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# National Park Service

## Cultural Landscapes Inventory

### 2024



Pipestone National Monument Cultural Landscape  
Pipestone National Monument

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# Introduction

## Cultural Landscapes in the Cultural Resources Inventory System

### The Cultural Landscape Inventory (CLI)

The Cultural Landscape Inventory (CLI) is a comprehensive inventory of all cultural landscapes in the National Park System. Landscapes that are listed, or eligible for listing, on the National Register of Historic Places, or are otherwise managed as cultural resources and in which the National Park Service has, or plans to acquire, legal interest are included in the inventory. The CLI identifies and documents each landscape's location, size, physical development, landscape characteristics, character-defining features, and condition. Cultural landscapes have approved CLIs when concurrence with the findings is obtained from the park superintendent and all required data fields are entered into the Cultural Resources Information System (CRIS-CL) database. In addition, for landscapes not currently listed on the National Register and/or without adequate documentation, concurrence is required from the State Historic Preservation Officer, Tribal Historic Preservation Officer, or the Keeper of the National Register.

### Scope of the CLI

The information contained within the CLI is compiled from primary and secondary sources and through on-site surveys of the landscape. The level of investigation is dependent upon scoping the need for information. The baseline information collected provides a comprehensive look at the historical development and significance of the landscape. Documentation and analysis of the existing landscape identifies character-defining characteristics and features and allows for an evaluation of the landscape's integrity and an assessment of the landscape's condition. The CLI also includes historic maps, drawings, and images; photographs of existing conditions; and a site plan that indicates major features. The CLI documents the existing condition of park landscape resources and identifies impacts, threats, and measures to stabilize condition. This information can be used to develop strategies for improved stewardship. Unlike a Cultural Landscape Report (CLR), the CLI does not provide management recommendations or treatment guidelines for the cultural landscape, but it may identify stabilization measures.

### The Cultural Resources Information System (CRIS)

CRIS is the National Park Service's database of cultural resources on its lands, consisting of archeological sites, historic structures, ethnographic resources, and cultural landscapes. Cultural Resources Inventory System (CRIS) replaces three legacy inventory systems: ASMIS (archeology), CLI (cultural landscapes), and LCS (historic structures); and it reinstates the former ERI (ethnographic resources). This Cultural Landscape Inventory document reflects the information in a corresponding CRIS Cultural Landscape record.

## Statutory and Regulatory Foundation

The legislative, regulatory, and policy directives for conducting and maintaining the CLI within CRIS are:

- National Historic Preservation Act (NHPA) of 1966 (16 USC 470h-2(a)(1)) Sec. 110
- Executive Order 13287: Preserve America, 2003. Sec. 3 (a and c)
- Secretary of the Interior's Standards and Guidelines for Federal Agency Historic Preservation Programs
- Pursuant to the National Historic Preservation Act, 1998. Std. 2
- Cultural Resource Management Guideline, 1997, Release No. 5, page 22; issued pursuant to Director's Order #28 (DO-28)

The NHPA requires the identification, evaluation, and nomination of historic properties to the National Register of Historic Places and the maintenance and expansion of an inventory of cultural resources. DO-28 requires a cyclic assessment of the current condition of cultural landscapes based on an assessment interval, with a default of six years.

## Use

Beyond fulfilling legal and policy requirements, park staff can use the Cultural Landscape Inventory in the following ways:

- To learn about park cultural landscapes (all staff)
- To inform management decisions (park managers)
- To inform project planning and development (park managers, facility managers, project managers, compliance specialists)
- To monitor the condition of the cultural landscape and take measures to protect its significance and integrity (cultural resource managers, facility managers)
- To recognize the stabilization and treatment needs of landscape features and plan work within cultural landscapes to address the needs (facility managers, cultural resource managers)
- To understand the cultural value of natural systems in a cultural landscape (natural resource managers)
- To create programming and educational materials based on site history (interpretation and education specialists)
- To recognize impacts within cultural landscapes and enforce protection measures (visitor and resources protection staff)

## General Information

|                                             |                             |
|---------------------------------------------|-----------------------------|
| Cultural Landscape Inventory Name:          | Pipestone National Monument |
| Cultural Landscape Inventory Number:        | 501118                      |
| Parent Cultural Landscape Inventory Name:   | N/A                         |
| Parent Cultural Landscape Inventory Number: | N/A                         |
| Park Name:                                  | Pipestone National Monument |
| Park Alpha Code:                            | PIPE                        |
| Park Org Code:                              | 6540                        |
| Property Level:                             | Cultural Landscape          |

## Landscape Description

Pipestone National Monument is a roughly 300-acre site, located near Pipestone, Minnesota, dedicated to the culturally significant landscape that has been used since time immemorial by Native Americans to obtain the soft, red pipestone from which they make pipes. The cultural landscape embraces rituals, both physical and oral, about the pipe. Because the pipe and the red pipestone itself are so sacred, the prairie landscape and distinctive rock formations found at the Pipestone Quarry constitute a sacred place for many Native Americans (Catton and Krahe 2016, 1).

The Pipestone National Monument, listed on the National Register of Historic Places as Cannomok'e, holds significance for its association with the traditional beliefs and practices of various Plains Indian tribes regarding pipestone and the ceremonial use of pipes. The site's importance lies in the sacredness of the place, predating the quarrying of pipestone, with multiple epic narratives maintained within the oral traditions of affiliated tribal communities. These narratives encompass human origins, the connection of pipestone with the flesh and blood of Native Americans, and the initiation of pipe-related ceremonies. The cultural continuity of Native Americans tribes is sustained through the ongoing awareness of the sacredness of the site, manifested in the traditional practice of quarrying pipestone and the establishment of ceremonial sites (Krahe revised 2020, 58-60).

