FHR-8-300 (11-78)

United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic The Historic Hutterite Colonies Thematic ~~Nomination~~ Resources

and/or common N/A

2. Location

street & number multiple, see continuation sheets N/A not for publication

city, town N/A vicinity of congressional district

state South Dakota code 46 county multiple code

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	X occupied	X agriculture	___ museum
X building(s)	X private	X unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	X educational	X private residence
X site	**Public Acquisition**	**Accessible**	___ entertainment	X religious
___ object	N/A in process	X yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name multiple, see continuation sheets

street & number

city, town ___ vicinity of state

5. Location of Legal Description

courthouse, registry of deeds, etc. multiple, see continuation sheets

street & number

city, town state

6. Representation in Existing Surveys

title The Historic Hutterite Colonies Survey has this property been determined eligible? ___ yes X no

date 1979 ___ federal X state ___ county ___ local

depository for survey records Historical Preservation Center

city, town Vermillion state South Dakota 57069

7. Description

Condition		Check one	Check one
X excellent	X deteriorated	X unaltered	X original site
X good	X ruins	X altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

The Hutterite Brethern live in eastern South Dakota in communal colonies, which are sited along the major water courses of the James, Big Sioux and Missouri Rivers and their tributaries. In 1874 a group migrated from the Ukraine in the U.S.S.R. to Bon Homme County and established the first colony. Although the Bon Homme colony has been the only colony in continuous occupation since then, during these 107 years there have been 46 colonies in the state. Twenty-three are now extinct. However, with their pattern of resettlement by daughter colonies, nine of these have been reoccupied since 1935. This nomination includes the historic core of colonies which were settled prior to 1918, when the migration to Canada began. In addition, only those colonies which retained their standing structures are listed in this historic, thematic nomination.

In the summer of 1979, Drs. James Stewart, Orlando Goering and Marvin Riley conducted the survey of these 14 colonies. All three men, who are sociologists, have published articles and books on the Hutterites. Drs. Stewart and Goering are professors in the Department of Social Behavior at the University of South Dakota; Dr. Riley teaches in the Rural Sociology Department at South Dakota State University.

The Hutterites are composed of three groups: the Schmiedeleut who settled Bon Homme Colony; the Dariusleut who established themselves at Silver Lake and are best known by their second colony at Wolf Creek; and finally, the Lehrerleut whose origins are the Old Elmsprings Colony. A schematic chart of the groups and their colonies is attached for reference.

Included in this nomination are the Schmiedeleut - Bon Homme Colonies of:

Site Number 1. Bon Homme
5. Milltown (extinct), now Dilger Ranch
8. (Old) Maxwell (extinct), resettled as Maxwell
*10. Old Rosedale (extinct), resettled as Rosedale
13. (Old) Huron (extinct), resettled as Riverside

The Lehrerleut - Old Elmsprings Colonies of:

Site Number 3. Old Elmsprings (extinct)
6. (Old) Rockport (extinct), resettled as Rockport
9. New Elmsprings (extinct), resettled as New Elmsprings
14. Milford (extinct), now Hofer farm

and the Dariusleut - Wolf Creek Colonies of:

Site Number *2. Wolf Creek (extinct)
4. (Old) Jamesville (extinct), resettled as Jamesville
*7. (Old) Tschetter (extinct), resettled as Tschetter
*11. (Old) Lake Byron (extinct), resettled as Huron
12. (Old) Spink (extinct), resettled as Spink

In some cases the original colony was a descendent of a different group than the resettled colony, although names were readily interchanged. Consult the diagram for the origins of colony groups.

* Colonies not being nominated.

The Hutterites are an extremely conservative group, which has a 450 year history. Therefore, they have established certain traditions, which have been repeated over time and space. There have been changes, to be sure, primarily in their adoption of new technologies for construction and agriculture. However, their pattern of life appears relatively uninfluenced by the world around them. It is not suprising then, that the plan and design of the buildings has remained fairly constant while the techniques of construction and materials have changed.

The colonies share basic architectural features and site designs, although there are variations unique to each of the groups. Today, in the colonies, one sees buildings constructed of stone, brick, frame, and molded, sheet steel. In the historic colonies, however, stone was the most popular material. There are five types of historic structures including: the dining halls and kitchen, long houses (dwellings or apartments), schools and churches, barns, and shops. In some cases, several functions are combined in a large, multi-purpose structure. All these buildings, except the shops have a standard width dimension of 32 feet. In practice, this width dimension may range from 20 to 40 feet. The length or lateral dimensions range from 34 to 186 feet, however, most are within a two or four foot range. For example, long houses tend more often to have length dimensions of 68, 70, 72, and 86, 88, 92, and 96 feet. The domestic buildings - long houses and dining halls - generally have two bays on the gable-end facades and five to eight bays on the axial facades. As mentioned earlier, shop buildings are smaller than the other domestic structures and have dimensions of 16 by 28, 18 by 30, 20 by 40, 28 by 36, and, an odd, 32 by 66.

