertribal gathering places, were places of refuge, and provided elements for tribal mythology. Among the more notable landmakrs were the Antelope Hills in northern Roger Mills County, Rainy Mountain in Kiowa County, and Rock Mary in northern Caddo County.

Significance Geographical landmarks are significant because they reveal much of Native American culture in the study area prior to the Civil War. Wholly dependent upon the natural world, Indians looked to landmarks to tell them where they were and even who they were. With regard to the latter, Native Americans frequently associated their genesis or revitalization as a people with a particular landmark. The Kiowas, for example, believed that their relocation in the early nineteenth century to what is now southwestern Oklahoma was favored by the lifeforce of the

universe because of an event at Rainy Mountain. Landmarks also have significance politically, because they often explain why treaty negotiations, betwen Indians and Indians and Indians and whites, occurred where they did. They also accounted for why tribal leaders often claimed certain lands rather than others.

Elgibility To be elgible for listing on the National Register of Historical Places, historic landmarks must retain their natural integrity. They also must be associated with events of historical and cultural significance involving the tribes of southwestern Oklahoma. That landmarks were other than interesting geographical features must be well documented by both literary and oral sources. And the significance and utilization of the landmark must pre-date 1938.

XI. ARCHAEOLOGICAL SITES

Description Identified Archaeological Sites in Management Region #7 are relatively numerous. Not all that many, however, have been excavated. Those that have not been fully investigated are little more than archaeological resources--a promise rather than a fulfillment. On the other hand, excavated sites reveal much about their pre- and proto-historic occupants. Dumbo Canyon, a Paleo-Indian site in Caddo County, suggested the antiquity of settlement in Oklahoma, i.e., 15,000 B.C. to 11,000 B.C., and identified its residents as mammoth hunters. Occupants of the Edwards Archaeological Site in Beckham County were farming and bison hunting people who lived in fortified villages about 1600 A.D. At the San Bernardo Site in Jefferson County, occupied by the Wichitas between 1750 and 1800, villagers traded for European goods, stored their possessions in pits, and secured themselves from their enemies with fortifications. In other words, excavation of archaeological sites enables us to classify pre- and proto-historic peoples functionally as apart of communities involved in hunting, farming, or trading.

Significance Archaeological sites are significant because they tell us about the pre-historic people who occupied southwestern Oklahoma. They help us establish

whether there was a link between those tribespeople who were there upon the arrival of the Europeans and those who were pre-historic occupants. Archaeological sites also enable us to establish patterns of commerce involving Oklahoma's earliest settlers. The Edwards site people, for example, apparently traded regularly with the pueblos of New Mexico.

Elgibility To be elgible for listing on the National Register of Historic Places, Indian archaeological sites must retain integrity and show, by a surface evaluation, potential of revealing new and significant data about pre- and proto-historic man. Detailed and technical criteria is available in published form from the State Historic Preservation Office.

ANNOTATED LISTING OF PROPERTIES IN MANAGEMENT REGION #7 RELATING TO THE NATIVE AMERICAN THEME

I. BECKHAM COUNTY

A. Rural

(1) Edwards Archaeological Site

Location: SE, SW, Sec. 30, T9N, R22W (west of Carter)

Property Type: Archaeological Site

Condition: Excavated

Description: Proto-historic village (1600 A.D.) of farming and bison hunting people; circular fortification ditch.

Date: 1600 A.D.

Significance: Reveals cultural characteristics of residents on the plains at the time of Coronodo; reflects trading link with Puebloans.

Listing: OLI; NRHP

(2) Certain Archaeological Site

Location: SE, NW, Sec. 16, T11N, R22W (north of Elk City)

Property Type: Archaeological Site

Condition: Natural

Description: Uncertain

Date: Unknown

Significance: Seemingly a major resource.

Listing: OLI

(3) Fowler Archaeological Site

Location: NW, NW, Sec. 26, T12N, R22W (northwest of Elk City)

Property Type: Archaeological Site

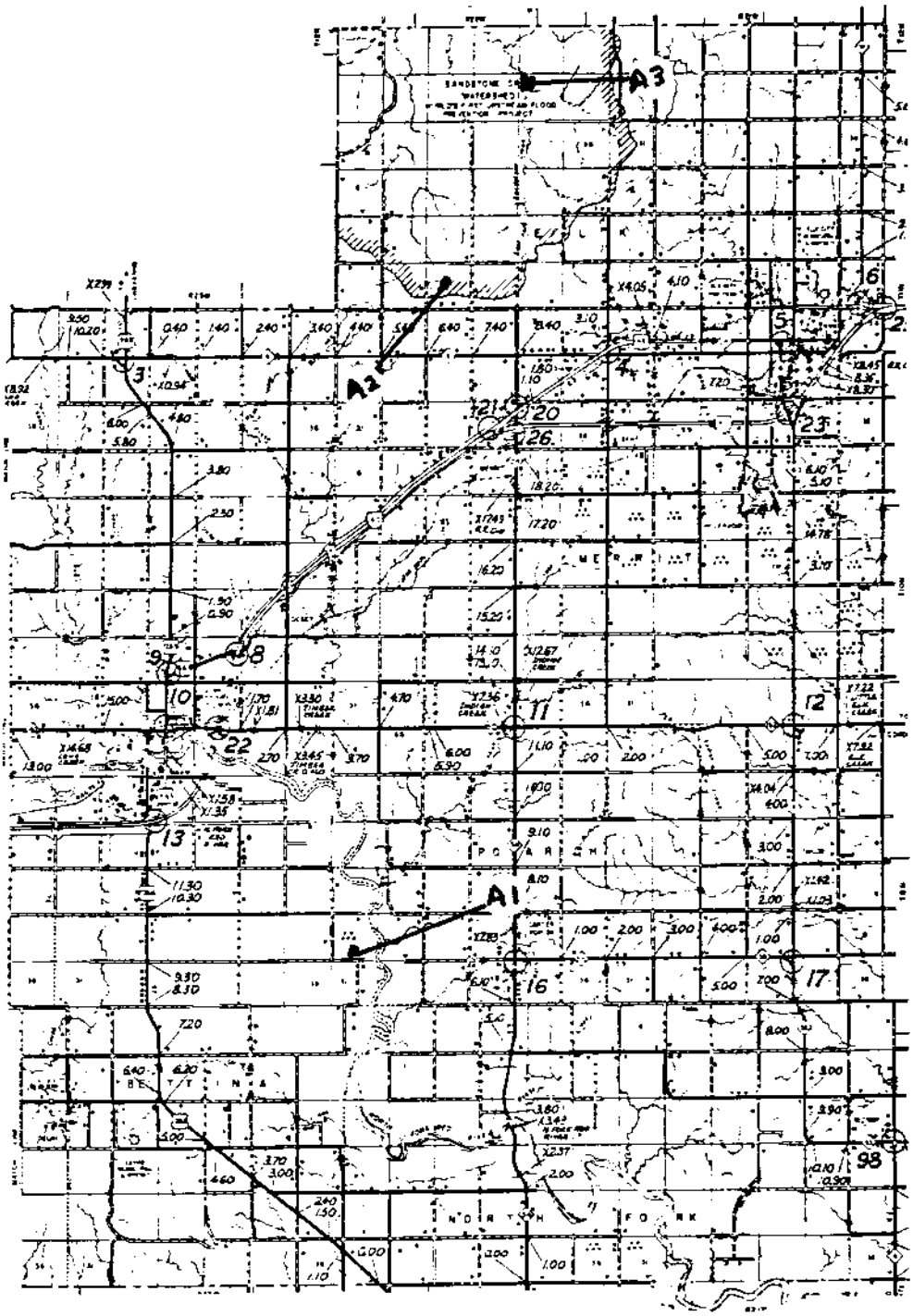
Condition: Unexcavated

Description: Not enough information extant to make a conclusion.