The monument also holds historical significance for its association with the Nicollet and Catlin expeditions of the 1830s, providing detailed mapping and ethnographic information about the

region's Native American tribes. The establishment of the Pipestone Reservation in the Treaty of 1858 with the Yankton Sioux Tribe also adds to the historical significance of the monument. The Pipestone Reservation was taken by the U.S. government to establish the The Pipestone Indian School in the northeast section, which opened in 1891. The goal of school, like other Indian schools created at the same time, was to forcibly assimilate Native American youth by separating them from their families, culture, and language. Much of the curriculum was built around job training and manual labor, with the academic content increasing over time. While historic structures and features from the school are no longer extant, many extant features were impacted by the school until it closed in 1953 including the creation of Winnewissa Falls, the damming of Pipestone Creek, and agricultural use of the land by the students at the school.

Additionally, the monument reflects two eras in park design and development, notably the CCC-ID development in the 1930s and the Mission 66 and Parkscape USA programs in the 1950s and 1970s, respectively (Krahe revised 2020, 58-60).

The culturally significant landscape of the monument is comprised of several geological and cultural features associated with Native American usage of the site from pre-European contact to the present, together with several buildings associated with the National Park Service's stewardship (Krahe revised 2020, 6). These features are evident through natural resources such as the quartzite cliffs, cultural traditions such as the continued quarrying of pipestone by members of federally recognized tribes, and many archeological sites. There is memorialization of the Nicollet and Catlin expeditions, including plaques. And more contemporary features from the Civilian Conservation Corps-Indian Division (CCC-ID) program and Mission 66 development remain. The cultural landscape retains integrity to period of significance from 3,750 BCE – present. The physical, oral, and ceremonial traditions passed on through generations of Native Americans allows the cultural landscape to continue to express its associated sacredness (Catton and Krahe 2016).

The monument is bordered on the south by the City of Pipestone and on the north by the Pipestone Creek Unit of Northern Tallgrass Prairie National Wildlife Refuge and the Pipestone Campus of Minnesota West Community and Technical College on the grounds of the former Pipestone Indian School. Beyond these borders, agricultural landscape stretch from horizon to horizon in all directions. Various modern intrusions to viewshed of the site include residential and commercial development, power lines, and large wind turbines to the southeast and southwest of the monument (Krahe revised 2020, 6-7).

## Landscape Type

Ethnographic Landscape

## Site Plan

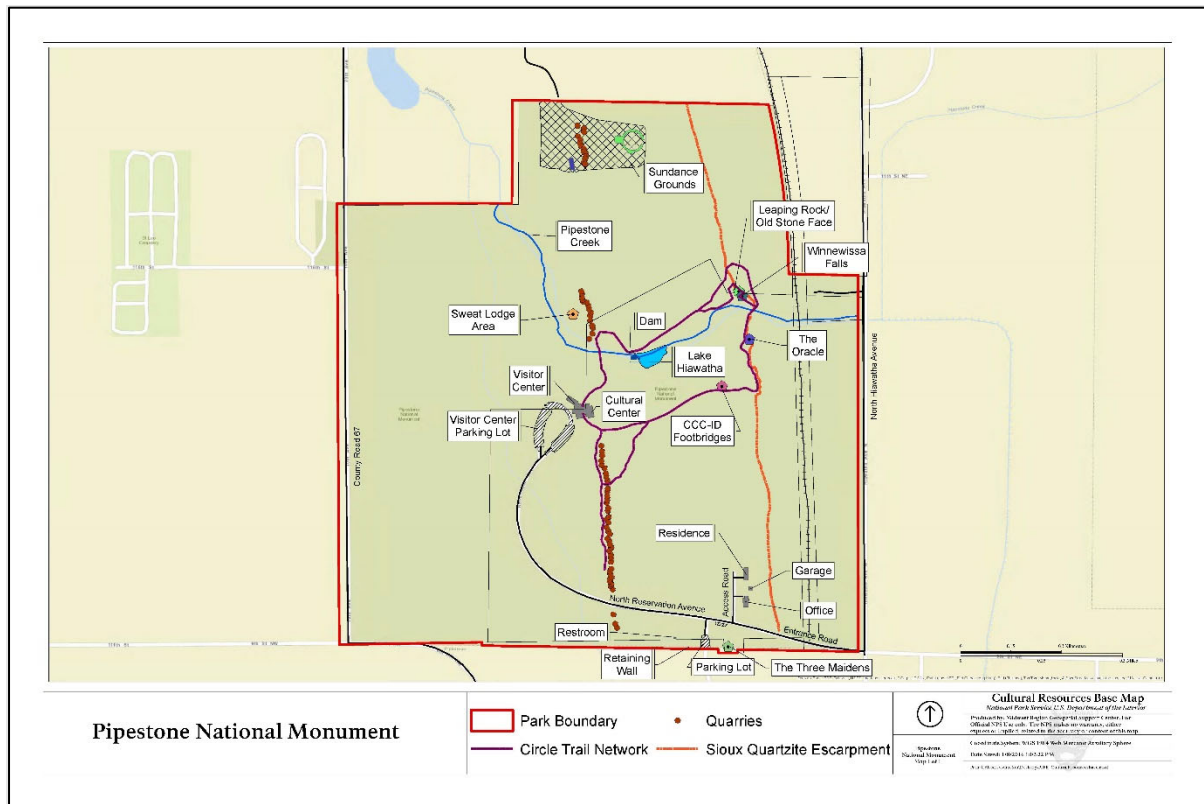


Fig 1. Pipestone National Monument Cultural Landscape Site Plan (Catton and Krahe 2016, v)

