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National Register of Historic Places
Multiple Property Documentation Form

NATIONAL
REGISTER

This form is for use in documenting multiple property groups relating to one or several historic contexts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. For additional space use continuation sheets (Form 10-900-a). Type all entries.

A. Name of Multiple Property Listing

Ukrainian Immigrant Dwellings and Churches in North Dakota from Early Settlement to Present ^{until the Depression}

B. Associated Historic Contexts

Ukrainian Immigration to North Dakota: 1896-1960

C. Geographical Data

The State of North Dakota

N/A See continuation sheet

D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR Part 60 and the Secretary of the Interior's Standards for Planning and Evaluation.

James E. Sperry

James E. Sperry

August 28, 1987

Signature of certifying official State Historic Preservation Officer (North Dakota) Date

State or Federal agency and bureau

I, hereby, certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Carol R. Shue

Signature of the Keeper of the National Register

10-16-87

Date

E. Statement of Historic Contexts

Discuss each historic context listed in Section B.

INTRODUCTION AND ORGANIZATION

Ethnic settlement ranks as one of North Dakota's most significant historic processes. As millions of Europeans emigrated to America during the period between the Civil War and World War I, many were attracted to states such as North Dakota wherein Homestead land was available. These people developed much of the state's rural acreage within colony-like settlements. Several generations later, descendants of these immigrants continue to live in areas with a high concentration of a single ethnic group. Among the various ethnic groups maintaining a presence throughout the state, two distinct groups from present-day Russia, ethnic Germans and Ukrainians, began relocating to the upper midwest in the 1880s. The Ukrainians, less numerous than the Black Sea Germans, have left a definable mark on North Dakota history and landscape.

Survey of characteristic folk house types is one way to analyze the process of ethnic settlement from its beginning at the turn of the century until the present. This contextual statement focuses upon Ukrainian immigration to North Dakota as expressed in dwellings and churches constructed by members of the group. Two buildings are submitted with this contextual statement as representatives of the two major property types. It is expected that future research will define further property types so that additional properties can be nominated subsequently.

OLD WORLD OVERVIEW

The Ukrainian ethnic region is a multi-nation agricultural area roughly bounded by the Don River in the east, the Caucasian Mountains and Black Sea in the south, Poland on the west, and White Russia (Byelorussia) and Soviet Russia on the north. This area comprises about 385,000 square miles, or about the area of Montana, Minnesota, and the Dakotas. In Europe only Soviet Russia is larger. Soil and climate conditions, as well as topography, are similar to that of the American midwest (Halich, 1937: 1). Today the Ukraine possesses 231,990 square miles and about fifty million people (Times Atlas:xiv).

The Ukraine people have been under the political dominance of border countries for most of its history. The Ukraine was in a tribal state until the 9th century A.D. In 988 missionaries introduced Christianity to the Ukraine, and along with it, Greek culture (Halich, 1937: 2). From the eleventh century until mid-thirteenth century Ukrainians enjoyed an era of stability. With the unification of two principalities, Galicia and Volhynia, in the twelfth century a distinct Ukrainian cultural union was formed. The Ukraine developed rapidly, such that countries in the west dealt with the new nation as an equal (Kuropas: 2). Just as quickly, however, outside forces challenged Ukrainian sovereignty. Invading Mongols and Cossacks from the east plundered the country from 1240 through the 1700s. The constant attacks made the Ukraine vulnerable from other quarters. During the eighteenth through the twentieth centuries Russia, Poland, and Austria-Hungary annexed adjacent parts of the Ukraine (Kuropas: 3; Halich, 1937: 2).

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While under the control of others, Ukrainians practiced diplomacy as a means of cultural preservation. They had been quick to absorb the egalitarian attitude underlying Cossack militarism, and thus came to prize the spirit of democratic self-determination. In 1595 the Ukrainian Orthodoxy, aligned with the church in Constantinople after 1095, obtained peace and recognition from the church in Rome. The diplomatic accomplishments of one era ironically caused problems in later ones. The desire for freedom which germinated during the Cossack invasion became a source of enmity with later controllers. Good relations with the Roman church caused confusion and friction between Orthodox and western church factions in the Ukraine. Oppressors of Ukrainian autonomy employed serfdom, religious absorption, language restrictions, and arts and literary control to reinforce their position (Kuropas: 4).

Love of the Ukrainian homeland and culture, along with the financial difficulty of leaving, may explain the apparent tenacity with which the people clung to the Ukraine. Isolated examples of Ukrainian contact with America is centuries old; as early as the seventeenth century Ukrainian Lavrenty Bohun accompanied Captain John Smith to colonial Jamestown (Kuropas:7). Ukrainians may have been first introduced to America via stories carried home by Russian navy men who visited New York in 1862-3. Mass exodus from the Ukraine, though awaited until the 1870s.

The Ukraine can be understood as eastern and western halves. The western provinces of Galicia, with Lviv (Lwow) as its primary city, Bukovina, and Carpatho-Ukraine, border Poland and Rumania. This area, approximately 260,000 square miles, was under Austro-Hungarian control at the onset of mass migration. A number of factors encouraged emigration from this area in the latter part of the nineteenth century. Primary among these was economic hardship. Families had subdivided their farmland among heirs for many generations so that families owned scarcely more than four or five acres. With shrinking farm holdings came subsequent decreases in foodstuffs for family and crops for market. In addition, conscription forced many young men into the Austro-Hungarian army to defend a crown which oppressed them. The majority of the people who came to North Dakota from the western Ukraine were of Ukrainian Catholic faith. Some of the villages from which they emigrated were Boryskivtsi and Bilitvsi in the Borschiv district and Okin, Okopy, Melnitcha, and Bezbrud in Galicia. They were primarily farmers experienced in the cultivation of wheat, rye, corn, and hemp (Palanuk, 1974: 2; Halich, 1937: 14).

Eastern Ukraine is dominated by the Kievan province which has Kiev as its capitol. More so to find religious freedom than economic opportunity, (see continuation sheet)

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eastern Ukrainian "Stundists" eventually made their way to central North Dakota. The Stundists were an evangelical protestant sect of German origin. German colonists entered the Ukraine north of the Black Sea around 1817 and brought with them fundamentalist Christian beliefs derived from Lutheran, Calvinist, and Baptist traditions. During the later nineteenth century the Orthodox church underwent a period of uncertainty which the clergy sought to abate by acquiring capital in, according to Stundist accounts, a variety of unscrupulous manners. In opposition, the Stundists advocated spiritual illumination by self-meditation and rejected many signs of the orthodoxy: crosses, ikons, fasting and invocation of the saints. Their religious practices exhibited an extreme simplification in contrast to that of the Orthodox church. The established church hierarchy and political officials, as defenders of the status quo, denounced the Stundist rejection of authority, often punishing the sect with torture, jailings, and beatings for non-compliance. Even so, Stundists continued to win converts (Dubovy: vii-viii, 1-6). Stundists who made their way to central North Dakota came from the following places: Ploske, Chaplynka, Taraschen, Zvenyhorod, Kaniv, Chyhryryn, Uman (Dubovy: 8-12), and Boyarka (Hayne, 1925a: 519-521).

