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gallusguy@msn.com

Walter Wheeler – Vice President

Troy, Rensselaer County, NY
wtheb@aol.com

Karen Markisenis

Corresponding Secretary & Treasurer

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kmarkisenis@hvc.rr.com

Michele VanHoesen

Recording Secretary

Highland, Ulster County, NY
michelevh8@yahoo.com

John Stevens – Past President

Senior Architectural Historian
Hurley, Ulster County, NY
jstevens10@hvc.rr.com

Neil Larson – Newsletter Editor

Woodstock, Ulster County, NY
nlarson@hvc.rr.com

Elliott Bristol – Trustee

Tivoli, Dutchess County, NY
seaccount@yahoo.com

Jim Decker – Trustee

Hurley, Ulster County, NY
jdeck8@verizon.net

Conrad Fingado – Trustee

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m_nordenholt@yahoo.com

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mahaj30@gmail.com

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rm.hedgesbarn@yahoo.com

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idkeir36@aol.com

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kenkrabbenhoft@gmail.com

William McMillen – Trustee

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judytb@aol.com

Ken Walton – Trustee

Gardiner, Ulster County, NY
kaw569@yahoo.com

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Firth Haring Fabend being greeted by HVVA President Robert Sweeney.

The Maggie MacDowell Memorial Lecture, February 21, 2015

Renowned Hudson Valley historian Firth Haring Fabend was invited to give first in a planned series of annual programs to honor the memory of Margaret Shimer MacDowell whose abiding interest in the Hudson Valley's vernacular architecture endeared her to many.

More than 100 people gathered at Woodland Pond in New Paltz to hear Dr. Fabend present an illustrated lecture titled "Patroons and Plowmen, Pietism and Politics: Dutch Settlers in the Hudson Valley in the Seventeenth and Eighteenth Centuries," in which she gave a broad overview of the Dutch people who settled New York and New Jersey in the seventeenth century and whose cultural influence is still felt in the area today. She addressed questions as to who were these Dutch people who replanted themselves in the Hudson Valley, why did they come to America, what did they do when they got here, and why have elements of their culture persisted to the present day?

She utilized a series of images of seventeenth-century maps, landscapes, buildings and people to illustrate the distinctive characteristics of Dutch culture and its enduring impact on the identity of the Hudson Valley. She reviewed the history of the settlement and development of the Dutch colony, the changing nature of relationships following the English take-over of the colony and the dogged preservation of the Dutch identity and its expression in architecture, religion, language, decorative arts and ceremonies. Because farming was so vital to the culture, Dr. Fabend showed a series of images of farms and farm buildings and spoke at length about the well-known Van Bergen Overmantle, which depicts the Greene County farm of Martin Van Bergen in ca. 1730.

What accounts for the long persistence of Dutch ways in the Hudson Valley? According to Dr. Fabend, it was partly geographic remoteness from the center of new ideas and opportunities in New York City, for the

Hudson River was an effective barrier to cultural transmission. And it was partly a general satisfaction with life as it was. The rural Dutch were content and comfortable with their own customs and manners, with family and fields, with church, local politics and a yearly profit. But the people's devotion to the theology and traditions of the Reformed Church may have been the most important factor, or at least that is what Dr. Fabend has documented in her book *Zion on the Hudson: Dutch New York and New Jersey in the Age of Revivals*.

The Revolution also played a part in the persistence of the Dutch culture according to Fabend. Emotionally and economically, the Revolutionary War was a disaster in Orange, Rockland and Bergen (NJ) counties for Tories and Patriots alike. Losses suffered in sons and husbands killed, houses and barns burnt, in slaves, livestock, and money stolen, and household goods

plundered would take generations to recoup. In this area, the War hardened the age-old Dutch dislike of the British for another century.

The Dutch in some rural areas seemed even to become more Dutch, more focused on the old ways as the generations passed. In 1833 Washington Irving and future U.S. President Martin van Buren traveled down the Hudson Valley from Albany to Jersey City on what Irving called his "Dutch Tour." All along the way Irving perceived the farmers as being culturally not American but Dutch, even though they had been in America for 200 years. They still lived in what Irving described as very neat Dutch stone houses, their wagons were Dutch wagons, they spoke a dialect of Dutch, and the women wore Dutch-style sunbonnets, the men calico pantaloons. In Jersey City, Irving wrote, the families lived in "patriarchal Dutch style in the largest houses" in the town.

Dr. Fabend commented that it all brings to mind a remark of Thomas Jefferson: "I have often thought that if heaven had given me choice of my position and calling, it should have been on a rich spot of earth, well watered, and near a good market for the productions of the garden." It was a vision of America that existed for a moment in time, a pastoral America that was not destined to endure.