Date: Unknown

Significance: A major resource not yet studied.

Listing: OLI



GENERAL HIGHWAY MAP

BECKHAM COUNTY

OKLAHOMA

OKLAHOMA DEPARTMENT OF TRANSPORTATION
PLANNING DIVISION

U.S. DEPARTMENT OF TRANSPORTATION
FEDERAL HIGHWAY ADMINISTRATION

II. BLAINE COUNTY

A. Watonga

(1) Roman Nose, Chief Henry House

Location: 117 N. Sampson

Property Type: Settlement Properties--Non-traditional housing

Condition: Good, but moved

Description: Pyramidal style, four room bungalow. Moved to present location from NE, NE, Sec. 24, T17N, R12W

Date: ca. 1890s

Significance: Built for Henry Roman Nose on his allotment; good example of early house built for Cheyennes by the BIA.

Listing: OLI

B. Rural

(1) Left Hand's House

Location: SW, Sec. 32, T15N, R10W (north of Greenfield)

Property Type: Settlement Properties--Non-traditional housing

Condition: Deteriorated

Description: One and a half story wooden frame structure with clapboard siding.

There are front and rear entries. The design is saltbox.

Date: ca. 1890s

Significance: Good example of government built house for the Arapaho Chief Left Hand.

Listing: OLI; NRHP

(2) Red Hill

Location: SW, Sec. 20, T15N, R11W and NW, Sec. 29, T15N, R11W (north of Greenfield)

Property Type: Spirit Life Properties --Landscapes

Condition: Excellent

Description: 200 foot high red butte that extends north to south some 1500 feet.

Date: Pre-historic

Significance: Site of vision quest for Cheyenne young men as last as 1920.

Listing: OLI

(3) American Baptist Indian Mission Cemetery

Location: SE corner, Sec. 26, T15N, R11W (east of Greenfield)

Property Type: Spirt Life Properties--

Cemetery

Condition: Very poorly maintained.

Description: Small cemetery associated with the American Baptist Indian Mission; on corner of the mission property.

Date: 1890s

Significance: Burial site of Chief Left Hand, a signer of the Arapaho allotment treaty.

Listing: OLI

(4) Todd Ranch Spring and Cemetery

Location: SE 21, T19N, R11W (east of Okeene)

Property Type: Settlement Properties--Allotted farmsteads

Condition: Excellent

Description: Enclosed spring utilized as early as 1876 by the family of Austin Todd, a whiteman intermarried in the Cheyenne Tribe who raised horses for Cantonment.

Date: 1876

Significance: Suggestive of the properties received by the Cheyennes upon allotment.

Listing: OLI

(5) Roman Nose, Chief Henry, Homestead

Location: NW, Sec. 24, T17N, R12W (Roman Nose State Park)

Property Type: Settlement Properties--Non-Traditional Housing

Condition: Structure removed to Watonga.

Description: Only foundations of house and barn are in evidence.

Date: 1890s

Significance: Allotted homestead of prominent Cheyenne Chief who helped negotiate Cheyenne allotment.

Listing: OLI

(6) Cantonment

Location: NW, Sec. 19, T19N, R13W (north of Canton)

Property Type: Military Properties--Fort complexes; Educational Buildings--Classrooms and Dormitories

Condition: Excellent (but restored)

Description: Rectangular, side-gabled structure constructed of cut native stone; measures 24 x 90 feet; rebuilt in 1976.

Date: 1879

Significance: Commissioned fort from 1879 to 1882; Mennonite mission school from 1882 to 1896; Cantonment Indian School, 1896-1927

Listing: OLI; NRHP

(7) Whirlwind Mission Site

Location: SW 32, T15N, R13W (thirteen miles west of Greenfield)

Property Type: Educational; Spirit Life

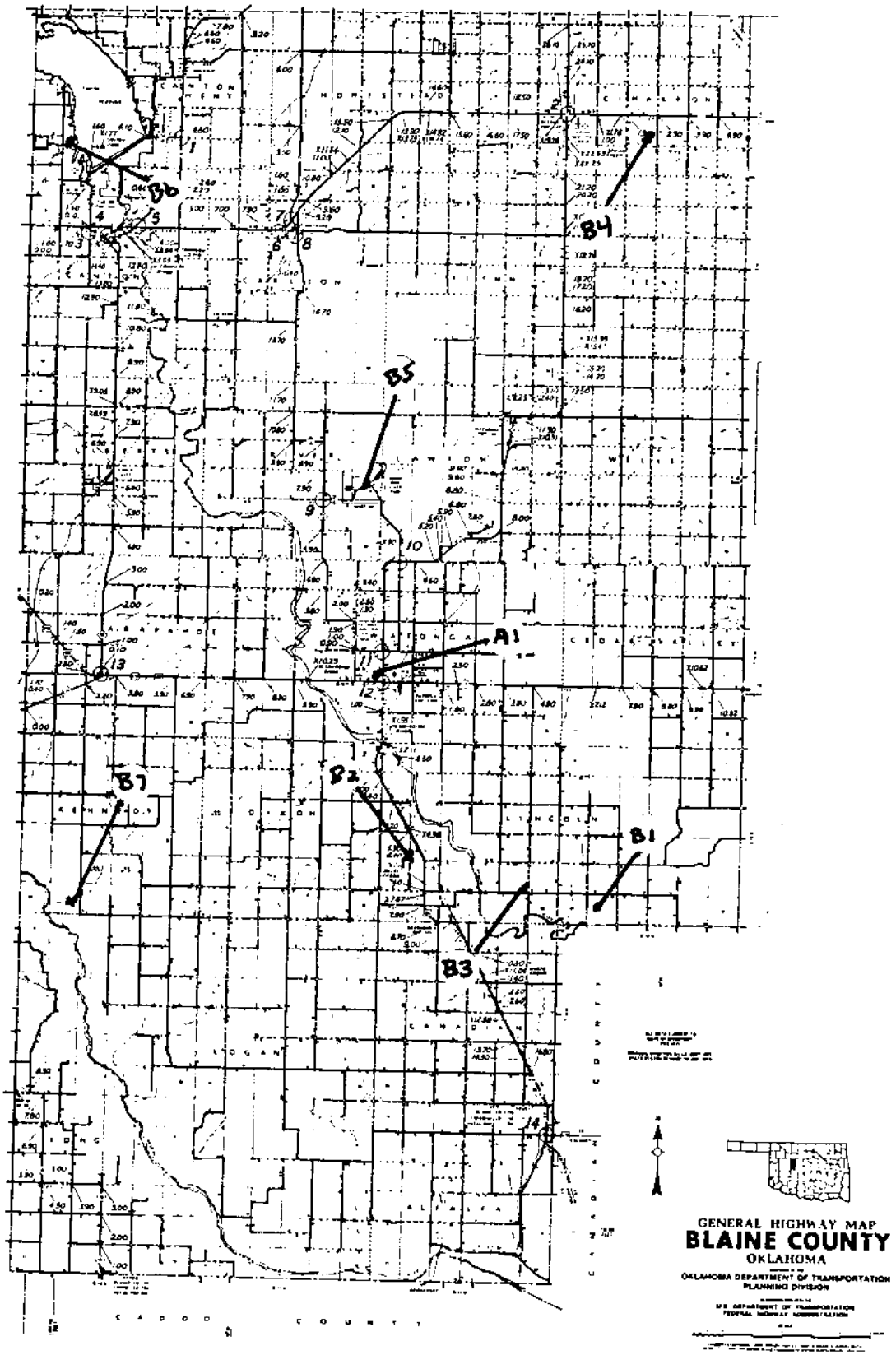
Condition: No evidence of any structure.