Traditional site plans are also a common feature of the colonies. Domestic activity is clustered together, while shops are placed just beyond the circle of domestic activity. Outbuildings often surround the core buildings, aligned parallel or perpendicular to them, but placed along the drive or surrounding farmyard. Ideally, every colony has a courtyard around which the domestic buildings are built. The buildings are aligned to a north-south ordinant. In theory, the long houses always have their lengthwise dimension aligned north to south and they form the east and west boundaries of the courtyard. The bakery, dining hall, school or church form the north and south boundaries, and are sited perpendicularily to the long houses. In reality, the early colonies aligned themselves with the topography. Only those colonies founded in the 20th century are oriented to a north-south axis. In addition, few of the colonies in this nomination have a true open, courtyard. While most long houses are laid out with axial facades facing east or west, and most principal buildings are sited parallel or perpendicular to one another, there are few completed squares.

Although the colonies appear to be nearly identical, there are some differences to be observed in the techniques of building and in the execution of the forms. For example, the Bon Homme colonies have the greatest variation in the size of the buildings. Also, Bon Homme colonies tend to absorb more from their surroundings; one sees more adaptation of popular American building forms. There is a noticable change in masonry

* The term long house is used in anthropology to describe a group of buildings which share both physical traits and patterns of use. Beals & Hoijer describe the characteristics of the long house.

> These are communal dwellings, rectangular in shape, measuring 20 to 30 feet, about the same height, and from 50 to 150 feet in length. The house has a long central corridor from which open, on either side, a number of separate apartments.

Other sources describe the communal form of living. Members of the house are related through blood or marriage and certain social ties bind the residents together. Although no studies I am acquainted with have examined the Hutterites from anthropological and kinship perspective, no doubt the dwellers within each long house comprise a social sub-unit of the colony.

The long house appears to be a circum boreal (circum Artic or North Temperate) trait. Long houses appear in Viking, Hutterite, Northwest Pacific Coast Indian, and Iroquois culture, as well as other northern groups.

Hutterite long houses have changed over time. Although the Hutterites still build long houses, this study does not include information on the floor plan and dimensions of the more recent structures. It is apparent, however, that the earliest colonies' long houses did have central, axial hallways, but this feature appears to have dropped from use. Other features, such as the dimensions, appear more constant: width 20 to 40 feet (Beals & Hoijer: 20 to 30 feet) and length 68 to 96 feet (Beals & Hoijer: 50 to 150 feet).

Ralph Beals and Harry Hoijer. An Introduction to Anthropology. University of California: Los Angeles, 1965

Robert F. Spencer, Jesse D. Jennings, et. al. The Native Americans. Harper & Row: New York, 1965.

construction from one colony to the next. While the original Bon Homme has fine finished, ashlar cut stone, laid up in smooth courses, later colonies relied almost exclusively on rubble construction and undressed stone. Bon Homme buildings are also more frequesntly stuccoed on exterior walls. Brick is found as a building material, but in a significant amount, only in the most aberant colony, Maxwell.

Wolf Creek colonies show the greatest regularity of form. Of the eight long houses, five have the identical dimension of 32 by 96 feet. This uniformity can be observed within each colony and between all the Wolf Creek colonies. Although Wolf Creek colonies also employ rough, rubble stone construction, there is a discernable coursing of the stone, which distinguishes it from Bon Homme colony buildings.

Old Elmspring colonies have more regularity in the dimensions of the buildings than can be observed in Bon Homme colonies. The long houses and dining halls tend to be slightly wider and less long than Wolf Creek structures. These colony buildings are built in either rubble construction or irregular rows of flat fieldstone. Mortar is often prominent, even highlighted with white paint. The most visible distinguishing characteristic of the Old Elmspring colonies is the use of jirken-head roofs on the long houses. One curious building also employs a technique of stone masonry which was used in early 20th century American architecture. This method employs dressed, rusticated stone cut in squares and rectangles laid up in tilelike patterns, which creates regular, although not running, courses.