\*full-size version of site plan at end of document

## Other Names

Table of Other Names

| Name                                             | Type                 |
|--------------------------------------------------|----------------------|
| Cannomok'e and many other traditional placenames | Historic and Current |
| Pipestone Indian Reservation                     | Historic             |
| Pipestone Indian School                          | Historic             |
| Pipestone National Monument                      | Current and Historic |

## Concurrence Information

### Park Superintendent Concurrence:

Yes

### Park Superintendent Concurrence Date

12/19/2024

### SHPO Concurrence:

Yes

### SHPO Concurrence Date

12/16/2024

### Completion Status Explanatory Narrative

The Pipestone National Monument Cultural Landscape Inventory was initially completed in 2006 by Historical Landscape Architect Kathleen Fitzgerald. Fitzgerald conducted research and completed analysis and evaluation of the ethnographic and cultural features of the landscape as part of the effort to complete an ethnographic landscape report at the park. Data entry into the former CLI database was completed that year.

The CLI required recertification and condition assessment in FY23. During that time, while reviewing the information in the CRIS-CL record, Historical Landscape Architect Leah Edwards noticed significant pieces of information left out including context on the sacredness of the ethnographic landscape as well as analysis on Mission 66 and other mid-century features in the Analysis and Evaluation section of the CLI. After discussing the concern with Superintendent Lauren Blacik, Cultural Resource Specialist Gabby Drapeau, and Natural Resource Program Manager Seth Hendriks, it was decided that an expansive revision and rewrite would be appropriate. Edwards began this undertaking in the winter of FY24.

The updated CLI report was sent to the Minnesota SHPO on September 17, 2024 for review and concurrence on the eligibilities identified. The SHPO provided concurrence on December 16, 2024 and the Superintendent provided acknowledgement of the completion and condition on December 19, 2024. The updated CLI was considered complete at this time.

## Geographic Information

### Area (Acres)

301 Acres

### Land Tract Number(s)

01-103, 01-104, 01-105, 01-106

### Boundary Description

Beginning just north of the 116<sup>th</sup> Street and 121<sup>st</sup> Street intersection on the west side of the monument is Point A. From there, follow directly east for .23 miles to Point B. Point C is .14 miles directly north and, from there, Point D is .34 miles directly east. Point E is .23 miles south, at a slight curve following the State of Minnesota -owned abandoned Chicago, Rock Island, and Pacific Railway. From Point E, head east for a slight 100 feet to Point F. Point G is .26 miles north following the east side of the abandoned railroad. Point H is directly .11 miles east of Point G. From Point H, head south for .26 miles along the west side of North Hiawatha Avenue to reach Point I. Point I leads to Point J with a subtle 33.5 feet “in” towards the east. From Point J continue following North Hiawatha Avenue for .5 miles to Point K which is also near the intersection of North Hiawatha Avenue and Reservation Road, also known as the park entrance road. Heading west from Point K for .16 miles is Point L. Point L, M, N, and O all makeup a small projection that includes the Three Maidens and picnic area. From Point O continue west for .32 miles to Point P. Another slight 22 feet north is Point Q. Continuing west .19 miles west is Point R, which is also near the intersection of 121<sup>st</sup> Street and 9<sup>th</sup> Street. Point A is .59 miles directly north of Point R.