Description: Unknown

Date: 1890s

Significance: Only Episcopal mission work among the Southern Plains Tribes; associated with work of David Pendleton, recently cannonized by the church.

Listing: OLI


B6
B4
B5
A1
B7
B2
B1
B3
GENERAL HIGHWAY MAP
BLAINE COUNTY
OKLAHOMA
OKLAHOMA DEPARTMENT OF TRANSPORTATION
PLANNING DIVISION
CADDO COUNTY

III. CADDO

A. Anadarko

(1) Anadarko Central Business Historic District

Location: Oklahoma & N. First (United States Post Office); 221 West Broadway (Red Skin Theater); 108 N.W. 1st (Miller Theater)

Property Type: Artistic Objects

Condition: Excellent to Good

Description: Murials of Native American themes painted during the depression era by the so-called Kiowa five and other local Indian painters.

Date: 1938

Significance: This and similar projects elsewhere helped to establish the worldwide reputation of the Native American painters.

Listing: OLI

(2) Hume Home

Location: 501 West Central

Property Type: Health Care Buildings--Staff Residences

Condition: Excellent; little altered

Description: Built in the 1890s by agency physician Charles R. Hume, this structure is two storied, constructed of wood frame and clapboard siding, and has a gable-front-and-wing design. The entryway at the conjuction of the wings is covered with a circular porch.

Date: 1890s

Significance: Illustrates the commitment of the federal government to Indian Health care as a part of the civilization program and the role health care personnel played in white communities.

Listing: OLI

(3) Boake Home

Location: 902 West Central

Property Type: Economic Properties--Trader residences

Condition: Excellent but altered

Description: Constructed of wood frame and clapboard siding; two storied; hall and parlor design; gambrel roof; front entry with sidelights.

Date: 1919

Significance: Built by Robert L. Boake,

who was one of the first traders to deal with the Kiowa, Comanche, Caddo and Wichita; had stores at Rainy Mountain (Tokio) and in Anadarko (ABC).

Listing: OLI

(4) Caddo County Fairgrounds

Location: East 7th Street

Property Type: Ceremonial Sites

Condition: Good

Description: Arena and space devoted to activities of the American Indian Exposition.

Date: 1930s

Significance: Begun in 1931, the American Indian Exposition was supposedly the only Indian owned and operated fair in the United States. Provided opportunities for Indian people to maintain their cultural heritage.

Listing: OLI

(5) Black Beaver's Grave

Location: W, NW, SW, Sec. 15, T7N, R10W

Property Type: Spirit Life Properties--Cemeteries

Condition: Excellent

Description: Grave marking for Black Beaver near his homeplace.

Date: 1880

Significance: Black Beaver was a famous Delaware scout and guid for some of the most important Army expeditions in the American West.

Listing: OLI; NRHP

(6) Kiowa Agency Site

Location: N, NE, Sec. 14, T7N, R10W

Property Type: Indian Agency Buildings--Administrative

Condition: No structures in evidence.

Description: Unknown

Date: 1860s, 1870s

Significance: Administrative center for the Kiowas at the beginning of the reservation era. A boarding school for the Kiowas was located here as well.

Listing: OLI

(7) Saint Patrick's Indian Mission

Location: Sec. 21, T7N, R10W

Property Type: Educational Buildings;

Spirit Life Properties

Condition: Poor

Description: Single story and constructed of brick tile, the convent is a gable front building with a wing. The windows are double sashed. The class/chapel building is rectangular and two storied, constructed of brick tile.

Date: 1911; 1927

Significance: Founded in 1892, St. Patricks constituted the most successful Catholic mission effort among the southern Plains Tribes; from 1911 to 1933 institution operated on a government contrast as the Anadarko Boarding School.

Listing: OLI

B. Rural

(1) Camp McIntosh Site

Location: SW Sec. 16, T7N, R9W (4 miles west of Verden)

Property Type: Military Properties--Encampments

Condition: Not visable

Description: Unknown

Date: ca. 1863

Significance: A Confederate outpost during the Civil War.

Listing: OLI

(2) Mautame Mission Site

Location: SW Sec. 16, T7N, R9W (4 miles west of Verden)

Property Type: Educational Buildings and Spirit Life Properties--Churches

Condition: Not visable

Description: Unknown

Date: 1890s

Significance: A Confederate outpost during the Civil War, this property was rennovated as a mission and school by by the Presbyterian Board of Home Missions.

Listing: Not listed

(3) Delaware Canyon Site

Location: Sec. 25, T6N, R10W (north of Cyril)

Property Type: Archaeological Site

Condition: Intact

Description: Unknown

Date: Unknown

Significance: Unknown

Listing: OLI

(4) Dumbo Canyon Site

Location: Sec. 28/29, T6N, R10W (east of Stecker)

Property Type: Archaeological Site

Condition: Intact

Description: Paleo-Indian site, noted for Clovis points and evidence of mammoth kill.

Date: 15,000 to 11,000 B.C.

Significance: Oldest identified pre-historic site in Region #7.

Listing: OLI; NRHP

(5) Riverside Indian School

Location: W, Sec. 9, T7N, R10W

Property Type: Educational Buildings

Condition: Excellent

Description: Riverside Indian School grounds contains multiple sub-types of educational buildings: classrooms, dormitories, activity buildings, and staff residences. Styles range from Craftsman to art deco

Date: 1901

Significance: Founded in 1872, Riverside is the oldest reservation boarding school in existence and is a classic example of how the government hoped to promote "civilization" through education. Originally Wichita, Caddo, and Affiliated tribes only attended the school.

Listing: OLI

(6) Rock Springs Baptist Church

Location: NW, Sec. 34, T8N, R10W (north of Anadarko)

Property Type: Spirit Life Properties--Churches

Condition: Excellent, but altered

Description: With a gable front, this single story building is constructed with a wood frame and clapboard siding. There is a double door front entryway; side windows are double sashed.

Date: 1874

Significance: First Baptist mission to the Wichita and associated tribes. First missionary was John McIntosh, a Creek Indian.