The functions of the buildings reveal the communal nature of the colonies. All meals are eaten in common. The minister, the leader of the colony, may eat in his apartment with two other, select males. Men and women sit apart, while children have a separate dining room. Meals are prepared in the kitchen, attached to the dining room, and women use the bakery, root cellar and freezer rooms, all closely arranged about the dining hall, to prepare the food. The colonists live in the long houses or apartment dwellings. Each long house has between two and six apartments and all colonists live in family groups. The apartments consist of two or three rooms; parlor and bedrooms. Very early long houses indicate that colonists may have also lived in dormitories during the first years of settlement. Children are tended to in communal fashion. Young children are cared for in the kindergarten, older children attend the colony, public school, as well as the German school. They also share in the work tasks. The members of the colony all have an established rank based on age and baptism. This rank is visible in the seating arrangement within the church. Schematic diagrams of these building functions are attached.

While their living habits have remained conservative, the Hutterites have adapted much of the technology of American culture, including tractors, fertilizers, plumbing and electricity. The Brethern were once famous for their craftswork, including

pottery and furniture making. However, in the move to America they abandoned most of these activities, yet one can still observe broom-making, shoe repair and fine machine work in the colonies. Their electrical and machine shops are sometimes patronized by non-colonists.

The average size of the South Dakota colonies is 100 persons. When a colony reaches its maximum size of 130 to 150 people, a daughter colony splits off from the parent. Fear of the Hutterites' communal way of life and their social beliefs have led to many kinds of restrictive legislation, including limiting the size of new colonies to 5120 acres while allowing mature colonies 6400 acres. Prohibitions have been set to keep the colonies from acquiring new land. While colonies in Canada range in size to 11,000 acres, the average South Dakota colony is 5387 acres.

Unlike other groups which settled pioneer South Dakota, the pioneer Hutterites form a distinctive settlement pattern along the James River valley. Others took advantage of the Homestead Act and purchased quarter sections of land on which to farm. In contrast, the Hutterites who were more self sufficient, relied less heavily upon cash crop agriculture and looked for large tracts of land, which included pasture, woodlands, and a water source, and which allowed for colony village settlement. Therefore they had to buy land from established homesteaders who often made large profits in the transaction.

The following is a discussion of each of the colonies.

1. Bon Homme Hutterite Colony
Bon Homme County

established: 1874 parent colony: in Ukraine, U.S.S.R.
present name: Bon Homme Colony

The historic site consists of twenty features. All but one of the structures date from the pre - 1913 period and all are landmarks.

Laid out slightly off kilter with true north and south, the colony buildings were aligned with the existing Burleigh house and store. The long houses, and kitchen have reversed positions, although the axial dimension of the long houses is on a traditional north-south ordinant. The claim shanty, which was probably intended to be torn down or moved, is placed within the courtyard. As with other colonies, farm buildings and mens' work buildings are located outside the central communal area, and are aligned with the lane leading east.

8. Significance

Period	Areas of Significance—Check and justify below			
___ prehistoric	___ archeology-prehistoric	X community planning	___ landscape architecture	X religion
___ 1400–1499	___ archeology-historic	___ conservation	___ law	___ science
___ 1500–1599	___ agriculture	___ economics	___ literature	___ sculpture
___ 1600–1699	X architecture	___ education	___ military	___ social/ humanitarian
___ 1700–1799	___ art	___ engineering	___ music	___ theater
X 1800–1899	___ commerce	X exploration/settlement	X philosophy	___ transportation
X 1900–	___ communications	___ industry	___ politics/government	___ other (specify)
		___ invention		

Specific dates 1874-1930 **Builder/Architect**

Statement of Significance (in one paragraph)

The historic Hutterite Colonies are significant in the areas of architecture, community planning, settlement, philosophy, and religion. As one of the oldest European-American utopian groups, the Hutterite Brethern represent a unique form of social community in the Great Plains area. Unlike the homestead settlement found commonly in the Midwest, the settlement pattern of the Brethern was colonies, surrounded by large tracts of mixed resource land. The colonies had a particular site arrangement and architecture which was derived from European antecedents. This is discussed in #7. In fact, Hutterite buildings are some of the rare examples of folk architecture in South Dakota. Hutterite religion and philosophy blend into a communal form of living which emphasizes the hereafter and negates the ephemeral quality of daily life. While they are the only religious colony to settle in South Dakota, they are also the rare example of a historic, yet thriving, utopian religious sect.

Founded in 1528 in Austria and Moravia, the Hutterites today live in over 200 colonies in Canada and the United States of America. An offshoot of the Swiss Brethern, they are one of several Anabaptist groups, who believe in adult baptism, and who arose out of the struggles of the Protestant Reformation.

They shared with the Swiss Brethern a belief in adult baptism, radical separation of church and state, and in absolute pacifism. However, unlike other Anabaptists, such as the Mennonites, the Hutterites believe in the community of goods. They derive this belief from the New Testament, which they interpret literally to mean the complete sharing of worldly possessions.