TRANSIT TO AMERICA

As Ukrainians in the Russian navy may have conveyed information about this country back to their people, Ukrainians learned of America more through eyewitness accounts and other channels of folk communication than through channels of formal or popular media. Once the decision to relocate was made, travellers to America faced two challenges: establishing a destination and finding employment. Often, newcomers depended upon earlier emigrants for assistance.

Travel to North America was coordinated by agents of shipping companies. Many accounts identify the agents as opportunistic and usurious Jews who exacted no small price to obtain passports, tickets, and destination for naive emigrants (Halich, 1937: 17; Palanuk, 1974: 2).

At least three distinct periods of emigration can be discerned. The first wave, 1870-1899, brought perhaps 200,000 to the United States. An exact count is impossible because census and immigration statistics enumerated according to the country issuing the passport. Ukrainians thus were alternately identified as Poles, Russians, Austrians, or Hungarians. Few were labelled as actual ethnic Ukrainians, "Ruthenian," a derivative of the ancient fatherland name, "Rus" (Kuropas: 7;). From 1899-1914 (see continuation sheet)

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hundreds of thousands of Ukrainians came to America among the millions from eastern Europe. In 1914 alone more than 42,000 were reported to have arrived in the United States (Halich, 1937: 12-13). The renewal of massive immigration was curtailed by stricter immigration laws just after the First World War. In all, from 1870-1914 at least 500,000 Ukrainians came to this country (Kuropas: 9). A third and recent group from the Ukraine belong to the displaced persons, the "D.P.'s," composed largely of professionals fleeing Stalin's Russia after the Second World War. The D.P.'s constituted a numerically small group in North Dakota. The terms of their resettlement show a maintenance of Ukrainian identity in the state through time (Halich, 1951: 229-232).

EARLY LIFE IN AMERICA FOR THE UKRAINIANS

Ukrainian immigrants left dismal circumstances often to encounter many hardships in their new life. In addition to the language barrier, few came with marketable skills. Those with marketable skills found that unions were weak or non-existent. Pennsylvania became home to more Ukrainians than any other state by offering ample employment in coal mines in the state's northeast. The earliest who came to America wrote to friends in the home village to inform others of work in the Pennsylvanian mines. Others were drawn to the Keystone state by more direct means: one account tells of a coal mine owner who personally recruited mine workers by going to the Ukraine himself (Halich, 1937: 17). From coal mine towns large numbers travelled to Philadelphia or New York for factory work. Stundists were attracted immediately to larger cities where they were more likely to find a house of worship with belief and language similar to their own (Dubovy: 13).

Even when Ukrainians desired to take up the plow the transition was neither smooth or immediate. Farming in America was an individualistic undertaking. Organizations of Ukrainian farmers did not exist to assist newcomers, nor did governmental agencies seek to offer support. Yet, agricultural life appealed to the independent spirit of the Ukrainian, and seemed a preferable lifestyle to that of factory labor and city dwelling.

Various means brought farmers to the land. A farmer might pass word back via letter to encourage additional settlement, and thus create a colony of his countrymen. Unfortunately, the voyage to America often exhausted funds and thrust debt upon the immigrant. Farmland could be purchased via mortgage, but the cautious Ukrainians hesitated to shoulder additional loans. Many opted to spend a term in city factories, thereby acquiring sufficient capital for outright purchase of a farm.

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Ukrainians engaged in scattered agricultural efforts in New England and the Mid-Atlantic states. These included both individual and group endeavors. By the time that the immigrants could obtain land, though, the best acreages were unavailable. Many claimed abandoned farms in New England. Others took ten-acre plots on Long Island and became truck farmers. Those who came to North Dakota from east Galicia, Bukovina, and the Kievan provinces entered agricultural practice immediately, cultivating large acreages of virgin soil (Halich, 1936: 28-29).

Immigrants interested in perpetuating a familiar cultural environment outside of the agricultural context or as part of a submerged urban subculture turned to three institutions: the church, fraternal organizations, media/arts. Religious expression attained an importance to the Ukrainians in Europe as a means of cultural preservation. Denominational practices included Russian and Greek Orthodox, Ukrainian Catholic, and evangelical Protestant (Stundist). The diversity among Ukrainian sects maintained an important cultural component, the church, to endure by offering individuals a certain amount of self-control and freedom of expression.

The arrival of Rev. Ivan Volansky to the immigrants at Shenandoah, Pennsylvania, in 1884, was heralded as a milestone in Ukrainian-American history: the first Ukrainian priest in America. Two years later Volansky presided over the establishment of the first Ukrainian church in America, St. Michael's, also in Shenandoah (Kuropas: 17). The obvious function of the church included ministering to spiritual life, but it served the Ukrainian immigrant community in a much broader sense. Its seminary-trained priests provided the parish's educational needs. The church and associated buildings housed numerous cultural events and holiday-feast day celebrations. Its tradition, hierarchy, and teachings served as a constant from community to community. This consistency undoubtedly provided a measure of comfort to a transient people. Pennsylvania's Ukrainian immigrants voiced the importance of religious institutions by establishing 223 Ukrainian churches in the state by 1934: 55 Russian Orthodox, 142 Greek Catholic, 23 Ukrainian Orthodox, 2 Protestant, and 1 independent (Halich, 1937: 23). Ukrainian immigrants in North Dakota also erected several churches throughout the state shortly after arriving. These sometimes visually striking buildings are discussed below.

As early as 1885 the first Ukrainian fraternal organization, the Brotherhood of St. Michael's was established. Provision of burial expenses for members was the primary function of the organization. Subsequent fraternal groups assisted in bringing together people scattered about urban areas who shared similar background, outlook, and aspirations. The Brotherhood of St. Michael's became the (see continuation sheet)

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springboard for groups seeking political voice such as trade unions and lobbying groups (Kuropas: 32-39). Mention of historic fraternal activities in North Dakota was not encountered in the research for this context.

A sense of cultural integrity in America was perpetuated by the media and arts. The Ukrainian language newspaper Svoboda offered information to those in both Russia and in America from the earliest years of the twentieth century. The journal gave a glimpse into the immigrant experience and acted as a pipeline of news to assist in achieving relocation goals. Ethnic identity was also promoted by traditional arts. Dancing, choral singing, and theatrical arts have been important to those in the new land. Crafts such as sewing of festival celebration clothing and Easter egg painting ("pysanky") have continued until the present. Except for newspaper publications, North Dakota's Ukrainians have partaken in these activities until the present (Palanuk, et. al, 1979: p. 70).

UKRAINIAN CULTURE IN NORTH DAKOTA

Ukrainian settlers have been identified with at least thirty communities and their surrounding farmland (see below, from Halich, 1937: 157). These places may be home to a few or as many as several hundred families. They are scattered throughout most of the state with the heaviest population in the southwest and central areas. One additional community in Billings County, Fairfield, should be added (Palanuk, et. al, 1979: 51-52).