Listing: OLI

(7) Wichita Baptist Mission

Location: NE, Sec. 34, T8N, R10W (north of Anadarko)

Property Type: Spirit Life Properties

Condition: Excellent

Description: A church building, assembly hall, and parsonage are all constructed of wood frame and clapboard siding. The church is gable front with clipped corner entry; the assembly hall gable sides; the parsonage is pyramidal with cross gables. All have double sash wood windows.

Date: Uncertain; ca. 1910

Significance: Excellent example of mission compound.

Listing: OLI (as Baptist Mission)

(8) Duncan-Wilson Bluff Site

Location: Sec. 23, T10N, R10W (east of Binger)

Property Type: Archaeological Site

Condition: Intact

Description: Village with lengthy occupation.

Date: 100 to 1800 A.D.

Significance: Uncertain

Listing: OLI

(9) Red Stone Baptist Mission

Location: NE, Sec. 21, T7N, R11W

Property Type: Spirit Life Properties--Churches

Condition: Excellent

Description: Constructed of uncut native stone, the building has a gable front with a wing. It is single storied with a basement, a pedimented porch, double door entryway, and double sash windows.

Date: 1937

Significance: American Baptists established the mission in the 1890s. The modern building of today is n outstanding example of a mature mission church.

Listing: Not listed.

(10) Old Wichita Agency (First Site)

Location: Sec. 2,3, or 4, T7N, R11W (east of Fort Cobb)

Property Type: Indian Agency Properties--

Administrative

Condition: Nothing in evidence

Description: The agency building was probably a crude log structure constructed of same materials as Fort Cobb.

Date: 1859

Significance: First agency among the Wichitas.

Listing: OLI

(11) Old Wichita Agency (Second Site)

Location: Sec. 2, 3, or 4, T7N, R11W (east of Fort Cobb)

Property Type: Indian Agency Properties--Administrative

Condition: Nothing in evidence

Description: No doubt the original agency building was probably a crude log structure, although it may have been constructed of native stone or plank cut wood.

Date: 1859

Significance: Second site for the first agency among the Wichitas.

Listing: OLI

(12) Wichita Sub-Agency Site

Location: SW, Sec. 27, T10N, R11W (near Binger)

Property Type: Indian Agency Properties--Administrative

Condition: Not in evidence

Description: Unknown

Date: ca. 1895

Significance: The property suggests the nature Indian-White relations, especially the reservation policy affecting the Indians.

Listing: OLI

(13) Keith Archaeological Site

Location: NW, Sec. 12, T12N, R11W (near Hinton)

Property Type: Archaeological Site

Condition: Intact

Description: Unknown

Date: Unknown

Significance: Uncertain

Listing: OLI

(14) Cache Creek Indian (Carither's) Mission

Location: SW, Sec. 26, T5N, R12W

Property Type: Educational Buildings; Spirit Life Properties

Condition: Good

Description: Constructed of cut native stone, the two storied church building has a center portion covered with a steep hipped roof with a ridge; there are two wings with intersecting gables; windows are gothic. Originally three stories, the old girls dorm--now only one story--is constructed of the same material and has double sashed windows with cut stone sills and lintels.

Date: 1890-1891

Significance: Buildings reflect a unique mission effort for the Kiowa-Apacheds by the Reformed Presbyterian Church; good example of frontier gothic architecture.

Listing: OLI

(15) First Apache Indian American Baptist Church

Location: SE, SW, Sec. 9, T7N, R12W (southwest of Fort Cobb)

Property Type: Spirit Life--Churches

Condition: Excellent

Description: Single story with a basement, the structure is constructed of stucco and has a gable front with a single entry reached by a stoop. Windows are double sashed and placed singly.

Date: ca. 1910

Significance: Excellent example of a mission church among the Kiowa-Apaches.

Listing: Not Listed.

(16) Fort Cobb Site

Location: Sec. 12, T7N, R12W (one mile east of Fort Cobb)

Property Type: Military--Fort complex

Condition: Not in evidence

Description: Fort was a traditional frontier post constructed of wood.

Date: 1859-1869

Significance: The fort was the First United States military post in Region #7.

Listing: OLI; NRHP

(17) Rock Mary

Location: Sec. 36, T12N, R12W

Property Type: Landmark

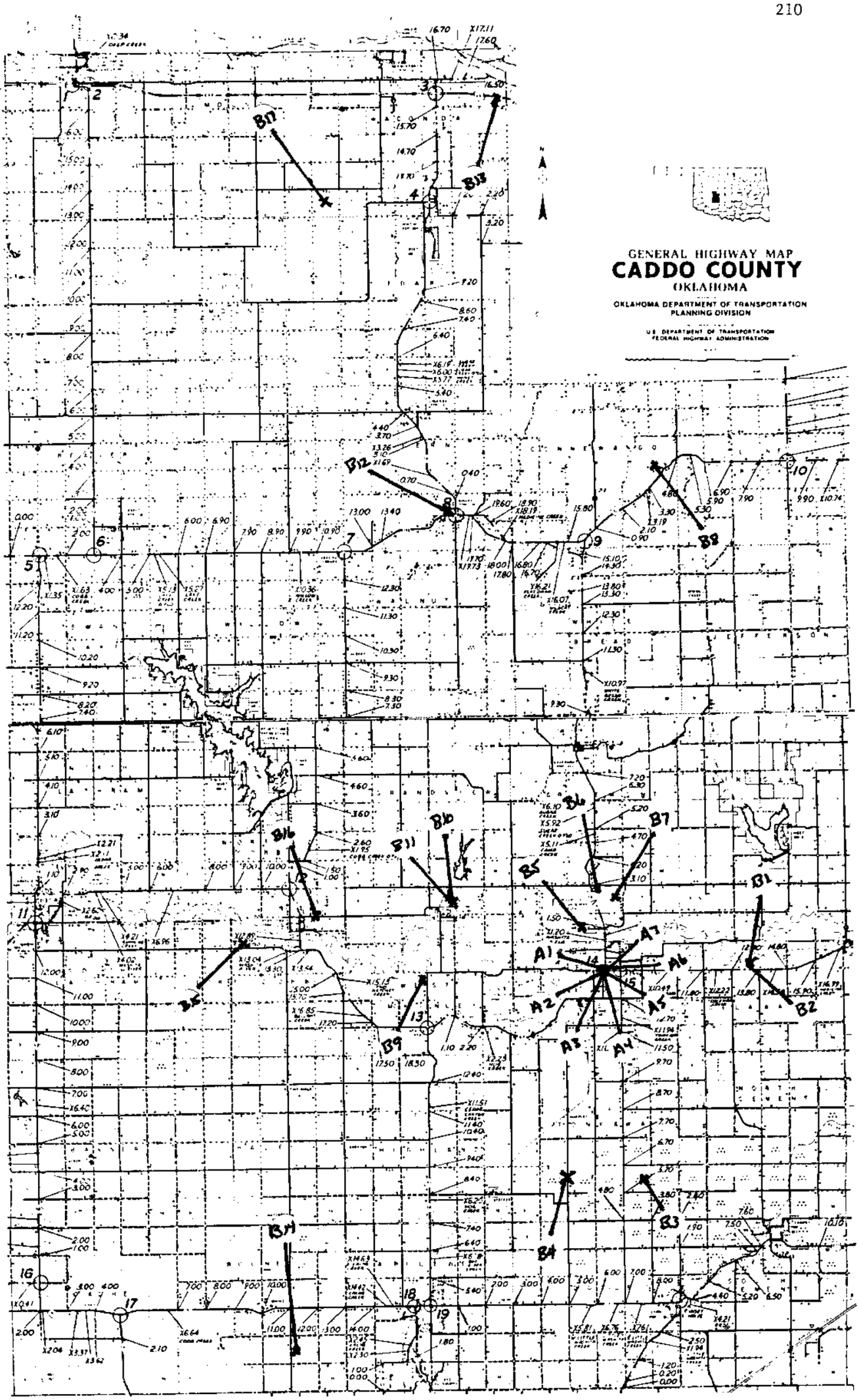
Condition: Excellent

Description: Rock outcropping in the highlands south of the Canadian River.