Perhaps, she concluded, it comes back to the land, that the explanation for why the Dutch persisted here had much to do with the lay of the land, the winsome, the bewitching natural beauty of that fair land. Not even Petrus Stuyvesant could resist it. After defending his actions in the British takeover before the authorities in the Netherlands, he returned to his *bouwerie* in the Out Ward, north of the Wall that marks today's Wall Street, to live out his remaining years.

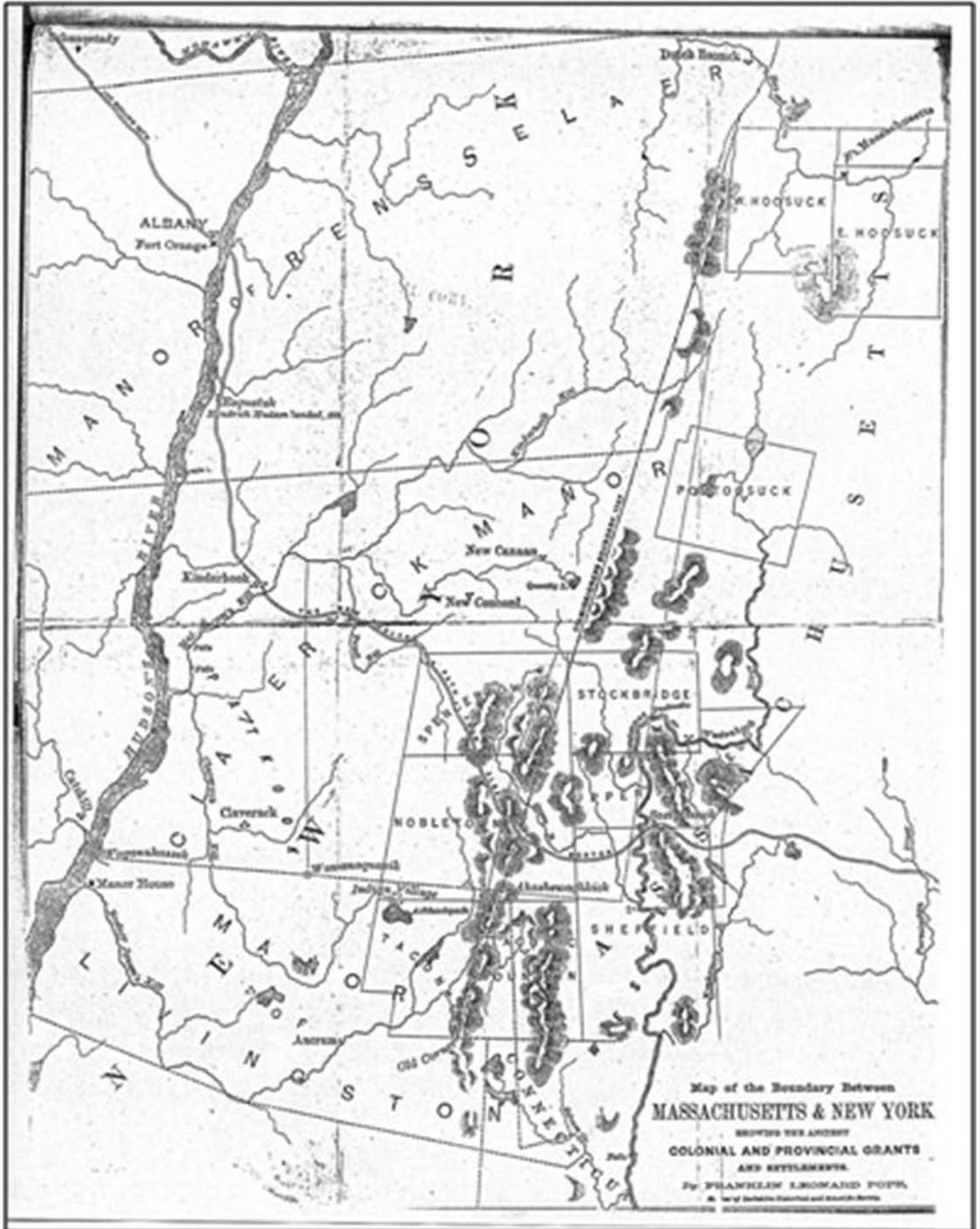
Prologue: The Peculiar Story of Spencertown

The editor thought it might be helpful to provide a little background on the area in which this issue's feature article is focused. The Town of Austerlitz in Columbia County grew out of an 18th-century town created by Massachusetts that became known as Spencertown.