## Boundary Map Graphic

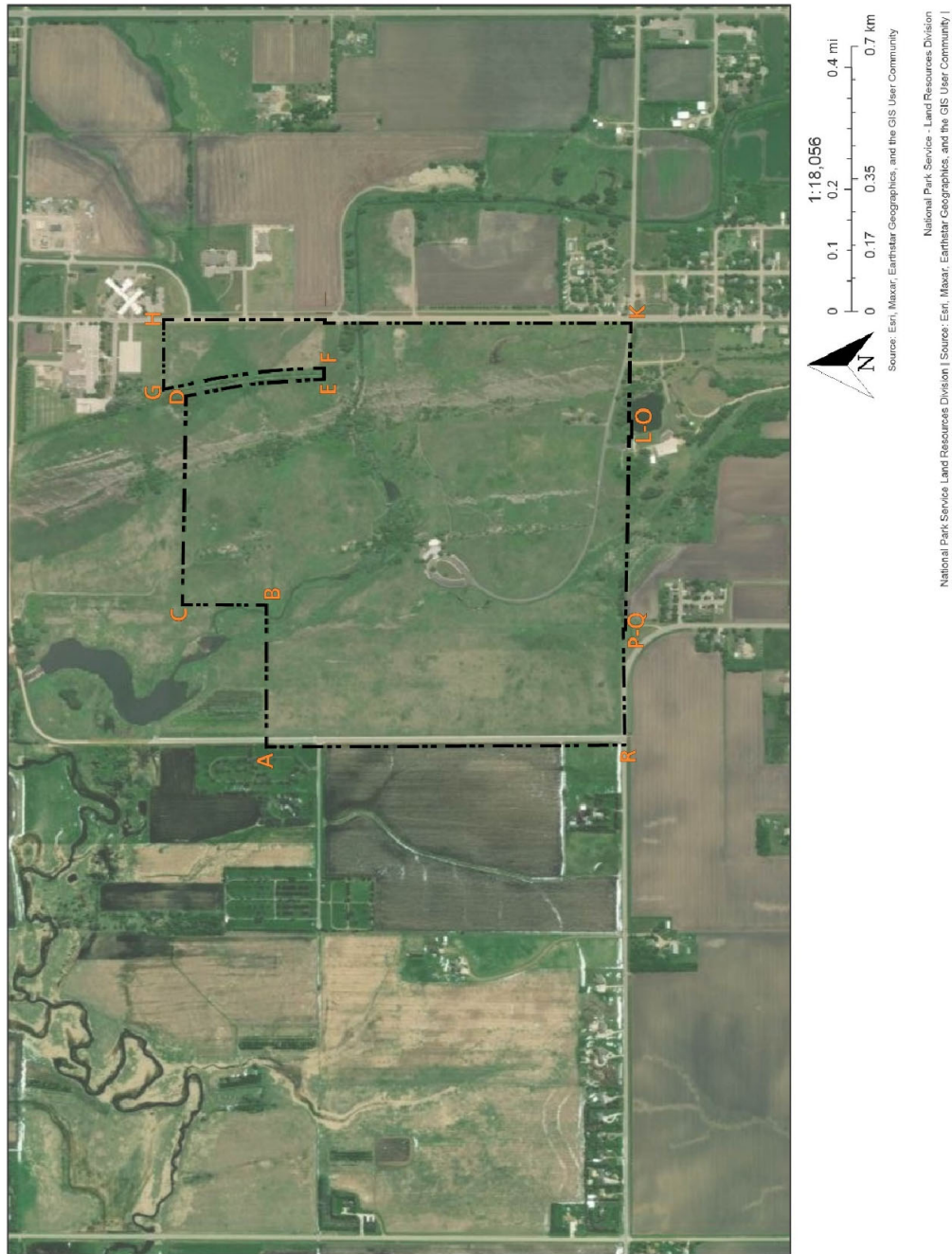


Fig 2. Pipestone National Monument Cultural Landscape Boundary Map (NPS Lands Division/edited by L. Edwards 2024)

## Latitude/Longitude

Table of Latitude/Longitude with Cultural Landscape Boundary Points

| Geometry | Latitude  | Longitude  | GeoDatum | Elevation<br>(Meters) | Position Source | Position Accuracy |
|----------|-----------|------------|----------|-----------------------|-----------------|-------------------|
| Point    | 44.017307 | -96.331794 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.017306 | -96.327106 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.019297 | -96.327095 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.019215 | -96.320233 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.015948 | -96.319687 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.015943 | -96.319308 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.019735 | -96.320019 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.019735 | -96.317713 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.015924 | -96.317707 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.015926 | -96.317833 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.008688 | -96.317825 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.008725 | -96.321059 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.008664 | -96.321060 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.008663 | -96.321574 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.008791 | -96.321575 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.008804 | -96.327909 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.008866 | -96.327909 | 1984 WGS | —                     | GIS             | Not Available     |
| Point    | 44.008824 | -96.331732 | 1984 WGS | —                     | GIS             | Not Available     |

## Regional Landscape Contexts and Narratives

### ***Physiographic***

#### Climate

Due to its location on the northern plains, within the interior of the continent, temperatures at Pipestone National Monument show extreme seasonal variability. The climate is on the moist side of sub-humid. Summer is generally warm and pleasant, with high temperatures generally in the 80's and lows in the 60's, occasionally reaching 100 Fahrenheit with high humidity. Winter is generally cold, with temperatures ranging from near freezing to below 0 degrees Fahrenheit.

In the winter, the prevailing winds are generally from the northwest, averaging 11 miles per hour. Southerly winds, about 10 miles per hour, bring warm moist air from the Gulf of Mexico, providing most of the precipitation.

The average annual precipitation is 25.95 inches, 80% of which falls during the growing season from May through September. Afternoon and evening thunderstorms are frequent during the summer. Air masses are relatively dry in the winter with only small amounts of precipitation, generally the resulting snow accumulates amounting to 42 inches a year. Sunshine occurs 205 days a year.

#### Geology

Sioux quartzite, a metamorphosed sandstone, is the dominant geological feature at the monument. Sioux quartzite is a very hard highly jointed stone, with a rosy, pink color. The quartzite vein diverges from a north-south line to the east at five to ten degrees. The rock is exposed across the region. It forms a prominent escarpment trending southeast-northwest in the eastern third of the monument and two smaller low escarpments bisect the southern part of the site between Lake Hiawatha and the entry road. Other smaller outcrops occur along Pipestone Creek, or along intermittent drains or small basins scattered throughout the monument. Glacial markings are found on many of the exposed rocks and large blocks of talus are found near the base of the large escarpment.

Pipestone, or Catlinite, is soft claystone layered between quartzite strata. The stone is often red but varies in color from a pale pink to a deep purple. Small lighter spots, or stars, can be found scattered throughout some of the stone. Pipestone is smooth to the touch, can be easily carved and takes a high polish.

### Geological History

During the Precambrian, 600 million to 3.8 billion years ago, Minnesota was covered by an inland sea. During that time, clay and sand deposits accumulated on the sea floor. Additional deposits eventually covered the clay and sand layers. Ultimately, the pressure of this material compressed the clay and sand causing them to metamorphose into the soft pipestone, or Catlinite, located between two seams of the hard Sioux quartzite. Geological processes lifted the layers of pipestone and quartzite, leading to the sloping of the outcrop five to ten degrees to the east.

During the last Great Ice Age, glaciers stretched south, covering southwestern Minnesota. The glacial events left behind fertile loess soil and erratics or large glacial boulders. The glaciers further shaped the landscape of the plains by sculpting rolling hills, depositing till and exposing buried hard rock forming the larger topography of the Couteau des Prairies, the Highlands of the Prairie. The Couteau des Prairies, or Prairie Couteau region stretches from eastern South Dakota into southwestern Minnesota and across northern Iowa. The combination of intense glacial activity, erosion and continual shift of the earth's crust exposed the quartzite. The pipestone layer is only exposed after the removal of the top 6 to 20 feet of prairie and quartzite.