Billings County: Fryburg, Gorham, Snow, Ukraina
Cass County: Casselton
Dunn County: Fayette, Killdeer, New Hradec, Oakdale
Grant County: Raleigh
Logan County: Fredonia
McHenry County: Kief, Kongsburg
McKenzie County: Grassy Butte, Mary
McLean County: Benedict, Butte, Max, Ruso, Wilton
Pembina County: Backoo, Pembina
Stark County: Belfield
Stutsman County: Fried
Traill County: Caledonia
Ward County: Douglas, Makoti, Minot, Ryder
Williams: Williston
(see continuation sheet)

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NORTH DAKOTA UKRAINIAN SETTLEMENTS: BELFIELD AREA

The first Ukrainian settlement in North Dakota was initiated in the area which would become Belfield in Northwest Stark County. From there it moved westward into Billings County and north across Billings to the southern boundary of McKenzie County. The pioneers of this migration came in 1896 via Canada, probably through Winnipeg, where a large Ukrainian population had lived for over a decade. These people came from the western Ukraine region of Galicia, from villages such as Okopy, Borschikivtzi, and Melnitzia, which were under Austro-Hungarian control. Initially these people practiced the Ukrainian Catholic faith. By 1950 an estimated 2000 people belonged to this region of immigrants and their descendants (Halich, 1951: 219-220).

Several communities coalesced around churches, the first and most important organizations to arise. In 1902 a large wooden cross was erected on a hill overlooking an unnamed cemetery north of Belfield. That same year a Polish priest blessed St. Mary's Cemetery, a plot nearby the cross. Burials from the unnamed cemetery were transferred to St. Mary's (Palanuk: 4-5).

In the first two decades of the twentieth century many immigrants populated the farmland north of Belfield. Several parishes were chartered and churches built in response to growing numbers of people. St. Demetrius Ukrainian Catholic Church was erected in 1906 at Ukraina, a settlement named after the homeland. Six years later the Gorham community north of Ukraina built St. Josaphat Ukrainian Catholic Church and became a mission of St. Demetrius. These parishes were governed by the Roman Catholic hierarchy, although they conducted services in their native tongue rather than in the Latin of the Roman Church.

Disputes issued among members of these fledgling parishes over distinctions between the two major branches of Ukrainian religion, Catholic and Orthodox. Such disputes led to a vacancy within St. Demetrius in the mid-1910s which was filled by a Rev. John Senchuk. Senchuk, an Orthodox priest, was not recognized by the Roman Catholic Bishop in Bismarck. The Bishop's rejection of Senchuk caused a split within St. Demetrius which resulted in establishment of Ss. Peter and Paul Ukrainian Orthodox Church in Ukraina. A church and rectory were constructed by the new congregation in 1917. The three parishes and churches served an area twenty miles north of Gorham and about the same distance south of Ukraina (Palanuk, et. al., 1979: 66-72).

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Little remains or has been written about other aspects of the development within the satellite towns around Belfield. Such towns generally consisted of hardly more than a collection of dwellings, a general store, post office, and perhaps an agriculturally related retail store or a school. The town of Fairfield, north of Gorham, possessed a typical all-purpose structure in the Fairfield Country Store. A converted dwelling, it was moved into town in 1922 and became the commercial and social center of the community. Its role as a social center was enhanced by its function as a post office, a common arrangement for such buildings. Gorham, too, possessed a grocery store owned cooperatively by area farmers. At the peak of development Gorham also contained a general store, a creamery, and a livery (Palanuk, et. al, 1979: 51-62).

The density of Ukrainian population in the communities surrounding Belfield afforded the immigrants an unusual opportunity for self-determination. In pre-World War North Dakota "Yankees," or English-speaking people, would control the socio-politico-economic organization of towns which served the surrounding area populated by foreign-born farmers. Public office, commercial stores, and fraternal organizations often reflected more traditional American society than the demographics of ethnicity would suggest. In these small communities north of Belfield, however, Ukrainians appear to have acquired some economic control. Gorham, for instance, had a "Ruthenian Mercantile Company." In addition, people with Ukrainian surnames are mentioned as operators of the primary business enterprises in other Belfield area locations (Palanuk, et. al., 1979: 51-62; Palanuk, 1985: n.p.).

Belfield became the focus of Ukrainian life after the 1920s. Many of the original immigrants moved from the smaller communities into the town upon retiring. Others abandoned farms during the Great Depression and headed there in search of work. Depopulation of the smaller communities north of Belfield prompted a shift in the locus of religious activity in the area. In 1945 St. John the Baptist Ukrainian Catholic Church parish was established in the Belfield, and a wood frame church built. Ukraina's St. Demetrius Church was moved to a location adjacent to St. Mary's Cemetery and more accessible from Belfield. Ss. Peter and Paul Ukrainian Orthodox Church of Ukraina moved their church and rectory buildings to Belfield in 1951 to accommodate aging members. While St. Demetrius and St. John the Baptist Ukrainian Catholic churches continue to hold regular services, the Orthodox Ss. Peter and Paul parish has become defunct through attrition.

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NORTH DAKOTA UKRAINIAN SETTLEMENTS: WILTON, BISMARCK, PEMBINA, BACKOO

About the same time as the Belfield settlements the state's second group of Ukrainians families came to Wilton. They debarked at Winnipeg, Canada for a few weeks in 1896. The group made their way to Bismarck and from there went upstream on the Missouri River to the Mercer County settlement of Mannhaven. Dissatisfied with prospects in Mannhaven they relocated in 1897 north of Wilton, where the large Washburn coal mine would open in 1900 (Wingering, April 3, 1936, p. 4).

The names of Wilton's earliest businessmen are either German or Anglo, indicating that Ukrainians remained as farmers and hired on in the mines instead of becoming merchants. Three churches, two of which remain, are important reminders of the town's ethnic heritage. The altered Ss. Peter and Paul Ukrainian Catholic Church is said to have been constructed in 1890 at a location 13 miles north of Wilton (Wilton Diamond Jubilee: p. 8). To that approximate location the group of resettled Mannhaven Ukrainians came, but not until 1897. It is doubtful that construction of the church was conducted by the immigrants at the 1890 date. If the church was indeed constructed at that time, it was probably erected by another group from whom the Ukrainians purchased the building, possibly around 1900.

Before 1912 Ukrainians in Wilton attended Sacred Heart Roman Catholic Church. They contributed generously to its construction in 1906 (Wingering, April 10, 1936, p. 4). Around 1912 Ss. Peter and Paul Ukrainian Catholic Church was moved into town, perhaps to provide additional space to a growing immigrant community or in order that church services could be conducted in the native tongue rather than in Latin. In 1916 a third church, Holy Trinity Ukrainian Orthodox (listed on the National Register), was built.

Churches form the most visible and significant architectural resources in the Wilton area settlement. As late as the 1930s only a few earth dwellings built by the earliest settlers were still standing. Among the surveyed and inventoried sites in three governmental townships surrounding Wilton (Townships 142-144 North, Range 80 West) only the Holy Trinity Church and the Washburn Mine are sites of architecture or archeology associated with the context.