The origins of Spencertown are not well documented. A concerted search in state archives in both New York and Massachusetts has yielded little information regarding colonial patents or agreements, land transactions, or settlement history. An Indian deed by which leaders of the Stockbridge tribe conveyed a six-mile-square tract to representatives for 75 proprietors dated 27 September 1756 was recorded in the Hampden County Registry in Massachusetts; however, no other deed history exists.¹ As early as 1726, the Massachusetts General Court began creating new towns in the western frontier of the colony to raise funds to relieve the growing tax burden in Boston.² It was not until the 1750s that these grants, typically measuring six miles square, multiplied and spread throughout the frontier spilling over into contested territory in eastern New York. Massachusetts leaders claimed that, based on the wording of early New York patents, the eastern limits of the province extended only 12 miles east of the Hudson River. New Yorkers believed the line to be substantially farther east; although earlier boundary agreements – by which the border had retreated from the original Dutch claim to all lands west of the Connecticut River – left its exact position unsurveyed and ambiguous.

Spencer Town was not so-named in existing documents until 1764; earlier than that, it appears to have been referred to as one of the six-miles-square towns west of Sheffield and Stockbridge.³ It obtained its name by the large number of Spencers among the 75 proprietors and what was evidently their leadership role in the settlement of the township. (Few of the proprietors actually intended to move to the town; for most it was a speculative venture.) Other townships were Nobletown (now the Town of Hillsdale in Columbia County), located south of Spencertown, and New Britain, New Canaan and New Concord, which occupied sections of a single six-mile-square tract, to the north (see map below). These towns had been only roughly defined, as if superimposed on existing maps, and they overlapped established New York towns and manors to the west. In a General Court measure appointing a committee to sell townships in the western part of the province, numerous townships are named and

Franklin Leonard Pope's 1886 map of the boundary between New York and Massachusetts determined in 1787. Spencertown and Nobletown outlined in center. (Source: Pittsfield MA, Registry of Deeds, Colonial Patents.)



located by general bearings in relation to each other. A standard pattern of settlement also was issued.

And those Persons who shall or may purchase the same, complying with and performing the following Conditions, the same to be granted and confirmed to them, Viz: That there be reserved for the first settled minister one sixty third Part of each of said Townships for the Use of the Ministry; and the like Quantity for the use of, and Support of a school in each of said Townships forever.

That with in the Space of five Years from the Time of Sale, there be sixty Settlers residing in each Township, who shall each have a Dwelling House of the following Dimensions, viz, twenty four Feet long, eighteen Feet wide and seven Feet Studd, and have seven acres of Land well Cleared and Fenced, and brought to English Grass or Plowed; and also settle a Learned, Protestant Minister of the Gospel in each of said Townships within the Term aforesaid.⁴

A number of acts and resolutions made by General Court in Boston relating to disposition of “province lands west of Sheffield” suggest what was occurring in Spencertown between 1753 and 1755. One was the acceptance of a report submitted by Jacob Wendell, a powerful Boston merchant and government official born of Dutch heritage in Albany, which stated that “considerable improvements have been made upon the Province Lands lying West of Sheffield and Stockbridge without any Grant or Liberty from this Government. A recommendation was made that the Court appoint a committee “to repair to said Lands with full Power to dispose of the same to the Person or Persons who have made or caused such improvements.” The Court approved the measure and directed the committee not to dispose of any lands lying nearer than 12 miles of the Hudson River and to give certificates to purchasers so that grants could be made.⁵ No records of these grants have been found, and later reports indicate that efforts to validate land claims in this disputed territory continued for another two decades.

Compounding the boundary issue was the claim by John Van Rensselaer, the proprietor of the Lower Manor or Claverack Patent in New York, that his eastern boundary extended to the Massachusetts border and, therefore, encompassed the Massachusetts townships of Spencertown and Nobletown. The Town of Kinderhook, which was located north of Van Rensselaer’s patent made a similar challenge on portions of Spencertown, as well as townships farther north. Thus, settlers’ claims to the contested lands were subject to a variety of assaults in New York, which were not fully resolved until after the Revolutionary War. The settlers’ land claims were finally validated by an act of the New York State Assembly in 1793 with a resolution that simply granted ownership to lands already in the petitioners’ possession.