Jacob Hutter is the man from whom the group derives its name. A hatmaker, Hutter had served as the chief pastor of the Tyrolese Anabaptists. Despite his lack of education, when Hutter joined the Brethern in 1533, he quickly became a leader, displaying fine organizational abilities. Through his guidance as a pastor, a well defined pattern of community living developed. Hutter suffered the persecution which has been an integral part of the Hutterite heritage and was burned at the stake in Innsbruck, Austria in 1536.

Moravia was the home of the Brethern during their first century of existence. The Moravian nobles considered the colonists to be good tenants and so protected them from the repeated attacks of the Catholic Church. In 1620, however, the power of the nobles was broken, and the Hutterites were forced to flee. For the next 150 years they wandered through Hungary and its neighboring countryside. Their numbers dwindled drastically.

Finally, Catherine the Great put an end to their wanderings and invited them to settle in Russia in 1770. They entered into a contract with Count Romazov and settled on his estate in the northern Ukraine. Granted both religious freedom and the promise of no military subscription, they thrived for a century.

They lived in three villages on the west side of the Dnieper River, northwest of the city of Odessa. Two of the groups were formed at this time. The Schmiedeleut (in America known as the Bon Homme group) derived their name from a minister called "Schmied-Michel," because he was a blacksmith, and lived in the village of Scheromet. At Hutterdorf, lived the second group, the Dariusleut, who were named for their minister, Darius. These colonists became the Wolf Creek colonists. The Lehrerleut were formed in South Dakota.

Between 1874 and 1879, approximately 1300 Hutterites, virtually the entire population, migrated to America. In 1871 an edict was declared by the Tsar, which nullified their exemption from military service. The Mennonites and Hutterites chose to move again.

Upon reaching America the colonists had formed two groups: one choosing to live in colonies; the other to settle on private farms. This latter group became know as Prairieleut (or prairie people), and though they continued to speak the Hutterish dialect, they eventually joined the Mennonite and other Protestant church groups.

In 1874 the first two American colonies were settled; the first, Schmiedeleut group, at Bon Homme, the second, Dariusleut, at Silver Creek and the following year at Wolf Creek. The third group, organized by teacher Jacob Wipf, took the name of his profession for their name, Lehrerleut. They settled in 1877 at Old Elmspring.

Despite this division into "peoples," the groups today are remarkably uniform in organization and living patterns. The colonies assist one another financially in emergencies and the children intermarry. However, each Leut has its own discipline, senior elder, preacher assembly, and means of settling disputes. There are few formal relations between the groups.

The period of 1879 to 1917 was a time of rapid increase in the number of colonies in South Dakota. Nineteen daughter colonies were formed by 1918.

During World War I strong sentiments began to develop against the Hutterites, both because of their German heritage and their refusal to participate in the war effort. They enraged their neighbors by even refusing to buy war bonds. Several Hutterite young men were arrested and imprisoned. The extremely harsh treatment the men received resulted in two deaths and impaired health of the others. Attacks were made by the neighbors on the colonies and animals were stolen and sold to buy war bonds. In 1918 the Hutterites received assurance from Canadian officials that they would receive military exemptions. The first colonies migrated that year. By 1922 when the state legislature decided that the profit-making Hutterite colonies could not be considered a religious corporation and abolished their charters, almost all the colonists had left. By 1934 Bon Homme was the single remaining colony.

In the mid-1930s, South Dakota was suffering from the Dust Bowl and the Depression and the legislature decided that the Hutterites were not as worrisome as they had once thought. The Brethern were granted a new charter and this time, they incorporated as a communal corporation, rather than as a religious group. The return was slow, but by 1955, fifteen colonies were established.

In the 1950s, the fear of communism brought about renewed attacks on the Hutterites in South Dakota. The Hutterites ironically were completely uninterested in state or international politics, yet their communal way of life was preceived as a red menace. New legislation prohibited the growth of colonies beyond established limits, in an effort to keep their sizes down.

Despite this renewed persecution, the Hutterites have stayed and thrived in South Dakota. Today there are colonies in three other states. North Dakota, Montana and Minnesota as well as three Canadian provinces, Saskatchewan, Manitoba and Alberta. In order to fight retrictive legislation, the colonies have pooled their resources and sought legal council. Also, the prejudice against them is less severe than in earlier decades. During the Second World War, Hutterite men were allowed to work in civilian corps, building non-military government projects in camps financed by the Hutterite colonies.