The original group that settled the Wilton area stopped in Winnipeg and Bismarck prior to their short stay in Mannhaven (Mercer County) on the way to Wilton. The several families in Bismarck today with Ukrainian surnames are believed to be associated with the Wilton group. Their origin may have resulted from immigrants obtaining (see continuation sheet)

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jobs in Bismarck before going out in search of farmland. Also, the general settlement pattern in North Dakota has seen rural residents moving into urban areas; descendants of Ukrainian immigrants from Wilton and other areas may have moved into Bismarck in that larger migration.

Winnepeg served as a place of debarkment, and many Ukrainians settled around that Canadian city. Ukrainian settlements moved progressively further west and south from the city until they reached northeastern North Dakota. Two communities, Backoo and Pembina, are identified as containing such residents (Halich, 1937: 157). One building, St. John's Ukrainian Orthodox Church in Pembina, speaks directly of the group's presence in the area. Its construction date is not known, but probably is around 1910. Addition of an onion dome and Byzantine cross in 1956 makes the structure recognizable as an orthodox building. Prior to the parish's use of the building, they leased a brick structure which today houses the Pembina Methodist Church. The building possesses significant historic associations but its architectural design is a less-than-fifty-year-old product (Perry: Inside front cover).

NORTH DAKOTA UKRAINIAN SETTLEMENTS: CENTRAL NORTH DAKOTA

From the Kievan villages of Siaykiv, Kruty, Horby, Kamiany Breed, Boyarka and Schendrivka in eastern Ukraine came a third group of Ukrainians to central the North Dakota plains in 1898-99. These Stundists hungered for freedom from religious persecution in their home country. Members of the sect arrived in urban America at a slightly earlier date than they did in North Dakota, but those pioneers and the ones left behind in the homeland desired a place they could shape in accord with their fundamental religious beliefs. So strong was this ambition that scarcely a year after the first settlers staked claims in the vicinity of Harvey, North Dakota, the group had amassed a "colony of dugouts" ten-by-fifteen miles in size. By 1903 the ten-mile-wide colony extended for fifty miles (Halich, 1951: 221; Dubovy: 24, 38). The Stundist's original ambition was to forge a religious-based society removed from outside influence. This desire may have been undermined, ironically, when the Stundists embraced mainstream American culture via affiliation with Baptist and other organized evangelical Protestant sects.

In the later portion of the nineteenth century, Soviets attempted to exercise control by imposing upon eastern Ukrainians the politically-controlled Russian Orthodox church as a substitute for the Ukrainian Catholic and Orthodox sects. Because of this power struggle the Stundists acquired converts but remained a fringe group and (see continuation sheet)

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the target of abuse from all factions. As early as 1891 members emigrated to find a more tolerant region for relocation. Stundists found that Philadelphia, Louisville, Kentucky, and urban areas of Tennessee and Virginia offered sufficient religious freedom but possessed no available land on which a transplanted people could continue to farm. Plans to colonize agricultural areas around Yale, Virginia, resulted in several parties emigrating from Russia. One such party in 1898 was persuaded by an ethnic German from the Ukraine to accompany him to Tripp, South Dakota, to acquire homestead tracts for colonization. The Stundists travelled 400 miles north from Tripp to Harvey before finding available land. Many Stundists in Philadelphia and Norfolk areas were drawn to the treeless prairie in 1899 (Halich, 1951: 221; Dubovy: 15-20; Hayne, 1925b: 585-586).

Rain the year of 1899 was marginal, and poorer the following year. The unsuccessful crop of 1900 left the colony on the brink of starvation and collapse. Baptist missionaries in the town of Belfour heard of their plight and provided sufficient assistance to sustain the colony (Dubovy: 37-38). Out of gratitude and doctrinal compatibility the Stundists affiliated with the Baptist Church on April, 4, 1901, by establishing Liberty Baptist Church south of Balfour. Rain increased the following years, and with it, profits, immigrants, and church members. By 1904 Liberty Baptist, with 140 members, boasted one of the largest congregations among the eighty Baptist churches in North Dakota (Shanafelt: 20-33).

In 1906 the Minneapolis, St. Paul, Sault St. Marie (Soo) Railroad began construction on a line running west from Anamoose. This line roughly bisected the corridor of Stundist settlement, which by then was fifteen miles north-south and fifty miles east-west. Towns along the line include Kief, Butte, Kongsburg, Ruso, Benedict, Max, Douglas, Ryder, and Makoti. Farmland surrounding these towns still are densely populated by people with Ukrainian surnames. Many of the towns contain one or more church affiliated with evangelical protestant denominations. By 1950 fourteen houses of Christian worship were identified in towns along the Soo Line, the majority being members of Baptist and Adventist organization (Dubovy: 64).

The alignment with established American religious sects gave individual Stundist congregations organizational support beyond the scope of the local community. The diversity of religious affiliation in the Stundist corridor also encouraged a cooperative spirit with regard to denominational difference. Religious pluralism was tolerated to the point that intermarriage between members of various sects was permitted. Presumably, the strength of the common heritage and fundamental religious convictions allowed the people to transcend minor differences of denomination. (see continuation sheet)

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However, some among the original immigrants began to suggest that the process of assimilation came with a price. By the end of the Second World War few people of the colony maintained Ukrainian folk culture; the Stundists became Americanized. English was learned as the first language, their strong independence gave way to affiliation with the bureaucracy of American churches, and a tolerance for intermarriage introduced further diversity of background and outlook. Older members lamented the loss of traditional practices for wedding ceremonies and funeral observances (Dubovy: 64-66). Within the present decade, however, a renaissance appears to be taking place. Descendants living in the Stundist corridor, now several generations from the original immigrants, are taking a new interest in their ethnic heritage. The group has gained representation at statewide ethnic festivals and was involved in the state's Ukrainian Oral Interview Project (Kapusta lecture, May 4, 1985).

NORTH DAKOTA UKRAINIAN SETTLEMENTS: KILLDEER AREA

Another area containing as many as 100 farm families in 1950 is located at the western terminus of the Northern Pacific Railroad at Killdeer. These families came from Keivan, or eastern Ukraine. The settlers adhered to Stundist and Orthodox faiths. Stundists attended either Baptist or Adventist churches in Killdeer (Dubovy: 64; Halich, 1951: 222-223). West of Killdeer stands a Greek Orthodox Church known variously as St. Pokrova or St. Marys. Ukrainians settled uninhabited spaces west and south from Killdeer. To the west lie Fayette, Grassy Butte, and Oakdale, within the upper (northern) reaches of the Belfield area communities. Grassy Butte's earth-walled post office served for many years; the building is currently on the National Register of Historic Places (Palanuk, et. al., 1979: 51-62). To the south of Killdeer lie New Hradec and Dickinson with settlements of Ukrainians interspersed with groupings of Czech and German-Hungarian settlers. Their names figure prominently in the fee simple ranching history of western Dunn County.