Date: Always

Significance: Gave geographical guidance to nomadic tribes; a major assembly point.

Listing: OLI; NRHP


GENERAL HIGHWAY MAP
CADDO COUNTY
OKLAHOMA
OKLAHOMA DEPARTMENT OF TRANSPORTATION
PLANNING DIVISION
U.S. DEPARTMENT OF TRANSPORTATION
FEDERAL HIGHWAY ADMINISTRATION
B17
B13
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B4
B3

IV. CANADIAN COUNTY

A. Rural

(1) Concho Indian Agency

Location: NW, Sec. 7, T13N, R7W (north of El Reno)

Property Type: Indian Agency; Health Care; Educational

Condition: good to excellent

Description: The earliest agency is a brick, single story structure with a gable front and wing (1900). The current agency building is a two-story, depression era building constructed of bricks with a flat roof, pilasters, and quoins (1933). The hospital buildings are of similar construction and style (1941). Staff residences are of wood frame and clapboard siding and reflect the Craftsman style (1920s). The school building has been razed, as has been the earliest hospital building.

Date: 1900-1941

Significance: Early on the Cheyenne Boarding School, it became the site also of the Cheyenne and Arapaho Agency in

1909. The government hospital was established in the 1920s.

Listing: Not listed.

(2) Darlington Agency

Location: NW, Sec. 25, T13N, R8W (north of El Reno)

Property Type: Indian Agency; Educational

Condition: Most structures gone; others altered.

Description: The only remaining structure associated with the Agency or the Arapaho Boarding School is a much altered residence built of adobe but now covered with clapboard. The chapel and dorm on the grounds were built by the Masonic Order for an orphan school unrelated to the Indians (Daily Oklahoman, 1/21/17).

Date: 1870s

Significance: Site of original agency for the Arapahoes, of the Arapaho Boarding School, and (one mile west) a Mennonite Mission School. Agency and boarding school were consolidated with those of the Cheyennes at Concho in 1909.

Listing: OLI

(3) Fort Reno

Location: Sec. 27/34, T13N, R8W (just west of El Reno).

Property Type: Military--Fort Complex

Condition: Good

Description: Commissary building is brick, two storied and massed with the ridged roof joined by dependencies covered with a mansard roof (1880s). Other administrative buildings were built of native stone with hipped roofs, while officer residences were constructed of brick with gable roofs.

Date: 1880s

Significance: Fort Reno was established in 1874 to force the Cheyenne and Arapaho Indians to adopt reservation life.

Listing: Not listed.

(4) Trading Post

Location: NW, Sec. 28, T14N, R8W (southwest of Okarche)

Property Type: Economic--Trading Establishment

Condition: rubble

Description: Constructed of native stone.

Date: 1870s-1880s

Significance: Suggests the economic activities of the Southern Plains tribes.

Listing: OLI

(5) Swapping Back Mission Church

Location: SW, Sec. 13, T14N, R10W (east of Greenfield)

Property Type: Spirit Life--Church

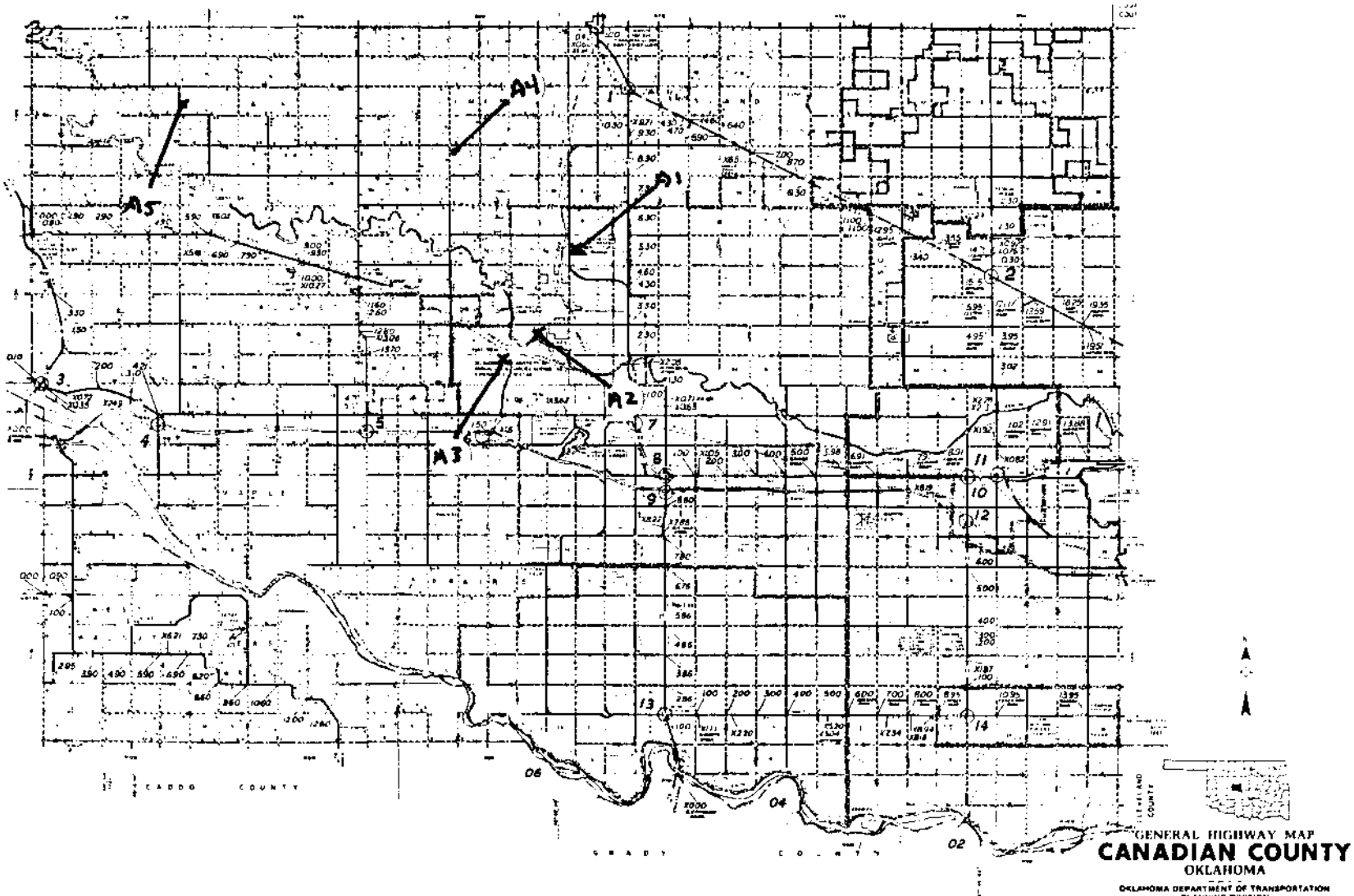
Condition: Good

Description: Both the gable-front church and fellowship hall are constructed of wood frame and clapboard siding. The church has a cupola, single entry, and double-sash windows singly placed. The fellowship hall has windows set in a pattern of six.