There are 36 colonies in South Dakota today and the population is increasing. The Hutterites suffer a surprisingly low rate of defection despite the rigidity of their style of living. However, with exposure to contemporary material goods, such as radios, there has been a noticeable rise in the age at which young people marry. While the younger people feel less need to marry, the Elders worry.

However, despite these problems the Hutterites remain an unusually cohesive and stable group. And, as a group which expresses its beliefs and religion in its living habits, the Hutterite Brethern represent a unique and historic phenomenon.

United States Department of the Interior
Heritage Conservation and Recreation Service

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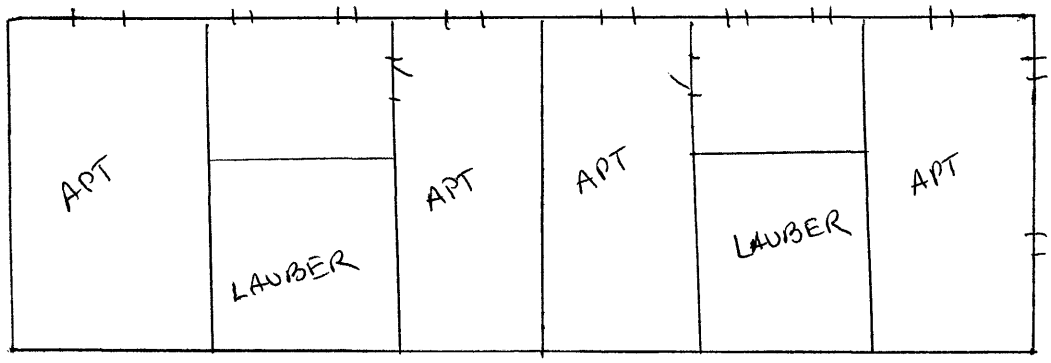
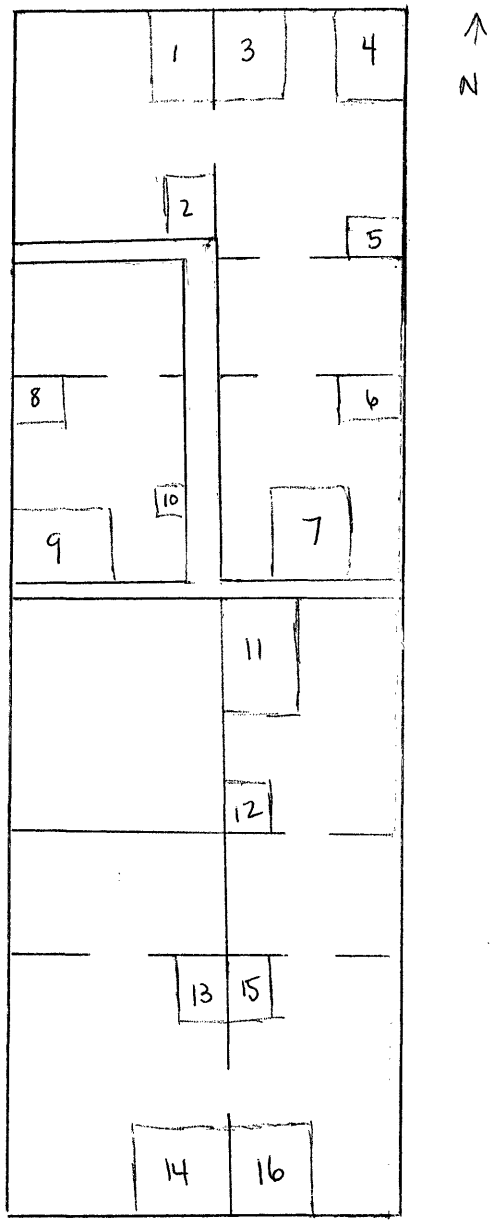
For HCRS use only
received
date entered

Continuation sheet | Item number | Page



Jake's House, 1890, Bon Homme Colony
(Long House)



LONG HOUSE
WINTER SLEEPING
PATTERN

NE APT

1 daughter 16 yr
2 daughter 12 yr
3 sons, 21, 13 yr
4 guests
5 son 9yr
6 sons 8, 2 yr
7 parents

W APT

8 empty
9 parents
10 baby

S APT

11 son 20 yr
12 son 13 yr
13 daughter 15 yr
14 daughters 25, 17 yr
15 daughter 9 yr
16 parents