NORTH DAKOTA UKRAINIAN SETTLEMENTS: ISOLATED INCIDENTS

Concentrations of a pair to a dozen or more Ukrainian families outside of the major areas are known to have been scattered across the state. Occurrences of these settlements have been noted in the Fargo area, Caledonia, Casselton, Fredonia, Fried, and Raleigh (Halich, 1951: 223; Halich, 1937: 157). It is not surprising that few examples of isolated Ukrainian settlement are known. Settlers were faced with the (see continuation sheet)

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difficulties of individual homesteading while not speaking English and with having little financial resources or American farming experience, in addition to the lack of support from church or other countrymen. It is not surprising that few outlying areas of Ukrainian settlement are known. Ukrainians who tried to farm in a cultural void also may have been among the many Ukrainians who left the state. Poor harvests and economic woes of the Great Depression prompted as many as 2000 Ukrainians to leave for western states of California, Oregon and Washington, or for urban areas such as Minneapolis, Chicago, and Detroit. The concluding assessment, though, is that the majority of the settlers remained on their homesteads (Halich, 1951: 223-224).

NORTH DAKOTA UKRAINIAN ARCHITECTURE: PRIOR SURVEY, METHODOLOGY, FINDINGS

Structures built by immigrants from the Ukraine region of present-day Russia stand in significant numbers throughout North Dakota. Germans-from-Russia and ethnic Ukrainians erected characteristic house types as part of their effort to draw a livelihood from the soil.

The distinction between pioneer housing built by Germans-from-Russia and Ukrainians has been blurred by several factors. A certain confusion exists over the particular identity of the two groups themselves. Precise identification of areas of North Dakota with a high incidence of Ukrainian or German-Russian settlement is difficult. Historic identifiers, such as immigration documents and census designations, frequently linked immigrants with the country of emigration, an inadequate associative strategy. Thus, ethnic Ukrainians and Germans from the Ukraine could have been identified as Russian, Austrian, Ukrainians, or Galicians (Sherman: 2-5).

Another factor complicating differentiation is that, upon superficial investigation, the two groups constructed similarly designed buildings. Dwellings of either group were simple in plan and employed the most abundant native building material, earth, in their construction. This apparent similarity is more than mere coincidence. The indigenous Ukrainians instructed Germans, who during the nineteenth century migrated to the Black Sea region of Russia, in the technique of earth construction (Stumpp: 58). Subsequently, both groups imported those techniques in their journey to America. One over-generalized characteristic helpful in distinguishing the two group's house forms is the roof. The use of a hipped roof is more common among the Ukrainian dwellings in North Dakota than among their German-from-Russia counterparts. (see continuation sheet)

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One of the first important surveys of Ukrainian architecture in North Dakota took place in parts of the Little Missouri Grasslands in northern Billings County between US Route 85 and the Little Missouri River. This survey of the Belfield area Ukrainians betrays difficulty on the part of the surveyor in distinguishing house types of the two groups (Khera: 6). Subsequent survey of the same area reveals no presence of Germans-from-Russia, but, rather, a concentrated Ukrainian population (Sherman: 10). Regardless of problems of attribution, several important characteristics of the Ukrainian house were noted in the survey.

The study revealed a three-stage housing evolution. Surveyors recorded a number of dugouts, a first-stage dwelling, in the project area. While Ukrainians used such structures to serve immediate needs of shelter, the partially submerged dwelling was by no means particular to Ukrainians. Since dugouts served for only a season, little of their design is understood to extend beyond functional value. The second-stage structure erected for a dwelling, the earth house, though, was viewed as a more permanent feature. Builders gave the dwelling a characteristic form which is more particular to its intended occupants.

Surveyors encountered three types of non-wood construction in the survey which could be associated with Ukrainians: wattle-and-daub, rammed earth, and stone with or without mortar (Khera: 5). Non-Ukrainian housing in the survey area consisted of frame or log construction utilized by Norwegians and "Yankee" settlers.

Wattle-and-daub construction in the survey area consisted in 10-20 cm. posts placed vertically 50-80 cm. apart. Logs of smaller diameter and with a greater amount of bending were attached horizontally to the uprights. Mud filler served to smooth and fill the exterior walls. Within North Dakota, rammed earth and stone construction is less particular to Ukrainians, yet some noteworthy examples were recorded by the survey. One stone cellar consisted of a vaulted ceiling of dry-laid sandstone slabs, some of which projected above grade (Khera: 7).

Outside walls received paint in bold color combinations: pink walls with green or blue window sills. Inside walls were plastered or wallpapered. The plan for these rooms varied between one to four rooms. The roof was of low pitch and was composed initially of branches and earth or thatch, i.e., old world roofing materials. Attic space was slight, limiting activity there to warm-weather sleeping. Surrounding the dwelling, farmstead outbuildings may also have exhibited a wattle-and-daub construction (Khera: 7-8).
(see continuation sheet)

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in contrast to frame or log structures, the Ukrainian earth houses were well suited to the stark northern plains climate. Houses were oriented for south side entry. Windows, eliminated from or reduced in size and number on the north side, helped minimize heat loss. The insulating power of thick earth walls kept the homes at comfortable temperatures throughout the year. These essential characteristics apply to homes built by both Ukrainian and and Germans-from-Russia. The benefits derived from these forms encouraged the immigrants to retain their house type for many decades.

Modification occurred on Ukrainian folk houses over time and over space. With regard to diachronic alterations, the Little Missouri Grasslands survey found within little time that original features such as earth and thatch roofs, exterior earth walls, and earth floors gave way to raftered and shingled roofs, exterior weatherboard siding, and board floors. Once floors were installed a shallow cellar was excavated in the kitchen area for storage of foodstuffs. The historically common large clay stove was replaced by an iron stove with brick chimney in every case. Additions to the original structure were commonly of frame construction and almost always attached to the north side (Khera: 7; Hayne, 1926b: 589).

Ukrainian house forms varied greatly at the time of emigration according to the part of the Ukraine from which the builder originated. The variation is so great that the typical Ukrainian house can be said to contain only two rooms, mud plastered walls, and a thatched roof (Lehr, 1976: 7). Particular regions of the Ukraine provided more specific identity to house types. For instance, Lehr found two regions of western Ukraine, Galicia and Bukovyna, dominated as source areas for vernacular house types in Alberta, Canada. Each of the two areas gave rise to its own particular house form among immigrants (Lehr, 1976: 5). Wider in scope is a survey of Ukrainian folk dwellings which documents noticeable differences to exterior forms and floor plans for each district of the Ukraine (Samajlovych, 1972). Samajlovych's work shows log construction to be more common on Ukrainian houses in the Old World. Exterior ornament ranges from simple stucco to very elaborately carved window surrounds and roof details.

The evolution of Ukrainian ethnic influence upon housing did not end with the earth houses in North Dakota. A third stage (the first two being dugout and earth house) in the evolution of house types can be observed. This third chronological stage finds Ukrainian immigrants or their descendants in conventional frame houses, particularly houses located in organized municipalities. Ukrainians who inhabited these homes may have had less influence over the house's design than the owner of a second stage house would. That is so because many of the third stage houses may have been built (see continuation sheet)

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by non-Ukrainians originally or built as speculative housing by non-Ukrainian developers. One area over which the subsequent Ukrainian owner would have control, though, would be in choice of the home's color. Ukrainians were found to give their second stage dwellings special coloration (Khera: 7). Even when Ukrainians occupy mass-produced housing they have been found to paint their homes with certain traditional colors, thereby maintaining a visible ethnic identity. The color blue has been noticed to possess importance for wall and/or trim coloration (Lehr, 1981: 203-206). Within the smaller communities of the central North Dakota area structures can be found which display a bold blue coloration. Such buildings point to possible vernacular architectural association with the present Ukrainian-American culture.