### Geomorphology

The topography and landforms of Pipestone National Monument are largely controlled by glacial activity in the Prairie Couteau. The monument is situated in a U-shaped glacial valley, oriented to the northwest-southeast. The east side of the valley is defined by an escarpment comprised of Sioux quartzite. To the east of the escarpment is the highest elevation of the monument at 1,720 feet above sea level. The valley bottom, at 1,640 feet above sea level, is the lowest area in the monument. Aside from a sharp drop of approximately 30 feet at the escarpment, the topography gently slopes westward to the bottom of the valley at a grade of two to five percent. In general, drainage systems, defined by Pipestone Creek and several intermittent drainages, flow northwesterly within a braided channel across the glacial valley. A mixture of prairie, woodland, wetlands, rock outcrops, erratics and streams are nestled into the rolling prairie of the southwestern Minnesota farming region.

In addition to the larger topography of the Prairie Couteau, smaller Sioux Quartzite landforms within the monument are distinctive, particularly, Leaping Rock/Old Stone Face and the Oracle. Leaping Rock is a Sioux quartzite pillar adjacent to Winnewissa Falls. The formation, approximately 22 feet high and approximately seven feet in diameter, is separated from the escarpment by eight to ten feet. The sides of the pillar are relatively smooth with no vegetation. When approached from below the cliff, the profile of Leaping Rock is that of a face, or Old Stone Face. The Oracle is located south of the waterfall. The formation is also that of a human profile, jutting out from the cliff.

## Hydrology

Pipestone Creek enters the monument from the east, cascading over the Sioux quartzite escarpment, forming Winnemissa Falls. Downstream of the waterfall, the water flows into a small pond, Lake Hiawatha. From there the creek meanders northwesterly across the glacial valley until it exits the northwestern boundary of the monument at Indian Lake. In the early 1900s, the creek was channelized above the falls to help drain agricultural lands and decrease flooding upstream. It now flows well below the original creek bed. The channel to the falls, roughly 21 feet wide and five feet deep, drains approximately 30,000 acres of land. Pipestone Creek begins 13 miles upstream from the monument and eventually flows into the Big Sioux River.

The extreme hydrological alterations of the creek's watershed have caused increased sediment deposition and a change to the floral and faunal composition along the creek corridor. The distribution of surface water through the surrounding landscape has been restricted. Significant flooding of residential and business areas in 1993 prompted the city of Pipestone to contact the U.S. Army Corps of Engineers for consultation and administration of a program to reduce damage from future flooding events. A report was completed but no action has been taken by the city.

In 1982, a fish kill occurred in Pipestone Creek, illustrating pollution problems within the monument from contamination sources upstream, possibly from an influx of farm chemicals or pollutants from the residents and city of Pipestone. High chloride levels were found to be associated with increased spring run-off while elevated nitrates were found during low flow periods in July and August. The NPS Heartland I&M Network Long-Term Ecological Monitoring Program has been monitoring macro-invertebrates as an indicator of the health of the Pipestone Creek ecosystem since 1997 (formerly the Prairie Cluster Long-Term Ecological Monitoring Program).

The U.S. Geological Survey and the National Park Service at Pipestone National Monument collaborated on a water quality study in 2018-19 after concerns were raised about the potential health hazards the water in Pipestone Creek posed to visitors, staff, and tribal partners.

Samples from Pipestone Creek, the pipestone quarries, and Winnemissa Falls were analyzed for over 250 potential water-quality parameters and contaminants. Along with field measurements, nutrients, and major ions, researchers detected 13 pesticides, 5 pharmaceuticals, caffeine, methylparaben, 2 algal toxins, 3 fecal indicator bacteria, and *Mycobacterium avium* subspecies paratuberculosis (MAP) in creek and/or quarry samples. Although many of the parameters and contaminants sampled do not have any available standards, those that were detected were compared to several types of water-quality benchmarks, ranging from lethal dose studies to recreational guidelines. Two field parameters (dissolved oxygen and turbidity), 3 nutrients (total nitrogen, nitrate, and phosphorus), 1 pesticide (atrazine) and 2 fecal indicator bacteria (fecal coliform and *Escherichia coli*) exceeded a benchmark. Three organisms were detected during water and mist sampling at Winnemissa Falls. Two of these organisms can cause illness in humans (*Cryptosporidium* and *Legionella*), and a third (ruminant *Bacteroides*) is an indicator of manure contamination.

### Soils

Soils in the monument originated from glacial tills, loess, and alluvium. The Sioux quartzite is too hard to weather significantly. Till was initially deposited over the bedrock to depths of a few inches to 10 feet thick during glaciation and is generally ascribed to the Kansan advance, 100,000 years ago. Some of the till may be associated with the Wisconsin advance 20,000 years ago. As the glacial ice advanced and waned along the Prairie Coteau edge to the west, wind-blown sediment was transported to the Coteau and covered most of the thin till layer with one to six feet of loess. Glacial erratics were transported to the area by the glacial ice from a granite bedrock area to the north along the Minnesota Valley. The Three Maidens are the largest of these deposits. Small amounts of glacial outwash buried by loess are found east of the escarpment. Alluvium soil was transported from other locations along the watershed upstream. This soil is found along the Pipestone Creek floodplain.

In 1976, U.S. Department of Agriculture (USDA) Soil Conservation Service mapped thirteen soil types in the monument, which vary in depth, fertility, and productivity. Soil range types included wetland, sub-irrigated, overflow, silty, thin, and very shallow.

### ***Political***

Pipestone National Monument is located in the southwestern corner of Minnesota in the Coteau des Prairie Region. The countryside surrounding the park is predominantly rural in character. Pipestone, Minnesota, located immediately adjacent to the southern boundary of the monument, has a population of approximately 4,171. Sioux Falls, South Dakota, 48 miles southwest of the monument, is the nearest metropolitan area with a population of 192,517 (U.S. Census, 2020). Air travel to the region is supported by Joe Foss Field, Regional Airport in Sioux Falls with multiple daily flights. The monument is located north of the intersection of Minnesota State Highways 23 and 30 and U.S. Highway 75. Both State Highway 23 and U.S. 75 provide access to the monument from Interstate 90, which connects Pipestone National Monument to Sioux Falls.