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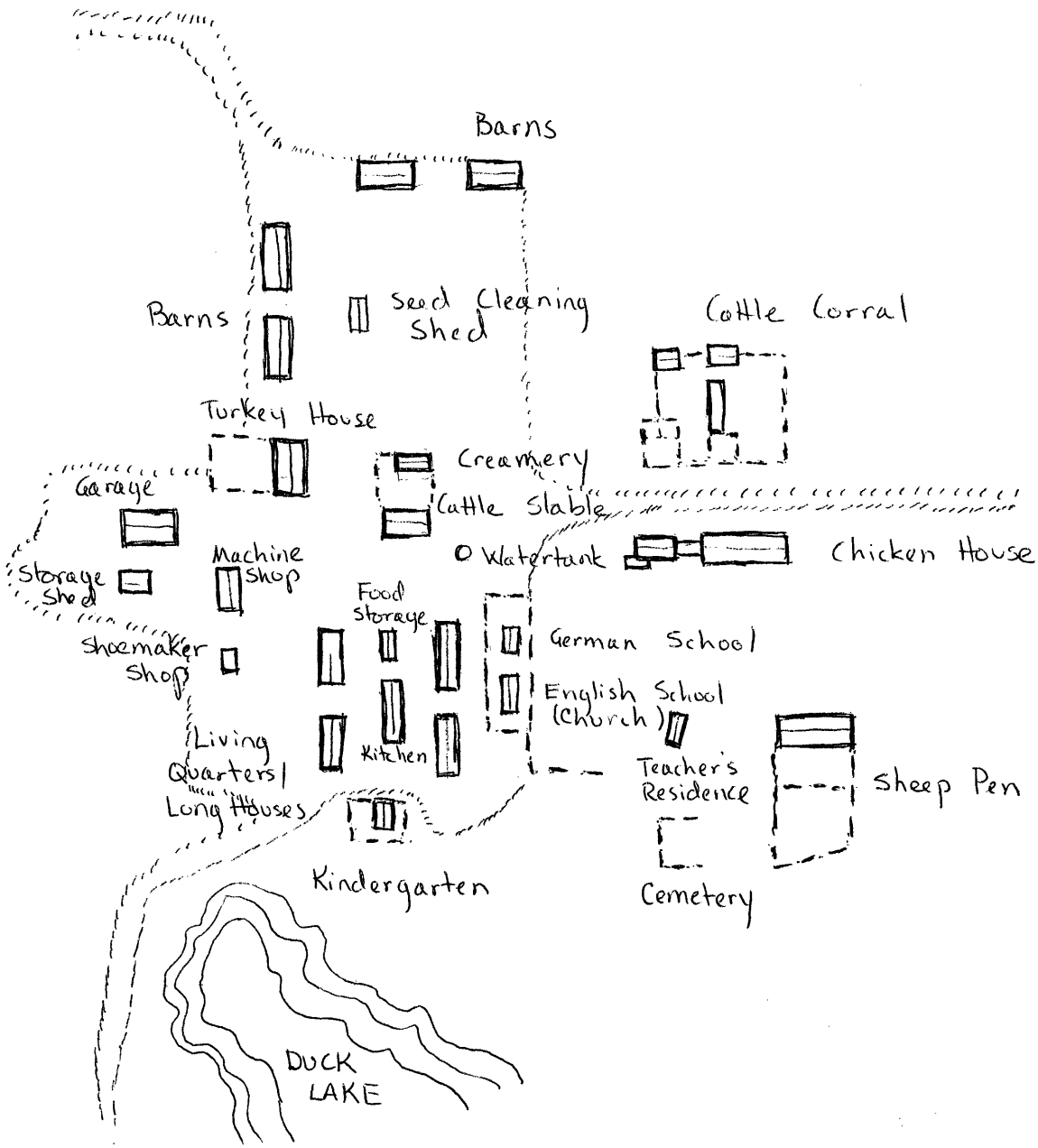
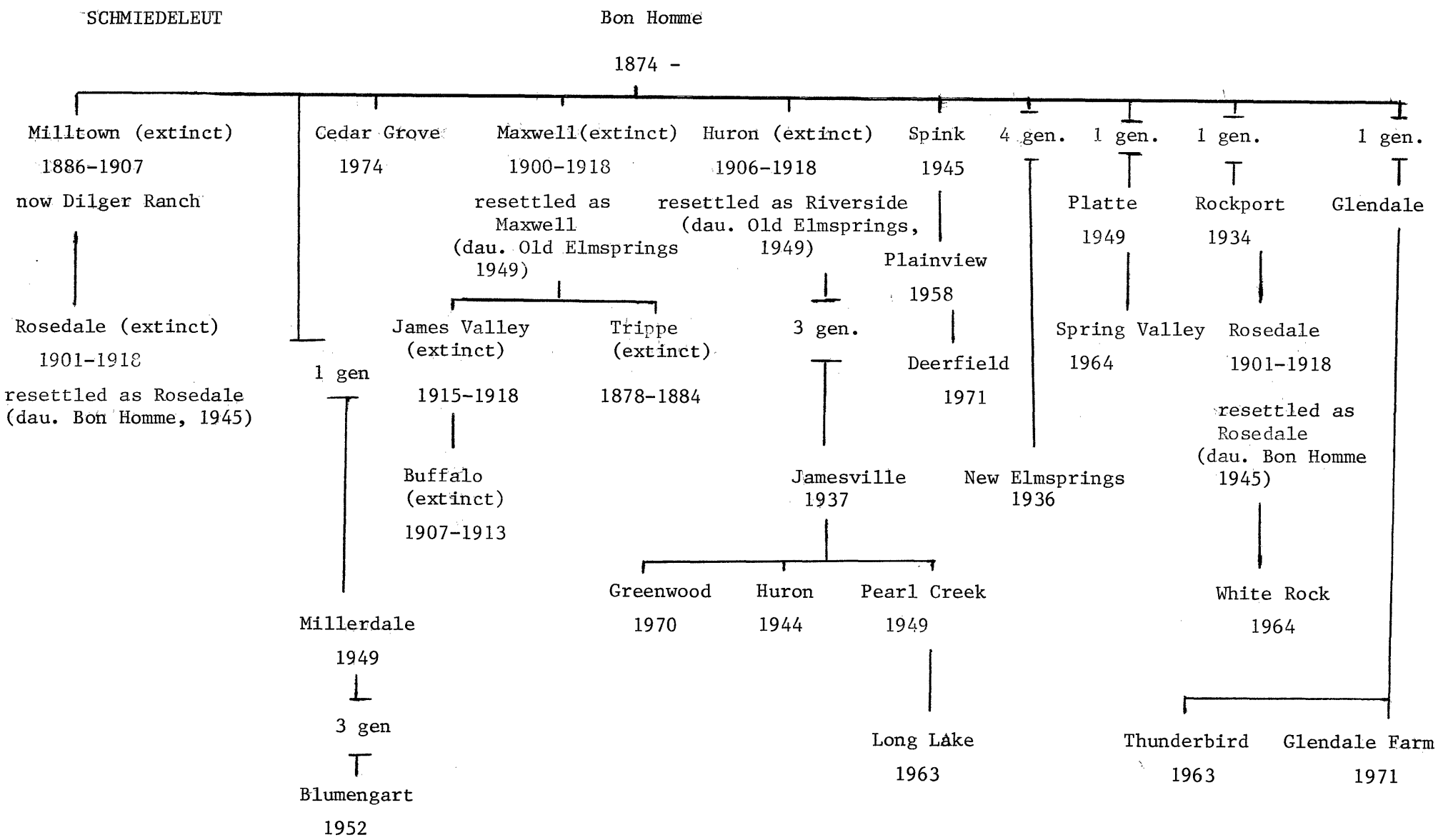