Agriculture stands as the most important activity in which the Ukrainians as a group were engaged, yet little is known about their actual farming practices. The question of whether Ukrainians participated in the business of farming more as Americans or as Ukrainians leads to a parallel question: Did Ukrainians construct vernacular structures to facilitate their agricultural efforts? Khera mentions the presence of a structure type which believed to be unique, the "flaxstraw barn" (Khera: 8). This building is equivalent to the pole barn which began to appear on the Great Plains in the 1870s, a decade before full scale Ukrainian immigration to this country. Within Khera's survey area most of the structures had been removed by federal agencies who came into possession of the land through foreclosure during the 1930s. Privately owned lands to the east of Khera's survey area contained numerous and well preserved examples of the structures which occurred singly in the Little Missouri Grasslands (Khera: 55).

The most striking structures visually are the churches that served the Ukrainian immigrant community. The Ukrainian Catholic and Orthodox Churches are related in appearance to each other, and the Stundist churches, while differing among themselves denominationally, resemble each other.

The most prominent feature of the Catholic and Orthodox churches is a bulbous or onion-shaped dome above which projects a large cross. Otherwise the churches are and were simply elaborated: horizontal lap board siding over a wood frame with a rectangular plan, and often an entry vestibule and/or a five-sided apse. The church plan commonly had its long axis from front to back; one notable exception was the first St. Josaphat church, with a longer transept distance. Orthodox churches distinguish themselves from Catholic churches with a Greek schismatic cross which has three crossing members, the bottom one set on an oblique angle. Three of the state's four Orthodox churches, Holy Trinity in Wilton, Ss. Peter and Paul in Belfield, and St. John's in (see continuation sheet)

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Pembina, possess such identifiable symbols. Other outward signs of individuation are the mitered arch windows of Holy Trinity and the variations of domes rising above the roofs of the many Ukrainian churches.

Active Ukrainian Catholic parishes currently display more external architectural variety than did churches earlier. Belfield's St. John the Baptist parish, for example, erected a new brick church in the 1960s which was capped by two large spherical domes. Ss. Peter and Paul of Wilton covered the clapboards on its historic structure with steel siding in the 1970s.

The interior of surviving historic churches exhibit pressed metal siding in the traditional blue color. Interior furnishings also included a profusion of icon imagery, but little or no statuary and no pews in historic church buildings. A wooden wainscoting is present in Belfield's Ss. Peter and Paul and Holy Trinity churches.

Descendants of the Stundists worship in churches which are indistinguishable from protestant and many Catholic worship houses throughout the state. The character of these structures which marks them as different from their Catholic and Orthodox counterparts is an extreme simplicity in exterior and interior ornament. Baptist, Mennonite and Adventist churches in Kief and Butte, are attended by Ukrainians of Stundist descent. Those churches are wood framed, clapboard sided, and may have an apsidal projection. Roofs are simple gables, with an occasional belltower. Windows appear to have nothing more elaborate than monochromatic glass and simple gothic arched surrounds. In plans the churches appear regular, symmetrical, and rectangular. While little survey of individual churches has occurred, it is expected that the interiors of latter-day Stundist churches, whether original or modified, is free of ornament. Investigation of the Liberty Baptist Church, Kief, furthered this hypothesis.

F. Associated Property Types

I. Name of Property Type Dwelling

II. Description

Eligible resources within this property type include those which evidence vernacular and ethnic building techniques. The dwelling described above as the second stage in house type evolution, typically an earth-walled structure with hipped roof, serves as the classic example of the form. Variations of wall materials and associated construction methods include stones mortared with a mixture of clay and manure ("gumbo"), dry-laid stones, wattle-and-daub, and log walls. Roofs shingled in wood or asphalt, supported by rafters will have replaced the original thatch and sod roof systems. Many extant second stage dwellings will have wood or some other type of siding covering the original wall material.

(Continued on Continuation Sheet F 1)

III. Significance

The dwellings built by Ukrainian immigrants to North Dakota depict and represent the phase of state history in which tens of thousands of northern and eastern European people populated the state. The size of the migration of Ukrainians was sufficiently significant to have left tangible remnants on the built environment. The houses satisfied the obvious needs for shelter, but also mitigated the effect of transplantation to a foreign culture by retaining familiar elements of design and material construction. The several stages of house design form an important continuum through which to observe and to study the process of acculturation and assimilation into the adopted culture.

(Continued on Continuation Sheet F 1)

IV. Registration Requirements

Eligible dwellings must possess distinctive physical characteristics which allow them be identified as products of the Ukrainian immigration to North Dakota. Those physical characteristics are stated in the Property Types Description section and the Statement of Historic Context section under the discussion of the group's architecture. It is expected that awareness and understanding of specifically Ukrainian dwelling features will grow as research is undertaken, so Registration Requirements will be amended. At present few extant dwellings with clear association to Ukrainian immigration into the state have been identified; those that have been identified are in deteriorated condition. The following components of integrity should be considered:

(Continued on Continuation Sheet F 2)

See continuation sheet

See continuation sheet for additional property types Continuation sheet F 3

G. Summary of Identification and Evaluation Methods

Discuss the methods used in developing the multiple property listing.

See continuation sheet

H. Major Bibliographical References

See continuation sheet

Primary location of additional documentation:

- State historic preservation office
 Other State agency
 Federal agency

- Local government
 University
 Other

Specify repository: Division of Archeology and Historic Preservation, State Historical Society
of North Dakota, Bismarck, North Dakota

I. Form Prepared By

name/title L. Martin Perry/Architectural Historian
organization State Historical Society of North Dakota date 7/15/87
street & number Heritage Center telephone 701-224-2672
city or town Bismarck, state North Dakota zip code 58505

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II. Description, continued from cover form

Second stage Ukrainian Dwellings with vernacular design and ethnic association were built during the period of heaviest Ukrainian migration to the state, from about 1896-1917, and for a few years shortly after the first World War. First and third stage dwellings, i.e., dugouts and mass market-type residences, also appeared during the same period; third stage dwellings were built for many years afterward, as well. First and third stage dwellings may be eligible if they are shown to possess vernacular building and design characteristics which represent Ukrainian cultural concepts. First and second stage houses will be found in rural areas on farmsteads. Third stage dwellings may appear in either rural or urban locations. Dwellings found on the farmstead may be in proximity to a number of agriculturally-related structures.

The typical second stage dwelling is rectangular and consists in one to four rooms. It is sited so that the entry door opens to the south on the building's long side. Windows are eliminated or reduced in size and number on the building's north and west sides. Window and door openings on earth walled structures are deeply recessed and flare outward from the interior to the exterior wall. Simple gable roofs may appear instead of hipped roofs. Earth walls, composed of a mixture of clay, straw, and manure, are raised in courses (puddled clay) or between forms (rammed earth). The typical second stage dwelling is described generally because of the high degree of variation which Ukrainian folk buildings can exhibit. These variations parallel (and reveal) the diversity of traditional house forms in the Ukraine region of present-day Russia.