Date: 1930s

Significance: The buildings are suggestive of one of the more successful Baptist mission efforts among the Arapahoes.

Listing: OLI


A1
A2
A3
A4
A5
CADDO COUNTY
GRADY COUNTY
CLEVELAND COUNTY
GENERAL HIGHWAY MAP
CANADIAN COUNTY
OKLAHOMA
OKLAHOMA DEPARTMENT OF TRANSPORTATION
PLANNING DIVISION
U.S. DEPARTMENT OF TRANSPORTATION
FEDERAL HIGHWAY ADMINISTRATION

V. COMANCHE COUNTY

A. Cache

(1) Fort Sill Pickett House

Location: NE, Sec. 23, T2N, R14W (Eagle Park)

Property Type: Military--Fort Complexes

Condition: Excellent; moved to present site in 1966.

Description: Rectangular and constructed with wood pickets, the house has a hipped roof with a ridge with a full width extended porch supported by wood posts. Two entryways are on either end of the front; windows are wood and double sashed.

Date: 1869

Significance: Structure is illustrative of early housing built by the military at Fort Sill, one of the few examples of picket housing in southwestern Oklahoma. It also is symbolic of the early presence of the military on the southern plains and the commitment of the federal government to forcing the tribes to accept reservations.

Listing: OLI

(2) Quanah Parker Star House

Location: NE, Sec. 23, T2N, R14W (Eagle Park)

Property Type: Settlement Properties--Non-Traditional Houses

Condition: Good; moved to present site in 1957.

Description: With wood frame and clapboard siding, the central part of the house is two stories, covered by a hipped roof with a ridge, and wrapped on all sides with a two story gallery covered by extended eaves. A two-story wing is attached. Wood windows are doubled sashed; the front entry on the bottom level is asymmetrical. Stars are painted of the roof.

Date: 1890

Significance: The house illustrates the extent of Parker's acculturation, the last great war chief of the Comanches. It is also significant architecturally because it is wholly unique to the region and state.

Listing: OLI; NRHP

(3) Saddle Mountain Indian Baptist Church

Location: NE, Sec. 23, T2N, R14W (Eagle Park)

Property Type: Spirit Life--Churches

Condition: Good, but moved to Eagle Park in the 1960s.

Description: Constructed of wood frame and clapboard siding, the entry of the single storied church is at the intersection of the wings, above which rises an open bell tower capped by a spire. Windows are gothic; the gable is decorated with fishscale siding.

Date: 1903

Significance: Excellent example of a mature mission church, one of only four sponsored by the Baptist Home Mission Society and organized by a woman missionary, Isabel Crawford.

Listing: OLI

(4) Saddle Mountain Mission School

Location: NE, Sec. 23, T2N, R14W (Eagle Park)

Property Type: Educational--Classrooms

Condition: Good, but moved to present site in the 1960s.

Description: Constructed of wood frame and clapboard siding, the school has a hipped roof with a ridge and a cross gable front with an inauspicious entryway. Wood-sash windows are placed by pairs.

Date: ca. 1903

Significance: The school is important because of its relevance to the government's civilization program which encouraged missionaries to establish stations among the Indians. Significant too because it was one of four missions sponsored by the Baptist Home Mission Society and because it was organized largely by a female missionary, Isabel Crawford.

Listing: Not listed.

B. Fort Sill

(1) Block House

Location: Fort Sill Military Reservation

Property Type: Military--Signal Tower

Condition: Excellent

Description: Constructed of native limestone; lookout platform in top accessed by interior stairs.

Date: 1871

Significance: Used as first line of defense and as an early warning system for Old Post during Indian Wars of 1870s.

Listing: OLI; NRHP

(2) Chief's Knoll Cemetery

Location: Fort Sill Military Reservation

Property Type: Military--Cemetery

Condition: Excellent

Description: Collection of small white stones over graves with name and date of death inscribed.

Date: 1870s and after

Significance: Final resting place of some of the southwest's greatest Indian leaders, including Quanah Parker.

Listing: OLI; NRHP

(3) Custer's 1869 Encampment Site

Location: Fort Sill Military Reservation

Property Type: Military--Encampment

Condition: Excellent

Description: Grassy flatland near Medicine Creek.

Date: 1868

Significance: Where George Armstrong Custer brought the Seventy Cavalry following the Battle of the Washita.

Listing: OLI

(4) Indian Cemeteries

Location: Fort Sill Military Reservation

Property Type: Military--Cemeteries

Condition: Excellent

Description: Collection of small white stones with name of deceased and date of death inscribed.

Date: 1890s and after

Significance: In these cemeteries lie many of the Fort Sill Apaches brought there as captives in 1893, including the famous Geronimo, as well as the notable Comanche, Otipoby.

Listing: OLI; NRHP

(5) Medicine Bluff

Location: Fort Sill Military Reservation

Property Type: Spirit Life--Landscapes

Condition: Good

Description: Four bluffs that rise 310 feet on the south bank of Medicine Creek. On the third bluff was a medicine man's rock cairn.

Date: Pre-Civil War

Significance: Four was a sacred number in Native American mythology and encouraged the Indians to view the bluffs as holy. Reflects the type of landscape that was important in the spirit life of the earliest occupants of southwestern Oklahoma.

Listing: OLI; NRHP

(6) Old Post

Location: Fort Sill Military Reservation

Property Type: Military--Fort Complex

Condition: Excellent

Description: Multiple structures all constructed of native limestone. Includes Sherman House (Bldg. 442), Chief of Staff Quarters (Bldg. 423), Old Post Quarters (Bldg. 431), The Barracks (Bldgs. 435-443), Old Post

Corral (Bldg. 160), Guard House (Bldg. 336), Hamilton Hall (Bldg. 346), McLain Hall (Bldg. 345), Old Post Hospital (Bldg. 467), and Ambrosia Spring house.

Date: 1870-1880

Significance: Superior example of frontier fort architecture, and reflects effort of military to force Comanche and Kiowa Indians to accept reservation life.

Listing: OLI; NRHP

C. Lawton

(1) Dutch Reformed Mission to Apaches

Location: 316 Lee Blvd.

Property Type: Spirit Life--Parsonages

Condition: Building razed

Description: Unknown

Date: Unknown

Significance: The property is associated with a denomination not always active in the Indian mission field.