Pipestone National Monument averaged approximately 74,580 visitors a year over the last ten years. Visitors travel to the monument for a variety of reasons. Many are attracted to the Pipestone quarries and Native American history, tallgrass prairie, Sioux quartzite prairie and associated wildlife. Native Americans visit the monument for spiritual uses, including pipestone quarrying, ceremony, and prayer. Pipestone residents also use the monument as a community park for walking, running and bike riding.

### ***Cultural***

#### Archeological Resources

According to the General Management Plan (2008), approximately 95% of the monument has been systematically surveyed for archaeology. The 1976 National Register nomination for the monument included 22 sites that had been identified and investigated. (The 22 sites have since been combined into one site with 22 sub-sites) They include both prehistoric and historic sites with features such as rock art, abandoned, active and explorative quarries, mounds, tipi rings, sweat lodges, lithic scatters, workshop areas, graves, and middens.

### Ethnographic Resources

The lands forming Pipestone National Monument represent an area of ethnographic importance and the entire park landscape is important for its association with Native Americans. It is believed that the most sacred areas associated with the quarries are included in the boundaries of the monument, but additional significance may be applied to the surrounding landscape. A complete Traditional Cultural Place study is a top research priority of Tribal Nations affiliated with the monument, and consultation is ongoing regarding a collaborative and inclusive plan for completing this work.

Of particular importance, the Three Maidens area and the pipestone quarries are considered sacred. The Sun Dance grounds and the sweat lodges have a unique significance and are considered sacred spaces when in use. Other ethnographic resources of importance within the park include Pipestone Creek and Winnepissa Falls, the tallgrass prairie and associated plant and animal species, the Oracle, Leaping Rock/Old Stone Face, quartzite escarpment and the petroglyphs. The locations of many religious observances and sacred sites within the monument are unknown and may never be known to park managers.

The stories related to pipestone, including the creation of the stone, discovery, extraction rituals and use, are part of the cultural traditions related to the quarries for generations of Native Americans from multiple tribes. Ethnographers have indicated that the epistemologies of each affiliated group for the features differ and may be contradictory. The subject of many different sacred story cycles, Pipestone has cultural significance and is considered a sacred site by the following consulting Tribal Nations, as well as many others:

- Cheyenne River Sioux Tribe,
- Crow Creek Sioux Tribe,
- Flandreau Santee Sioux Tribe,
- Fort Peck Assiniboine and Sioux Tribes,
- Iowa Tribe of Kansas and Nebraska,
- Iowa Tribe of Oklahoma,
- Lower Brule Sioux Tribe,
- Lower Sioux Indian Community,
- Mandan, Hidatsa, and Arikara Nation,
- Oglala Sioux Tribe,
- Omaha Tribe,

- Otoe-Missouria Nation,
- Ponca Tribe of Nebraska,
- Ponca Tribe of Oklahoma,
- Prairie Island Mdewakanton Dakota Indian Community,
- Rosebud Sioux Tribe,
- Santee Sioux Tribe,
- Shakopee Mdewakanton Sioux Community,
- Sisseton-Wahpeton Oyate,
- Spirit Lake Nation,
- Standing Rock Sioux Tribe,
- Upper Sioux Community, and
- Yankton Sioux Tribe.

## Location Map Graphic Information

Pipestone National Monument is in southwest Minnesota. It is approximately six miles from the Minnesota-South Dakota border and approximately 35 miles from the Minnesota – Iowa border. Sioux Falls, South Dakota is the nearest city to the park at approximately 50 miles. There are several Minnesota and South Dakota state park and historic sites in the region around Pipestone.



Fig 3. Location of Pipestone National Monument in the context of the broader region (NPS)

## State and County

### State

Minnesota

### County

Pipestone County

## Management Information

### Management Category

Must be Preserved and Maintained

### Management Category Date

12/17/2024

### Management Category Explanatory Narrative

The management category “Must be Preserved and Maintained” has been assigned to all ethnographic resources/features at Pipestone National Monument that contribute to the eligibility of the cultural landscape as a historic district at the national level of significance. This management category is assigned to resources where the cultural landscape’s preservation is specifically legislated, or the cultural landscape is related to the park’s legislated significance, or the cultural landscape is nationally significant as defined by the National Register criteria, or the inventory unit is a pre-contact archeological resource.

The entire monument is part of this CLI and is also identified by the Minnesota state archeologist as one singular archeological site. The legislated significance of the park unit includes the only location where Native Americans have quarried red pipestone (catlinite) from very early times to the present, sacred site associated with Native American spiritual beliefs and cultural activities, protection of the cultural/ethnographic landscape including many natural systems and features, its history of Native American and European American contact and exploration in the 1800s, specific quarrying rights, and the Pipestone Indian School (Foundation Document 2017, 5). Pipestone National Monument preserves, protects, and interprets the cultural landscape through the enabling legislation and the significance it lays out.

The CCC-ID and Mission 66 resources in the park are eligible for the National Register at the state level of significance. “Should be Preserved and Maintained” management category best fits these resources. However, CLI guidance only allows one management category for the entire cultural landscape. With the ethnographic resources being of highest importance for management, “Must be” is selected for the overall cultural landscape.