Even though Spencertown was established as a Massachusetts town and was granted to largely to proprietors residing in that colony, the majority of its settlers came from overpopulated Connecticut towns in and around Hartford and New Haven. (This also was the case with the other Massachusetts towns along the contested border.) The most significant and enduring landmark to this settlement is the Pratt House, which is illustrated in the article that follows. The American background of the Pratt family is probably representative of other early settlers in Spencertown who have been largely forgotten along with their lost homesteads. The American family originated with their ancestor John Pratt who was born in Stevenage, Hertfordshire, England 1620.⁶ He was the son of Rev. William Pratt and came to the Massachusetts Colony as a member of Rev. Thomas Hooker’s party in 1632. The group, evidently a religious sect, settled first in Newtown (Cambridge), but in 1636 removed to Hartford, in Connecticut, where land was more easily obtained. John Pratt had owned a lot on Mt. Auburn Street in Newtown and was recorded as working as a carpenter there, but he evidently accompanied his father to Hartford where he married his wife, Elizabeth. She probably was a Spencer, as William Spencer’s 1640 will mentions “my bro. John Pratt.” Their two sons, John, Jr. and Daniel, became landowners in Hartford and held positions in town government. In 1703 John Pratt Jr.’s son, Joseph Pratt, sold the family lands he had inherited in Hartford and became a proprietor in a new township in Colchester, located about 25 miles to the southeast. Three of his sons, Joseph, Jr., Azariah and Daniel, all settled in Kent, Connecticut, while a fourth son, Elisha Pratt (1707-1791), moved his family to Spencertown. Elisha Pratt married Ann Porter in Colchester in 1736, and they produced a family of five sons and three daughters there between the years 1737 and 1751. His sons Elisha, David, Joshua, Jared and Joel all have associations with Spencertown, although with the exception of David Pratt, who resided there the longest, they left virtually no imprint in the town’s documentary history.

¹ Deed Book 1, page 747.

² George F. Willison, *The History of Pittsfield, Massachusetts* (Pittsfield MA: City of Pittsfield, 1957), 15.

³ Map depicting lands surrendered by John Van Rensselaer to the Spencer Town proprietors illustrated in Sun Bok Kim, *Landlord and Tenant in Colonial New York Manorial Society, 1664-1775* (Chapel Hill NC: University of North Carolina Press, 1978), 413.

⁴ *Acts and Resolutions Public and Private of the Province of Massachusetts Bay (1761-1762)*, XVII, 149.

⁵ *Ibid.* (1753-1755), XV, 28-32.

⁶ This and other details of the family history have been culled from Charles B. Whittelsey, comp., *The Ancestry and Descendants of John Pratt of Hartford, Connecticut* (1900) and Jayne Pratt Lovelace, *The Pratt Directory, Revised Edition* (Chandler AZ: Ancestor House, 1995).

New England Hall-and-Parlor Plans and “Coffin Doors” in Eastern Columbia County

By Michael Rebic



Fig. 1 – Pratt Homestead, Austerlitz, Columbia County, ca. 1760. Its secondary entrance can be seen on the gable-end side. Photo courtesy of Gail Cashen, Austerlitz Historical Society.

The English origin of the hall and parlor plan and its influence on the cultural landscape of New England is well-documented and, to a large degree, it has shaped our picture of housing in areas settled by English immigrants and their descendants. An ongoing survey of the architectural resources of the Town of Austerlitz in Columbia County, New York, however, has noted at least two features that are associated with the floor plan that are rarely discussed in most standard texts: variations in the positioning of the main interior staircase and the enduring presence of a secondary entrance.

The ethnic and cultural forces that shaped Austerlitz’s early dwellings are quite different from those that informed the architecture of its neighbors to the east and to the west. Little Dutch influence is evident in eastern Columbia County and construction techniques differ markedly from those used in neighboring Massachusetts. Initially settled in the 1750s by the descendants of English colonists from Connecticut, Austerlitz was located on a cultural divide between the Hudson Valley and New England.

One of the earliest domestic buildings extant in Austerlitz is the Pratt Homestead (*Fig. 1*). Believed to have been built sometime around 1760, the house is a typical New England hall-and-parlor dwelling with service areas located in the rear, a central chimney and a staircase placed in front of the central chimney bay.¹ Its plank-framing, however, distinguishes it from the tectonic heritage of neighboring Massachusetts where this construction technique was confined to the small area settled by the Separatists of Plymouth colony and was not utilized by the Puritan majority of the Bay colony. Although the origins of plank-framing are not clear, it is believed that it was adopted by the Separatists during their stay in the Netherlands and eventually migrated from Plymouth Colony into Connecticut, New York and Vermont.²

In appearance and plan, the Pratt Homestead is representative of the hall-and-parlor plan usually associated with New England; yet, its size and level of ornamentation clearly mark it in the local context as an elite house (*Fig. 2*). Indeed, few early houses in the region can match the Pratt