Listing: OLI, but should be removed.

(2) Comanche Dutch Reformed Church

Location: 201 Mission Blvd.

Property Type: Spirit Life--Churches

Condition: Excellent

Description: Cross gabled in design, the church is constructed of uncut native stone. The two door entryway is reached by steps; windows are metal encased; there is a bell tower.

Date: 1941

Significance: Initially the Apache Reformed Church and located on Fort Sill Reservation, the church was relocated to this site and a new building constructed. The facility was then dedicated to the Comanches. Reflects the maturation of the mission effort among the Indians, an effort sponsored by a denomination not often in the mission field.

Listing: OLI

(3) Matthewson House and Trading Post Site

Location: S, Sec. 16, T2N, R11W (east of Lawton on Rogers Lane).

Property Type: Economic--Trading Establishment

Condition: Not in evidence

Description: The original structure was probably a pickett house, gabled, and with an attached storage area. But our information is limited.

Date: 1869

Significance: Reflects the importance of commerce with the Plains Tribes immediately after the Civil War. Matthewson was a founder of Wichita, Kansas, and acquainted with Kit Carson, George Bent, etc.

Listing: OLI

(4) Fort Sill Indian Agency Site

Location ^H: NW, Sec. 20, T2N, R11W (one-half mile east on Roger's Lane)

Property Type: Indian Agency--Administrative

Condition: Buildings gone

Description: A massed side gable building with a rear wing, the story structure was constructed of cut native stone. There were two single door front entries; wood windows were double sashed.

Date: 1869

Significance: Building was constructed by Lawrie Tatum as the Comanche agency and school, a function it served until 1878 when the agency moved to Anadarko. Thereafter it continued to house a sub-agency. Illustrates the structure of the government's Indian service and demonstrates its commitment to the reservation policy of the post Civil War era.

Listing: OLI

(5) Red Store

Location: NW, Sec. 20, T2N, R11W (one-half mile east on Roger's Lane)

Property Type: Economic--Trading Establishment

Condition: The original Red Store is not in existence, although it has been recreated at Eagle Park in Cache, Oklahoma, west of Lawton.

Description: Prairie Commercial in style, the two story Red Store was constructed of wood frame and flatboard siding. The pedimented square front facade had a full-width flat porch roof supported by

four shafts; the entryway had double doors with double sashed windows on either side; on the upper level was another door and window.

Date: 1885

Significance: Provided Indian access to the creature comforts of white society and is a good example of a frontier commercial facility.

Listing: OLI

(6) Fort Sill Indian School

Location: SW, Sec. 20, T2N, R11W (Cache Road N.E)

Property Type: Educational; Artistic Objects

Condition: good

Description: The oldest dormitory (1897) has two stories and massed, is constructed of cut native stone, and has a hipped roof with a ridge. Two other dormitories are depression era structures and constructed of brick with flat roofs. A pueblo-style classroom structure contains murals by local Indian artists. Among other buildings are four Craftsman

style, wood frame residences and a gable front barn with an eave extended over a wing.

Date: 1893 to 1941

Significance: Established in 1871 as a Quaker Boarding School and reestablished in 1891 as a government boarding school for the Comanches, the property has a well-preserved campus of an educational facility that played a major role in the acculturation of the southern Plains tribes.

Listing: OLI

(7) Kiowa Indian Hospital

Location: SW, Sec. 20, T2N, R11W (Cache Road N.E)

Property Type: Health Care--Hospitals and residences

Condition: Main building razed; residences in excellent condition

Description: Two residences are constructed of brick veneer according the Craftsman style. They are gable front houses with symmetrical entryways and double-sash windows, but with

asymmetrically placed half-width porches supported by brick piers. The original hospital building, now razed, was a three story red brick structure with a parapeted flat roof.

Date: 1910s

Significance: Reflected the recognition of the federal guardian that proper health care would facilitate the ultimate acculturation of Indian people.

Listing: Not listed.

(8) Gore Pit District

Location: SW, Sec. 29, T2N, R11W (Gore Blvd. East)

Property Type: Archaeological Site

Condition: Partially excavated

Description: Unknown

Date: 4000 to 300 B.C.

Significance: Unknown

Listing: OLI; NRHP

D. Rural

(1) Washita Indian Cemetery

Location: SW, Sec. 8, T4N, R9W

Property Type: Spirit Life--
Cemeteries

Condition: Excellent

Description: Contains 150 graves, the oldest dating to 1890.

Date: 1890 and after

Significance: Reflects the fact that not until allotment in severalty of reservation lands did the Indians of the study area begin to bury their dead in community plots. As elsewhere, this cemetery was associated with a (Methodist) mission church.

Listing: OLI

(2) Little Washita Church and Mission

Location: SW, Sec. 1, T4N, R10W
(northeast of Fletcher)

Property Type: Spirit Life--Churches

Condition: Good

Description: Constructed of wood frame and narrow clapboard siding, the church is 25 feet by 50 feet with a gable front A pedimented porch covers the single-door entry; windows are singly placed and double sashed.

Date: ca. 1910

Significance: Founded in 1894, the church is symbolic of the Methodist mission work among the Comanches and the general commitment of the federal government to civilize the Indians with Christianity.

Listing: OLI

(3) Camp Comanche Site

Location: SW, Sec. 7, T4N, R11W (northwest of Elgin)

Property Type: Military--Encampments; Economic--Hunting Camps and Villages

Condition: Good

Description: A military encampment of of the Dodge-Leavenworth expedition in July 1834 and situated on Cache Creek an encircled by a ravine. Adjacent to it was a settlement of 200 Comanche lodges and herds of 3000 horses.

Date: 1834

Significance: The Dodge-Leavenworth expedition reflects the effort the United States put into arranging a peace between the Plains tribes and the eastern

emigrant tribes so that the removal policy could be assured. Also the camp gives an excellent glimpse of the occupants of the Plains prior to the arrival of the Anglo-American.

Listing: OLI; NRHP

(4) Chief's House

Location: NW, Sec. 33, T4N, R11W (West of Elgin)

Property Type: Settlement Properties--Non-traditional House

Condition: Excellent

Description: A gable side structure constructed of uncut native stone, the chief's house has four doors and four windows and measures 18 feet by 30 feet.

Date: 1877

Significance: House was built for Chief Tsee-aht-sinne-kan of the Penateka band following the end of the Comanche Wars. Is the oldest government-built house for Indians known to exist in southwestern Oklahoma.

Listing: OLI; NRHP

(5) Mt. Scott Tribal Cemetery

Location: NW, Sec. 31, T4N, R12W (West of Elgin)

Property Type: Spirit Life--Cemeteries

Condition: Excellent

Description: A typical rural cemetery with stones that date to the 1890s. Chiefs Kickingbird and Stumbling Bear have been reburied here.

Date: 1890s

Significance: Demonstrates the growing acculturation of the Comanche and Kiowa Indains who accepted the new way of burial of the dead.