## Management Agreements

Table of Management Agreements

| Management Agreement  | Other Management Agreement | Management Agreement Expiration Date | Management Agreement Explanatory Narrative                                                                                                                                                                                                                                                                               |
|-----------------------|----------------------------|--------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Special Use Permit    | —                          | —                                    | Permits are issued annually to each quarrier for a given quarry. The permits set guidelines for the National Park Service and each quarrier regarding the use of the pipestone quarries, including the responsibility for maintenance, safety, operations, allowable equipment, and requirements to maintain the permit. |
| Special Use Permit    | —                          | —                                    | Special Use Permits are issued annually for two Sundances as well as other ceremonies at the Sundance Grounds. The permits set guidelines for the National Park Service and each group regarding the use of the Sun Dance grounds.                                                                                       |
| Special Use Permit    | —                          | —                                    | A Special Use Permit is issued annually to the Keepers of the Sacred Tradition of Pipemaking For a ceremony along the visitor trail.                                                                                                                                                                                     |
| Cooperative Agreement | June 22, 2023              | June 22, 2028                        | The NPS and AIM have a General Agreement regarding maintenance of the structures at the Sundance Grounds.                                                                                                                                                                                                                |
| Cooperative Agreement | February 15, 2024          | September 30, 2028                   | The NPS and Conservation Corps of Minnesota and Iowa (CCMI) have an agreement to create an Intertribal Land Corps to engage Indigenous youth in restoration of the tallgrass prairie.                                                                                                                                    |

| Management Agreement  | Other Management Agreement | Management Agreement Expiration Date | Management Agreement Explanatory Narrative                                                                                                                                                                                                        |
|-----------------------|----------------------------|--------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Cooperative Agreement | October 17, 2023           | October 17, 2028                     | The NPS and the Shakopee Mdewakanton Sioux Community (SMSC) have an agreement for the temporary care and storage of sacred pipes in the monument's collection at Hocokata Ti, SMSC's cultural center.                                             |
| Cooperative Agreement |                            |                                      | The NPS, National Park Foundation, and the National Native American Boarding School Healing Coalition (NABS) have a grant agreement regarding digitization of records from the Pipestone Indian School and the development of interpretive media. |
| Cooperative Agreement |                            |                                      | The NPS and the Pipestone Indian Shrine Association have a financial assistance agreement for a summer cultural demonstration program focused on direct visitor education by quarriers and carvers.                                               |

## Legal Interests

Table of Legal Interests

| Legal Interest Type | Fee Simple Reservation Expiration Date | Other Organization/Agency | Legal Interest Narrative                                                                                                                                                                                                                                                                                                                                                    |
|---------------------|----------------------------------------|---------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Fee Simple          | ----                                   | ----                      | Pipestone National Monument was established on August 25, 1937. Shortly thereafter, property was transferred from the Office of Indian Affairs (Bureau of Indian Affairs) to the National Park Service. In 1956, Congress passed legislation authorizing the addition of more land from the Bureau of Indian Affairs, following the closure of the Pipestone Indian School. |

## **Adjacent Lands Information**

### ***Do Adjacent Lands Contribute?***

Yes – Adjacent lands do contribute

### ***Narrative***

The adjacent lands (lands outside the boundaries of the park unit) contribute to the setting of the monument. Pipestone National Monument is within the boundaries of the former Pipestone Indian Reservation of the Yankton Sioux Tribe and Pipestone Indian School, which are interrelated to the history of the monument. Adjacent lands also contribute to the expansive viewsheds of the tallgrass prairie and to water quality in the Pipestone Creek. However, the town of Pipestone and associated residential and commercial development encroaches into the setting of the monument to the south and east along with other development such as wind turbines and effects integrity overall.

## **Managed wilderness**

No

## Uses Information

### Functions and Uses

Table of Functions and Uses

| Major Category                   | Category                                 | Use/Function                             | Historic Use | Current Use | Primary Use |
|----------------------------------|------------------------------------------|------------------------------------------|--------------|-------------|-------------|
| Religion                         | Ceremonial Site                          | Ceremonial Site                          | Yes          | Yes         | Yes         |
| Funerary                         | Cemetery                                 | Cemetery                                 | Yes          | No          | No          |
| Industrial/Processing/Extraction | Industrial/Processing/Extraction – Other | Industrial/Processing/Extraction – Other | Yes          | Yes         | No          |
| Government                       | Government-Other                         | Government-Other                         | Yes          | Yes         | No          |
| Government                       | Government Office                        | Visitor Contact (Visitor Center)         | Yes          | Yes         | No          |
| Recreation/Cultural              | Museum (Exhibition Hall)                 | Exhibit                                  | Yes          | Yes         | No          |
| Landscape                        | Leisure-Passive (Park)                   | Leisure-Passive (Park)                   | Yes          | Yes         | No          |
| Transportation                   | Road-Related                             | Parking Area                             | Yes          | Yes         | No          |
| Transportation                   | Road-Related                             | NPS Class I Principal Road               | Yes          | Yes         | No          |
|                                  |                                          |                                          |              |             |             |
|                                  |                                          |                                          |              |             |             |

## Public Access

### ***Public Access***

Other Restrictions

### ***Public Access Narrative***

General visitors to the monument are limited to the Circle Trail and the South Quarry Line Trail, as well as the Visitor Center, Entrance Road and Three Maidens and picnic area parking lots. Only those with a permit to quarry are allowed in the quarry pits. Only the participants of Sundances are allowed on the Sundance grounds during the ceremony, at the discretion of the permit-holder. At other times of the year, access is at the discretion of the Superintendent. The sweat lodges are open to quarriers, Sundance participants and others for ceremonial purposes.

## Associated Ethnographic Groups

### ***Ethnographic Study Status***

A Cultural Affiliation Study was completed in 2004 (Zedeño and Basaldú) to identify affiliated Tribal Nations for the purposes of consultation under NAGPRA, NEPA, NHPA, and other federal laws, regulations, and policies.