Boundaries for dwellings nominated on the basis of this context will be confined to the structure itself and a small protective zone surrounding. After research shows that surrounding structures, e.g., a barn and outbuildings on a historic Ukrainian farm, exhibit the same or their own significance, the boundaries will be enlarged to convey the sense of the entire farmstead operation.

Extant historic dwellings exist in very low numbers today due to several factors. Farmers abandoned their earth dwellings for more modern homes in the late 1910s and early 1920s and to escape drought in the 1930s. Such buildings are by nature fragile and have been neglected for decades. Another cause for disappearance of the houses has been federal land managers who have destroyed many Ukrainian ethnic structures in the Belfield area as part of land use planning.

III. Significance, continued

The physical details of the houses represent two important accomplishments. Dwellings exhibiting vernacular influences show an effort to retain cultural heritage and the ability to adapt native building materials to shelter forms. The earth house of the Ukrainians effectively preserved Old World cultural patterns while buffering its owners against a severe environment.

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IV. Registration Requirements, continued

Location and Setting: Due to the low number of well preserved dwellings with a clear link to the theme, integrity of location and setting appear to be less important in defining eligibility. A well preserved dwelling moved into a frontier village would have an inaccurate setting and location; however, the information value of an intact Ukrainian folk dwelling may outweigh the loss of site and surroundings.

The significance of vernacular architectural resources associated with any ethnic immigrant is founded upon the ability of culture to be transmitted through space. This is the result of a psychological process which reduces the impact of the unknown by relying upon the known. It is a physical process of constructing reliable spatial forms to accomplish intended objectives. People who relocate architectural resources to a new site continue to participate in those two psychological and physical processes. Thus, it is not necessarily inappropriate to move such resources to new sites and settings. In the case of Ukrainian folk dwellings, the importance of the structure resides more in its immediate physical details than in its site and location. Integrity of location and setting are necessarily important only for Ukrainian immigrant dwellings whose primary historical significance is defined in relation to its particular site and/or surrounding.

design, workmanship, and materials: these three aspects of integrity are key for dwellings associated with Ukrainian immigration into North Dakota. These characteristics give tangible evidence of the culture which was transplanted to the new continent. The definition of sufficient integrity to convey historical and architectural significance must balance the ideal of pristine condition with the reality of few extant resources, some of which are quite altered. A fitting compromise is suggested that an eligible dwelling will retain its essential structural form, an indication of its historic fenestration pattern and roof shape, and more than 65% of its original exterior walls. A dwelling whose fine decorative features are clearly indicated by depression or shadowmarks, for instance, but are no longer present, should be considered eligible until subsequent survey discovers dwellings with comparable levels of intact ornament. Such a dwelling with compromised workmanship, materials and design must, however, contain the essential requisites of the form in sufficient quantity and quality to allow identification as a representative of the context, as described above.

feeling and association: these aspects of integrity are present if the more fundamental integrity of design, workmanship, and materials exist. The feeling of and historic associations possessed by Ukrainian ethnic dwellings cannot exist independent of sufficient materials, design, and workmanship.

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I PROPERTY TYPE: churches

II. Description: Ukrainian immigrants erected two major classes of churches, one of the classes which can be broken into two sub-classes. The simpler of the two major classes is the Stundist churches. Construction of Stundist churches began with the Liberty Baptist Church outside of Kief in 1902. Construction continued until sixteen were operating as late as the 1950s. The depopulation of rural areas and small towns in North Dakota has diminished the size and number of Stundist church parishes, so that probably no new congregations were organized after the Great Depression or the beginning of the Second World War. These churches are located in towns along the Soo Railroad in an east-west line beginning with and going west from Kief.

Stundist churches are simple architecturally, consisting of wood frame structures clad in horizontal lapped weatherboard. Bell towers may be present. The massing of the church includes the main block of the nave which may be sandwiched between an entry vestibule and an apsidal projection at the rear. The long axis of most of the churches runs front-to-rear. Architectural decoration is muted or absent, confined to small gothic arched windows glazed with monocolored glass. Interiors are likewise uncluttered in their appearance. Recording of this class of Ukrainian church has been minimal. The list of typical characteristics may grow, be revised, and otherwise change as further research and recording is completed.

The second major class of churches are those belonging to Catholic and Orthodox parishes. These churches resemble their Stundist counterparts in main massing, window treatment, and exterior surface material, but differ at the roofline. Catholic and Orthodox churches exhibit characteristic domes and crosses which mark them as distinct from not only Stundist churches, but buildings used by all other Christian denominations throughout the state. On the interior, as well, active Catholic and Orthodox churches in North Dakota generally contain more religious items, particularly iconographic imagery, than do Stundist churches. A more thorough treatment of the architecture of Ukrainian immigrant churches appears in the Statement of Historic Context section.

III. Significance: The Churches built by Ukrainian immigrants to North Dakota are significant symbols of the importance of the church to the people who worshiped there. The church as an organization was the single most important part of immigrant life in providing a sense of community to the scattering of individual farmers. This importance may be judged in reference to the church building, which differed radically from the more primitive housing structures in which the people lived. It was a building constructed by immigrant community members who acquired knowledge of lumber construction or by itinerant carpenters. Its completion represented a sizable cash outlay not only for construction but also for furnishing. Visually, the churches with prominent domes and surmounted by large crosses served as familiar cultural signposts

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which united worshipers with the homeland they left behind and with countrymen beginning life anew in a foreign land.

In the absence of fraternal organizations, labor unions, and a press organized by and for North Dakota's Ukrainians, churches performed a vital role in the social organization of the immigrant community. These institutions functioned as the main meeting place for people who labored individually during other days of the week. Churches of Catholic or Orthodox parishes were staffed by priests who represented the main intellectual and educational outlet for the community. In addition to religious/reading instruction, priests frequently conducted choral singing, dramatic productions, thus serving an entertainment function.

Stundist congregations were much less hierarchical than were the Catholic or Orthodoxy, but no less important as social support networks. The democratic nature of their worship services encouraged more active participation from individual members. The Stundist religious practices and beliefs were a reaction against perceived religious excesses on the part of Ukrainian Catholics and Orthodoxy. As a result, Stundist parishes fostered the values of independence and self-reliance which characterized Ukrainian people. These values are embodied in the Stundist churches which also seek to distinguish their design from the Catholic and Orthodox churches.

In the history of Ukrainian immigration to America, the importance of the church to immigrant society is underscored by its establishment as the first institution. In North Dakota it was the only institution among those which became important nationally to support the immigrant community.

IV. Registration Requirements: The Ukrainian immigrant churches in North Dakota are few in number and, thus, easy to identify. Eligible Ukrainian immigrant churches must possess distinctive physical characteristics or historic associations which allow them to be identified as products of the Ukrainian immigration to North Dakota. Those physical characteristics are stated in the Property Types Description section and the Statement of Historic Context section under the discussion of the group's architecture. It is expected that awareness and understanding of Ukrainian churches will grow as research is undertaken, so Registration Requirements will be amended. At present few extant Stundist churches have been identified; those that have been identified are in good condition. The following components of integrity should be considered:

Location and Setting: Due to the low number of well preserved churches with a clear link to the theme, integrity of location and setting appear to be less important in defining eligibility. A well preserved church moved from rural area into a town, such as occurred with Ss. Peter and Paul Church in Belfield, has taken the church out of its historic site and setting. However, the architectural significance stemming from the cultural values expressed by that intact Ukrainian folk construction may outweigh the loss of location and setting.