Listing: OLI

(6) Deyo Indian Mission and Cemetery

Location: NE, Sec. 3, T1N, R13W (west of Lawton)

Property Type: Spirit Life--Churches and Parsonage

Condition: Excellent

Description: Constructed of brick, the church has a front gable and wing with an entry set in a square at the intersection of the gables that once rose to a bell

tower, the tower having been replaced with a gable roof. Double sash windows are arranged in twos; the double door entry has transom lights. The parsonage is constructed of native stone with a pyramidal roof with a cross gable over the front entry. A wing has been added to the rear. The church grounds also include an arbor and a side-gabled fellowship hall constructed of clapboard siding. The cemetery is the final resting place of one of Quanah Parker's wives, To-narcy.

Date: 1890s; 1929

Significance: Founded in 1893, the Deyo Mission was the genesis of the First Comanche Baptist Church incorporated in 1897 and reflected the success of the Baptist mission activity.

Listing: OLI

(7) Mt. Scott Kiowa Mission

Location: SE, Sec. 36, T4N, R13W (West of Elgin)

Property Type: Spirit Life--Churches

Condition: Excellent

Description: With a gable front, the church was constructed with rough cut limestone. Double-sash wood windows rest below segmental arches; the single-front entryway has transom lights. Adjacent to the church is the ever present fellowship hall built somewhat later.

Date: 1907

Significance: The church was established by Methodist missionary J. J. Methvin in 1887 and was constructed by Kiowa Indian men. It is the mother church of Kiowa Methodism.

Listing: OLI

(8) Old Post Oak Mission Site

Location: SW, Sec. 2, T2N, R15W (north of Indiahoma)

Property Type: Spirit Life--Churches and Cemeteries; Education--classrooms

Condition ^H: The church and school buildings were both razed in 1957. They and the cemetery were rebuilt and relocated in Indiahoma.

Description: Uncertain

Date: 1894

Significance: Post Oak was the only Mennonite mission among the Comanches. It had considerable influence on Quanah Parker, who lived nearby and who, along with his mother, Cynthia Ann, was buried in its cemetery. The two were reburied at Fort Sill in 1957.

Listing: OLI

(9) New Post Oak Mission Cemetery

Location: NE, Sec. 27, T2N, R15W (near Indiahoma)

Property Type: Spirit Life--Cemeteries

Condition: Excellent

Description: Contains the graves of some 300 tribespeople and missionaries who were reburied in this site from the original mission cemetery some three and one-half miles north. Reburial occurred in 1957.

Date: 1890s and later.

Significance: The cemetery, church and school demonstrate the persistence of the Mennonite mission effort among the Comanches.

Listing: OLI

(10) Cut Throat Gap Massacre Site

Location: SE, Sec. 7, T4N, R15W (northwest corner of the County)

Property Type: Military--Engagement

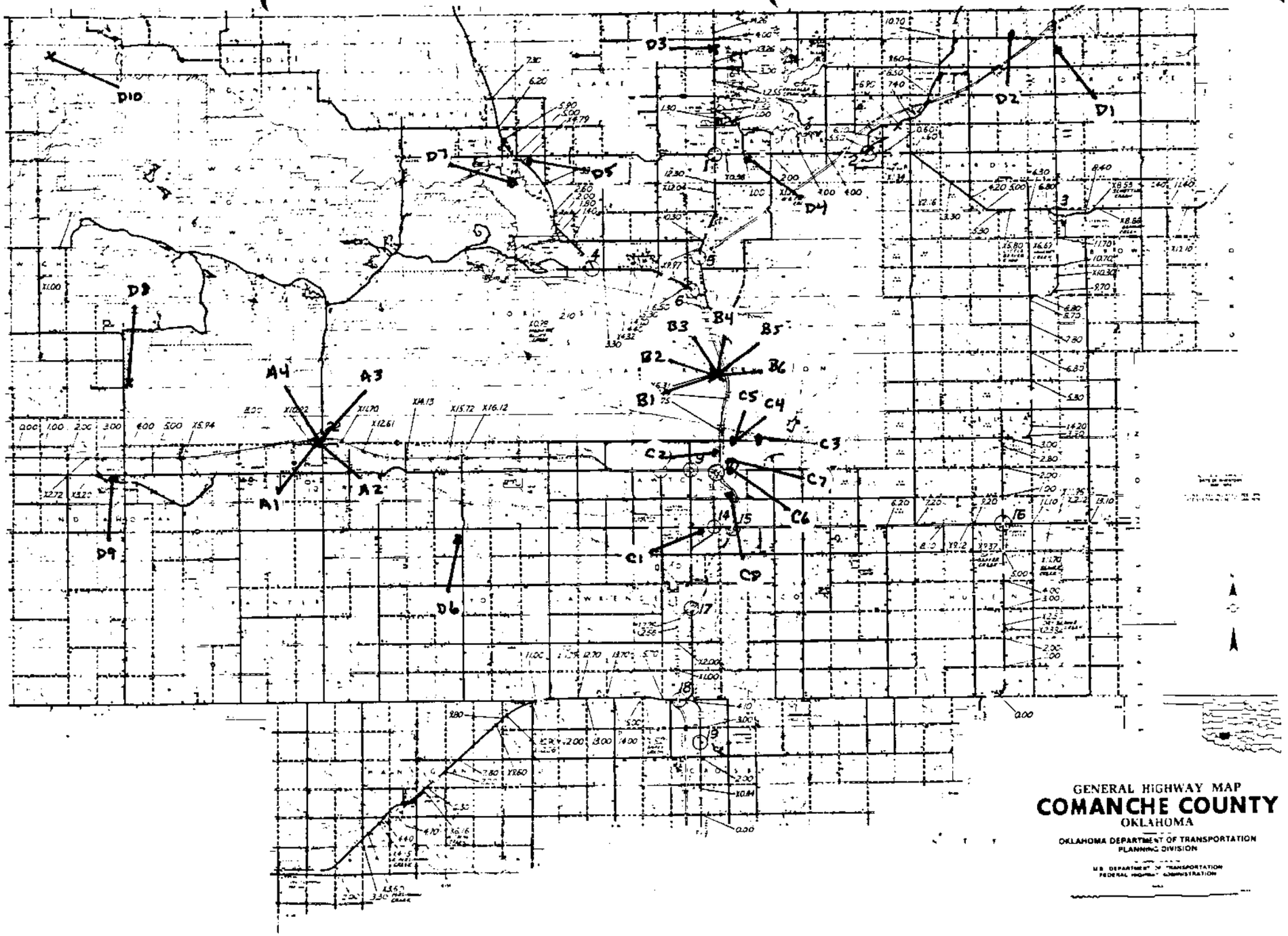
Condition: Undisturbed

Description: High country surrounded by boulders and hills.

Date: 1833

Significance: A peaceful Kiowa camp was attacked by an Osage war party that slaughtered Kiowas indiscriminately and placed their heads in brass trade pots. Suggests that Native Americans were agressive even before the arrival of Anglo-Americans in Oklahoma's southwest.

Listing: OLI



GENERAL HIGHWAY MAP

COMANCHE COUNTY

OKLAHOMA

OKLAHOMA DEPARTMENT OF TRANSPORTATION
PLANNING DIVISION

U.S. DEPARTMENT OF TRANSPORTATION
FEDERAL HIGHWAY ADMINISTRATION