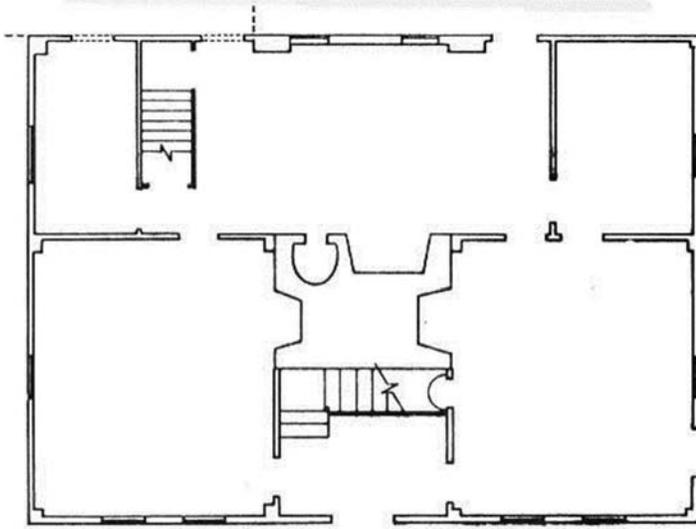


Fig. 2 – Pratt Homestead, first floor plan showing the entrance lobby, staircase in front of the center chimney and secondary door leading to the hall on the gable end. Source: Neil Larson, *Ethnic and Economic Diversity Reflected in Columbia County Vernacular Architecture* (Washington, D.C.: Vernacular Architecture Forum, 1986).

Homestead in dimension and detailing. Although the majority of dwellings built by the area's prosperous yeomanry employs the same floor plan and often utilizes plank-frame construction, most are significantly smaller one or one-and-one half story houses and staircases are rarely placed in the front of the central chimney. These middle-class houses instead feature a small centrally-placed entrance with a box stair relegated to a minor position in the hall. A simple vestibule or lobby defines the dwelling's main entrance in these buildings. The ancestry of these lobby-entrance houses has been traced to a specific variant of the English post-medieval hall-and-parlor house (Fig. 3).³

Although the lobby entrance could be perceived as a "dead-space" simply filling the small central bay in front of the chimney, it nonetheless appears to have performed an important social function as a filter between the house and the outside world. The lobby clearly separated access to the traditionally lower-status multipurpose hall, where most domestic activities occurred, and the formal, higher-status parlor that served as the best room for receiving guests as well as the bed chamber for the householder. Located on the center of the main façade, the lobby provided a transitional space as well as an architectural barrier governing access to each room on either side.

Despite its prominent positioning on the main façade, the lobby entrance was neither the only access to a house nor necessarily its primary one. A secondary entrance placed on the minor, gable-end side was also incorporated into local floor plans. This secondary entrance marks both elite

houses and those built by the middle-classes in Austerlitz from the eighteenth century until well into the mid-nineteenth century and its presence is not confined to only the hall-and-parlor houses long favored by the local yeomanry but it also can be found in the central-hall floor plans adopted by the local elite in the last third of the eighteenth century (Fig. 4).

This secondary entrance has often been called the "coffin door," and whether or not it served that purpose is unknown. Yet its status is quite different from that of the main door. Unlike the main entrance, the secondary door on the gable-end gave direct access to the hall and was reserved for family members, intimates of the household and lower-status visitors. The social significance ascribed to each entrance was such that Catherine Sedgwick of nearby Stockbridge, Massachusetts commented on her father's behavior when the "proper door" was transgressed by an audacious visitor:

[B]orn too soon to relish the freedoms of democracy... I have seen his brow lower when a free-and-easy mechanic came to the front door and upon one occasion I remember his turning off the 'east steps' (I am sure not kicking, but the demonstration was not unequivocal) a grown-up lad who kept his hat on after being told to take it off.⁴

Rarely commented upon, the "coffin door" has been found to have its roots not in the funerary customs of the past but in the evolution of the English hall-and-parlor plan. Its lineage is traced by Robert Blair St. George in his seminal book, *Conversing by Signs*, to the increased social stratification in the Medieval floor plan as chimneys were introduced to house and the growth of bourgeois culture and its desire for privacy led to the addition of new rooms and the segregation of service functions to the house's rear elevation. The migration of work and storage areas from the side of the house to the back resulted in a vestigial doorway that

Fig. 3 – Haunt Hill House, Weldon, England, ca. 1636-1643, floor plan showing a hall-and-parlor plan with a lobby entrance. In this example, as in most English houses of the type, the staircase is located in the rear chimney bay.