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The significance of vernacular architectural resources associated with any ethnic immigration is founded upon the ability of culture to be transmitted through space. It is a psychological process which reduces the impact of the unknown by relying upon the known. It is a physical process of constructing reliable spatial forms to accomplish intended objectives. People who relocate architectural resources to a new site continue to participate in those two psychological and physical processes. Thus, it is not necessarily inappropriate to move such resources to new sites and settings. In the case of Ukrainian folk churches, the importance of the structure resides more in its immediate physical details than in its site and location. Integrity of location and setting are necessarily important only for Ukrainian immigrant churches whose historical significance is defined in relation to its particular location and/or surrounding. An example of the latter is perhaps St. Pokrova Ukrainian Orthodox church in southwest Dunn County. The church appears more to be a simply designed Stundist church rather than one of the three other Ukrainian Orthodox churches in the state. To remove the church from its location may damage the historic association between the remaining Ukrainian population of Dunn County so that what remains can no longer convey the feeling or association defined by the context. If such were the case, the church would not be eligible.

design, workmanship, and materials: these three aspects of integrity are key for churches associated with Ukrainian immigration into North Dakota. These characteristics give tangible evidence of the culture which was transplanted to the new continent. The definition of sufficient integrity to convey historical and architectural significance must balance the ideal of pristine condition with the reality of few extant resources, some of which are quite altered. A fitting compromise is suggested that an eligible church will retain its essential structural form, and original fenestration pattern and roof shape. Since many churches are in good-to-excellent condition, a requirement is that the original exterior walls must be intact as exterior walls or preserved under siding. A church which originally possessed fine decorative features must continue to do so, for several churches continue to retain such features. Until a thematic survey concludes otherwise, churches in the central North Dakota area of Ukrainian settlement cannot be eligible with an intrusive narthex addition to their simply design exteriors.

feeling and association: these aspects of integrity are present if the more fundamental integrity of design, workmanship, and materials exist. The feeling of and historic associations possessed by Ukrainian ethnic churches can sometimes exist independent of sufficient materials, design, and workmanship. For instance, the Liberty Baptist church of Kief has undergone a moderate change in its design and subsequent feeling through the addition of steel siding. Yet the documentary evidence and nationwide importance of the church as a representative of an immigrant people overrides the impact of the alteration. Because of the rarity of the resources and their historic importance to the communities they served and their historical importance as representatives of those communities, decisions of sufficient integrity should be made on a site-by-site basis, giving full attention to historic as well as architectural importance.

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G. SUMMARY OF IDENTIFICATION AND EVALUATION METHODS

The context and resultant properties associated with the theme of Ukrainian immigration into North Dakota was developed to nominate two representative property types, a church and an earth-walled dwelling, which are known to be important structures in defining the context. The context is based upon a diverse array of information. Survey for resources associated with the theme have been undertaken in only a few parts of the state. The historic information contained in the context is drawn from historic accounts and historical narratives. The context relies upon historic structures survey data contained within the North Dakota Cultural Resources Sites Inventory (statewide survey) to make projections about property types and the expected results of thorough survey. At this time it is believed that few additional resources will be discovered with better integrity than the properties nominated with this contextual statement.

The geographic limits of the context were determined to be statewide after consulting scholarly research about Ukrainian immigration into the state. The period of significance is relatively short due to the recentness of Ukrainian immigration history nationally and in North Dakota. Historical sources, including testimonies of immigrants and their descendants, as well as scholarly treatments, proved to be the most useful sources. The single large-scale survey available, along with isolated sites recorded and associated with Ukrainians, were too little aware of the association to contribute substantially to the discussion in documents.

The typology of significant property types is based on function and upon association with Ukrainian immigration. The two property types identified relate to the two most significant functional types (homes and churches) associated with the historical pattern. Additional research may uncover further property types, particularly farmsteads, districts, and perhaps coal mines, within urban settings.

The eligibility requirements are based upon the condition and relative scarcity of known resources associated with the property types. Neither historic literature nor survey nor conversation with local informants suggest that additional sites with substantially better integrity exist in large numbers. Thus, the relative integrity of individual resources will be determined by reference to the known body of property types.

The following research questions should be considered and addressed by future survey and research efforts:

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1. What is the typical Ukrainian immigrant farmstead in composition, areal distribution, number of features, orientation of buildings to site and to each other, etc.? Did early Ukrainian immigrant farmers practice agriculture in ways distinct from American farmers? Did those practices leave any tangible marks on the landscape of North Dakota?
2. Do historic districts exist in towns such as Belfield, Wilton, Pembina, or Killdeer? Do the districts rely on solely historical association, or do they exhibit some ethnic association on the basis of their architecture?
3. In that Ukrainians came to North Dakota from areas where they may have been engaged in coal mining, are individually owned and operated coal pits or corporate mines a possible resource type?
4. Does a characteristic Stundist house/farm/church type exist which is distinct from other Ukrainian types?
5. Do dugouts reveal identifiable Ukrainian characteristics or were they simply structures for temporary survival as was the function for non-Ukrainians? How do the dugouts relate physically to the more permanent second stage (earth walled) house?
6. Documentary research should be undertaken in the list of communities identified by Halich as Ukrainian settlements. Two important sources to consult are North Dakota community histories and WPA historical data files for relevant persons. The investigation should determine the villages and districts of origin and the names of families who survive from the original immigrants. Those survivors should be contacted for interview and examination of relevant documents, particularly historic photographs and information relating to the immigration process which normally are not included in community histories.
7. Samajlovych's study of Ukrainian folk houses should be analyzed to develop a typology. Such a typology would correlate specific housing forms with different regions of the Ukraine. That typology would serve as a model to compare against the houses constructed by immigrants to North Dakota to observe similarities and differences. Those comparisons may provide answers to questions of attribution for particular housing characteristics. For instance, how influential were materials in shaping the house? Were home building craftsmen available to area farmers who assisted in construction, or were houses purely a reflection construction technology known by an individual?

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8. How do German-from-Russia houses compare with Ukrainian houses in areas where the two groups were adjacent, inter-settled, or inter-married? Are there remnants of the original clay cook stove or thatch/sod roof in photographic or physical evidence?

9. What vernacular characteristics can be detected in third-stage houses owned presently or historically by Ukrainians? How do these characteristics reveal cultural values, traditions, and/or beliefs of the Ukrainian people?

10. What other property types could be identified and associated with Ukrainian immigration to North Dakota. Of especial importance to ethnic Germans who migrated to North Dakota from the Ukraine are wrought-iron cross grave markers. Do the Ukrainians display similar funerary arts or otherwise distinctive religious objects/structures which should be inventoried and registered for protection?

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