SCHEMATIC DIAGRAM
Layout of Rock Lake Colony
(Lehrerleut) in Alberta


SCHMIEDELEUT
Bon Homme
1874 -
Milltown (extinct)
1886-1907
now Dilger Ranch
Rosedale (extinct)
1901-1918
resettled as Rosedale
(dau. Bon Homme, 1945)
1 gen
Millerdale
1949
3 gen
Blumengart
1952
Cedar Grove
1974
Maxwell (extinct)
1900-1918
resettled as
Maxwell
(dau. Old Elmsprings
1949)
James Valley
(extinct)
1915-1918
Buffalo
(extinct)
1907-1913
Trippe
(extinct)
1878-1884
Huron (extinct)
1906-1918
resettled as Riverside
(dau. Old Elmsprings,
1949)
3 gen.
Jamesville
1937
Greenwood
1970
Huron
1944
Pearl Creek
1949
Long Lake
1963
Spink
1945
Plainview
1958
Deerfield
1971
4 gen.
New Elmsprings
1936
1 gen.
Platte
1949
Spring Valley
1964
1 gen.
Rockport
1934
Rosedale
1901-1918
resettled as
Rosedale
(dau. Bon Homme
1945)
White Rock
1964
1 gen.
Glendale
Thunderbird
1963
Glendale Farm
1971

LEHRERLEUT

Old Elmsprings (extinct)

1877-1918 (second source 1877-1929)

now Good Samaritan Society camp

Rockport (extinct)

1881-1934

resettled as Rockport
(dau. Bon Homme, 1934)

Riverside

1964

New Elmsprings (extinct)

1900-1918

resettled as New Elmsprings
(dau. Bon Homme, 1936)