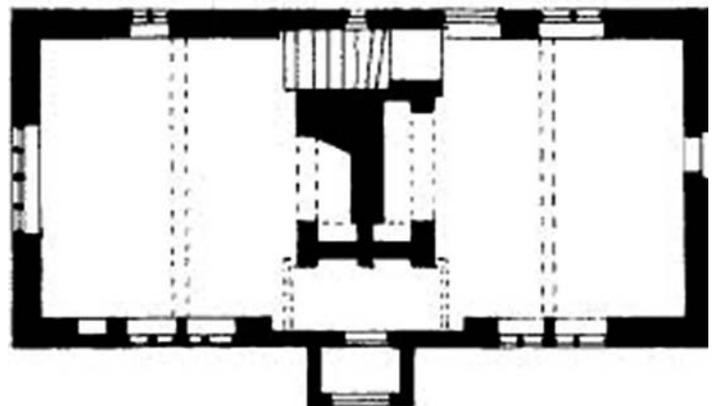




Fig. 4 – Tracey House, Austerlitz, ca. 1806. The secondary entrance is end wall where a porch later was added. (Photo courtesy of Gail Cashen, Austerlitz Historical Society).

had formerly provided access from the hall to the service rooms but which now simply gave exterior access to the hall. This transition began in the late sixteenth century and was firmly part of the architectural heritage of southeastern England on the eve of the English colonization of New England (Fig. 5).⁵

The earliest known example of this secondary door in New England can be found in the framing of the circa 1637 Austin-Lord House in Ipswich, Massachusetts, and it was especially prevalent in the Connecticut River Valley from where many of Austerlitz's early settlers originated. By the end of the eighteenth century, it was already being held in contempt by more sophisticated observers such as Samuel Davis who in 1798 described a house as having "a door on the end near the front door, which look[ed] awkward."⁶

As the parlor had already usurped the hall in social status and as the service rooms were always considered of lower-status in the medieval house, it is not surprising that this vestigial doorway acquired its lowly standing.⁷ What is surprising, however, is the persistence of this feature well into the nineteenth century by which time the hall had lost most of its menial function as cooking and other domestic chores had already been relocated to the rear service area as early as the seventeenth century. In addition, both the lobby entrance and central hall plans would seem to have made this secondary door redundant for the social segregation of the hall from the parlor. Although it would be tempting to

label this secondary door as simply a back door, the rear service wing incorporated a true back door for provisioning the house with food stuffs and fuel. Instead, the secondary door seems to have functioned as an intermediary between a house's main entrance and its true back door, each entrance clearly defining the social status of its users.

Fig. 5 – Manor Farm, Pulham, Norfolk, England; early 17th century. The centrally-placed hall is flanked by the parlor and separated from the service area by a screened cross-passage that provided entrance to both the hall and service area. The relocation of the service area to the rear of the dwelling and elimination of the cross-passage with its opening to the service area resulted in the secondary door on the end wall. In this example, the parlor also has a separate exterior entrance which would be eliminated when the primary doorway was moved to the central chimney bay. Source: Robert Blair St. George, *Conversing by Signs: Poetics of Implication in Colonial New England Culture*. (Chapel Hill, N.C.: University of North Carolina Press, 1998).

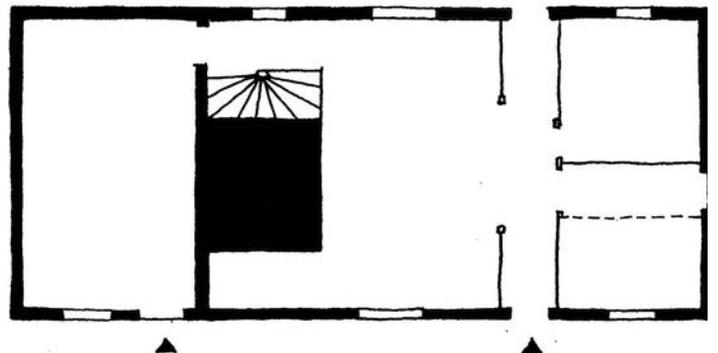




Fig. 6 –T.P. Niles House, Austerlitz, ca. 1850. The secondary door can be seen on the end elevation of this late building. Photo courtesy of Dan and Barbara Pearlmutter, Austerlitz Historical Society.

By the first third of the nineteenth century, the secondary door and the hierarchal social conventions that prolonged its use began to go out of fashion both among some of the population as evidenced by Catherine Sedgwick's comment on her father's behavior cited above and the opprobrium heaped upon them by critics such as Samuel Davis (*supra*). This appears to have been especially true among the dwellings built in Austerlitz by artisans, craftsmen and merchants in the community as new floor plans were introduced into the rural community. Nonetheless, houses built as late as circa 1850 in Austerlitz still exhibit this medieval vestige of the earlier English cross-passage plan (*Fig. 6*).

Michael Rebic is a graduate of the Columbia University Historic Preservation Program and for many years was the Preservation Planner in Yonkers, New York. Currently, he is Director of Property Support for the Episcopal Diocese of New York. He has been working on a historic house inventory in Austerlitz, Columbia County where he lives.

- ¹ Neil Larson, Pratt Homestead National Register Nomination Form (2008).
- ² Jan Leo Lewandoski, "The Plank Framed House in Northeastern Vermont," *Vermont History*, Vol. 53, No. 2 (Spring 1985).
- ³ Anthony Quiney, "The Lobby-entrance House: Its Origins and Distribution," *Architectural History*, Vol. 27, Design and Practice in British Architecture: Studies in Architectural History Presented to Howard Colvin (1984), 456-466. However, similar plans appear to have developed independently on the continent, such as in Croatia, as is documented in related article in this issue.
- ⁴ Quoted in St. George, Robert. Blair. *Conversing by Signs in Colonial New England Culture: Poetics of Implication in Colonial New England*. (Chapel Hill, NC: University of North Carolina Press, 1998), pp. 53-54.
- ⁵ *Ibid.*
- ⁶ *Ibid.*, 53.
- ⁷ An introduction to the evolution of the Medieval house into the Post-Medieval house can be found in Scott D. Scull, "The Social Order of the Colonial House in Massachusetts," presented to The Society for American Architecture, Philadelphia, April 8, 2000.
- ⁸ The evolution of the rear kitchen is discussed in Abbott Lowell Cummings. "Three Hearths: A Socioarchitectural Study of Seventeenth-Century Massachusetts Bay Probate Inventories," *Old Time New England* (1997).

The Hall-and-Parlor Plan House in Croatia

By Michael Rebic



Fig. 1 – An exterior view of a typical Zagorje house on the left with its thatched roof and central chimney. All photos by Michael Rebic.

The origin of the hall-and-parlor plan has long been associated with England, although a similar floor plan seems to have developed independently on continental Europe. Houses dating from the late nineteenth and early twentieth centuries in villages in the Hrvatsko Zagorje region of Croatia bear a remarkable resemblance to the early English and American hall-and-parlor house both in their floor plans, the designated social uses assigned to the spaces and in their furnishings.

The Hrvatsko Zagorje region is located north of Zagreb, Croatia's capital, and borders adjacent Slovenia. Usually referred to simply as Zagorje (which literally means "transmountain" or "behind the mountain,") the area is often designated as Hrvatsko (Croatian) Zagorje to distinguish it from other areas in the country which bear the same name, such as Dalmatinsko (Dalmatian) Zagorje located further south near the Adriatic coast, where houses do not exhibit the hall-and-parlor floor plan. Historically ethnically Croatian, the Hrvatsko Zagorje was politically under the domination Austria and

Hungary for centuries, from whence it received major cultural influences. Whether the Zagorje house plan is autochthonous to the region or whether there is a wider manifestation of this specific floor plan is unknown to this author.

The Zagorje village house was built of wood with its exteriors plastered with a mix of clay, dung, and chaff, whitewashed annually; roofs were generally thatched (*Fig. 1*). It contains a three-room plan featuring a large room or "hiza" corresponding to the English multi-purpose "hall" and a somewhat smaller "hiza" that served as the bedroom/parlor. Between these two main spaces, a small and narrow kitchen ("kuhja") is inserted. The main entrance to the house is through the small "lojpa" or "lobby" which provided – by ladder – access to the garret used for storage. At times, the larger "hiza" ("hall") was built first and then added on to as a family's socio-economic status improved, not unlike some of the early American "half houses" that were later enlarged with the addition of a parlor that made up the early New England landscape. In form and function, the Zagorje

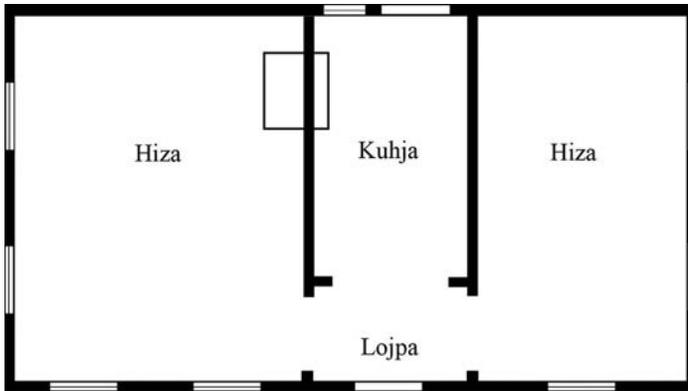


Fig. 2 – Floor plan of a typical Zagorje house. A tiled-stove heats the main “hiza” and backs onto the raised kitchen fireplace (“komen”). Plan courtesy of Jeffery Harris.

houses parallel the middle-class houses of early Americans of English descent in New England (Fig. 2).