Maxwell

1948

Poinsett

1967

Pleasant Valley

1973

Milford (extinct)

1910-1918

(second source lists this as
a Wolf Creek colony, presently
Hofer farm)

DARIUSLEUT

Silver Creek (extinct)

1874-1875

Wolf Creek (extinct)

1875-1930

resettled as Wolf Creek
(Bon Homme daughter, 1963)

Spink (extinct)

1905-1918

resettled as Spink
(Bon Homme dau. 1945)

Jamesville (extinct)

1886-1918

resettled as Jamesville
(Bon Homme dau. 1937)

Tschetter (extinct)

resettled as Tschetter
(wolf Creek dau. 1942, 1945)

Old Lake Byron (extinct)

1905-

resettled as Huron
(Bon Homme dau. 1944)

Milford (extinct)

1913-1918

now Hofer Farm
never established as
full colony

Beadle (extinct)

1905-1918

Kutter (extinct)

1890-1918

Richards (extinct)

1906-1918

Yale (extinct)

1914-1918

never estab-
lished as full
colony

9. Major Bibliographical References

UTM NOT VERIFIED

See bibliography

ACREAGE NOT VERIFIED

10. Geographical Data

Acreage of nominated property multiple, see continuation sheets

Quadrangle name multiple **Quadrangle scale** 1:24000

UMT References

	Zone	Easting	Northing		Zone	Easting	Northing
A				B			
C				D			
E				F			
G				H			

Verbal boundary description and justification Multiple, see continuation sheets.

List all states and counties for properties overlapping state or county boundaries

state	code	county	code
N/A			

11. Form Prepared By

Technical editing: Carolyn Torma
Historical Preservation Center
Vermillion, SD 57069 (605-677-5313

name/title James Stewart

organization Department of Social Behavior **date** 30 Jun 81

street & number University of South Dakota **telephone** 605-677-5401

city or town Vermillion **state** South Dakota 57069

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

✓ national ___ state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89–665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature Junius R. Fishburn

title Director, Office of Cultural Preservation **date** 5/3/82

For HCRS use only
I hereby certify that this property is included in the National Register

[illegible] date

Keeper of the National Register

Attest: date

Chief of Registration

GPO 938 835

Marvin R. Riley. "The Hutterites: 100 Years in South Dakota." Agricultural Experiment Station Bulletin B669, South Dakota State University, Brookings, 1979.

Lee Deets. The Hutterites: A Study in Social Conditions. Times and News Publishing Co: Gettsburg, PA., 1939.

John Hostetler. Hutterite Society. Johns Hopkins Press: Baltimore, 1974.

Wilma I. Knoll. The History of the Hutterites in South Dakota. M.A. thesis, University of South Dakota, 1963.

Compiled Laws of South Dakota, Corporations. Chapter 72 (S.B. 60), "Providing for Incorporation of Communal Societies." pp. 101-103.

Compiled Laws. Chapter 15 (S.B. 349), "Repealing Communal Corporation Laws." p. 37.

Compiled Laws. Chapter 18 (H.B. 844), "Amending Law Relating to Communal Corporations." pp. 42-44.

NPS Form 10-900-a
(7-81)

OMB NO. 1024-0018
EXP. 10/31/84

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

[redacted]

Continuation sheet | Item number | Page

Multiple Resource Area
Thematic Group

dnr-11

Name Historic Hutterite Colonies Thematic Resources
State South Dakota

Nomination/Type of Review			Date/Signature
1. Milford Hutterite Colony	Entered in the National Register	Keeper	Delores Byers 6/30/82
		Attest	
2. Bon Homme Hutterite Colony	Substantive Review	Keeper	W.H. Brackam 6.30.82
		Attest	
3. Old Riverside Hutterite Colony	Entered in the National Register	Keeper	Delores Byers 6/30/82
		Attest	
4. Milltown Hutterite Colony	Entered in the National Register	Keeper	Delores Byers 6/30/82
		Attest	
5. Old Elmspring Hutterite Colony	Entered in the National Register	Keeper	Delores Byers 6/30/82
		Attest	
6. Old Rockport Hutterite Colony	Entered in the National Register	Keeper	Delores Byers 6/30/82
		Attest	
7. Old Spink Colony	Substantive Review	Keeper	W.H. Brackam 6.30.82
		Attest	
8. New Elmspring Colony	Entered in the National Register	Keeper	Delores Byers 6/30/82
		Attest	
9. Old Maxwell Hutterite Colony	Entered in the National Register	Keeper	Delores Byers 6/30/82
		Attest	
10. Old Jamesville Hutterite Colony		Keeper	McKee
		Attest	