The main “hiza” served as a general room for most domestic functions and featured a tiled stove backing onto the “kuhja” fireplace to provide heat. The major supporting element of the ceiling in the larger “hiza” is called a “hizni tram,” and corresponds to the American summer beam (Fig. 3). In Croatia, the date of the building of the house and an ornament is usually carved on this feature. The “kuhja,” which took the place of the English/American central chimney, featured a raised open-hearth (“komen”) connected to the tiled-stove in the main “hiza” but without a chimney stack, although a chimney was provided on the roof to vent the smoke from the kitchen. This room was often called the “crna kuhja” (“black kitchen”) as its ceiling would be covered with soot (Fig. 4). Some houses feature a rear entrance from the kitchen.

Fig. 3 – The multipurpose main “hiza” features a bed that could also serve as a work table. The summer beam (“hizni tram”) is visible at the top of the photograph.

Furniture in the main room served multi-purpose functions: beds, for example, were designed to serve as tables with wooden tops that could be lowered onto the bedstead. Other furniture items were designed for



multiple uses as was furniture in early American houses. (Figs. 3 & 5).

Kumrovec Staro Selo, an open-air, ethnographic museum founded in the 1970s in northern Croatia where a number of these houses are preserved and interpreted, provides a fascinating look at the similarities between the English/American hall-and-parlor plan and the Zagorje continental example to the informed observer both architecturally and in terms of material culture. Although, there is evidently not any direct correlation between the Zagorje house plan and the Anglo-American hall-and-parlor plan, as researchers we need to look beyond our own language and ethnic limitations to fully understand architectural history in its fullest.

Fig. 4 – The kitchen (“kuhja”) with its raised cooking fireplace (“komen”) and characteristic sooty ceiling due to the lack of chimney stack. A beam, known as the “bolta,” placed at ceiling height enabled the suspension of meat to be smoked during the winter.

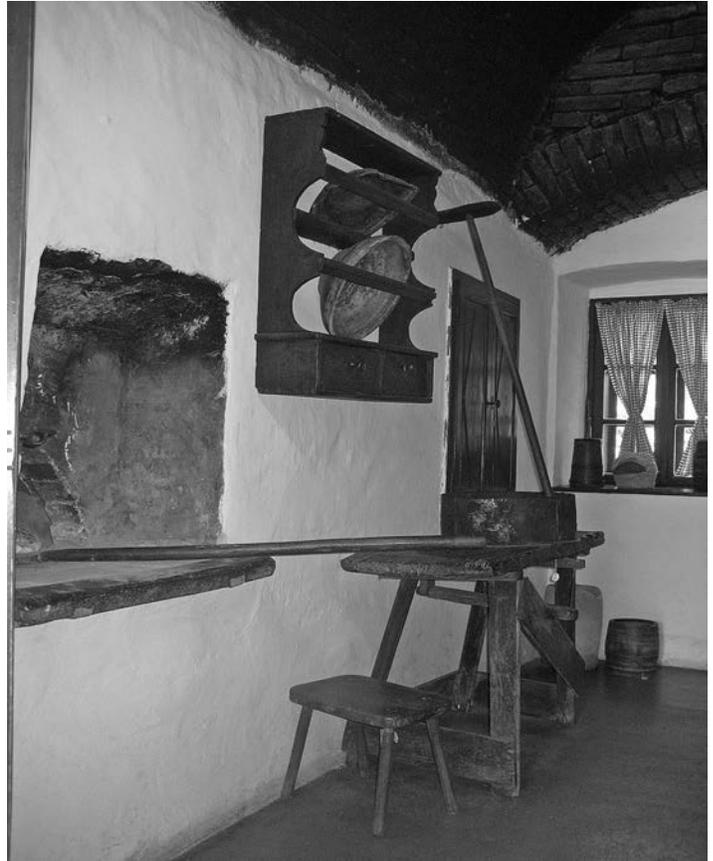


Fig. 5 – Partial view of the smaller “hiza” which served primarily as a bedroom.



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Recent HVVA Study Tours



ABOVE: HVVA members in front of the Hart-Cluet Mansion, one of the townhouses visited on the May tour of Troy.

BELOW: Reformed Dutch Church in Claverack visited on HVVA April study tour.



2015 Calendar of Upcoming HVVA Events

- August 15** Tour of houses in Red Hook and Clermont (Conrad Fingado)
- September 19** Tour of historic farms in Shawangunk, Ulster County (Neil Larson)
- October 17** Tour of houses and barns in Hunterdon County, NJ, (Carla Cielo)

For more information, please check www.HVVA.org