### ***Ethnographic Narrative***

Much of the information about the ethnographic significance of Pipestone known to the NPS comes from consultation with the 23 Tribal Nations identified below. Pipestone is sacred and ethnographically significant to many other Indigenous communities as well.

### ***Ethnographic Groups***

Table of Ethnographic Groups

| Ethnographic Group                   | Type                      |
|--------------------------------------|---------------------------|
| Cheyenne River Sioux Tribe           | Both Current and Historic |
| Crow Creek Sioux Tribe               | Both Current and Historic |
| Flandreau Santee Sioux Tribe         | Both Current and Historic |
| Fort Peck Assiniboine & Sioux Tribes | Both Current and Historic |
| Iowa Tribe Kansas & Nebraska         | Both Current and Historic |
| Iowa Tribe of Oklahoma               | Both Current and Historic |
| Lower Brule Sioux Tribe              | Both Current and Historic |
| Lower Sioux Indian Community         | Both Current and Historic |
| Mandan, Hidatsa, and Arikara Nation  | Both Current and Historic |

Pipestone National Monument Cultural Landscape

Pipestone National Monument

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|                                      |                           |
|--------------------------------------|---------------------------|
| Oglala Sioux Tribe                   | Both Current and Historic |
| Omaha Tribe                          | Both Current and Historic |
| Otoe-Missouria Nation                | Both Current and Historic |
| Ponca Tribe of Nebraska              | Both Current and Historic |
| Ponca Tribe of Oklahoma              | Both Current and Historic |
| Prairie Island Indian Community      | Both Current and Historic |
| Rosebud Sioux Tribe                  | Both Current and Historic |
| Santee Sioux Tribe                   | Both Current and Historic |
| Shakopee Mdewakanton Sioux Community | Both Current and Historic |
| Sisseton-Wahpeton Oyate              | Both Current and Historic |
| Spirit Lake Nation                   | Both Current and Historic |
| Standing Rock Sioux Tribe            | Both Current and Historic |
| Upper Sioux Community of MN          | Both Current and Historic |
| Yankton Sioux Tribe                  | Both Current and Historic |

## National Register Information

### Documentation Status

Entered – Inadequately Documented

### Documentation Narrative Description

As a result of the National Historic Preservation Act of 1966, Pipestone National Monument was automatically listed on the National Register of Historic Places (NRHP) on October 15, 1966 as Cannomok'e--Pipestone National Monument. The nomination for the district was completed ten years later by NPS Historical Architect David Arbogast on April 13, 1976. The nomination form included the 282 acres that were included in the monument at the time as a historic district.

On June 30, 2003, the Minnesota State Historic Preservation Office (MN-SHPO) concurred with the determination of eligibility (DOE) for the Mission 66 developments at Pipestone National Monument outlined in the nomination form completed at the time by Historian Donald L. Stevens and Historical Architect JoAnn Wilkins. The boundary of the nomination form referenced the 1976 nomination. Neither the 1976 nomination nor the 2003 DOE included consultation with affiliated Tribal Nations, and, therefore, are missing important information for evaluating National Register significance. As these understandings evolve, the National Park Service continues to try to integrate new information and reflect that additional knowledge (sometimes in conflict with previous agency interpretations) in compliance actions under the National Historic Preservation Act.

The 1976 National Register listed nomination focused on the quarries as the source for sacred pipestones used to create pipe bowls and other artifacts. It also focused on related ethnographic traditions. The nomination also briefly discusses the increased popularity of the site to Euro-Americans through the writings and art of George Catlin and Joseph Nicollet, American settlement in and around the site and the eventual establishment of the monument. However, understanding and context of the landscape has been expanded since 1976 including archeological investigations, in-depth historic resource research, and Tribal consultation. Therefore, the nomination does not reflect present research, findings, and context for the ethnographic/cultural landscape.

The CLI approaches the documentation of the cultural landscape as a holistic one with the most emphasis on the sacred and traditional use of the site beginning with ancient times to present. It

utilizes a draft National Register nomination update (additional documentation and boundary increase) from 2020 to provide further context of the ethnographic resources/features. It also brings features from the CCC and Mission 66 programs to being identified and included in their own level of state significance. As part of this CLI update, SHPO/THPO consensus of Determination of Eligibility will be sought for the entire cultural landscape.

## **Concurrence Eligibility**

Eligible – SHPO/THPO Consensus Determination

### **Date**

12/16/2024

### **Narrative**

As a result of the National Historic Preservation Act of 1966, Pipestone National Monument was automatically listed on the National Register of Historic Places (NRHP) on October 15, 1966 as Cannomok'e--Pipestone National Monument. The nomination for the district was completed ten years later by NPS Historical Architect David Arbogast on April 13, 1976. The nomination form included the 282 acres that were included in the monument at the time as a historic district.

On June 30, 2003, the Minnesota State Historic Preservation Office (MN-SHPO) concurred with the determination of eligibility (DOE) for the Mission 66 developments at Pipestone National Monument outlined in the nomination form completed by Historian Donald L. Stevens and Historical Architect JoAnn Wilkins. The boundary of the nomination form referenced the 1976 nomination.

No SHPO/THPO concurrence on Eligibility or an updated nomination has been received for all resources of the historic district at Pipestone National Monument at one time until 2024. The 1976 nomination includes archeological resources and some ethnographic resources, and the 2003 DOE focuses on the Mission 66 development. The CLI was updated in 2024 and included all resources for both the significant, cultural resources as well as the Mission 66 resources. The SHPO concurred on this holistically, updated CLI and both its eligibility levels – National level for ethnographic resources and State level for Mission 66 resources - in December 2024. As further updating to the National Register nomination continues, it should be based in the knowledge of Native people about their sacred site and its millennia of use and meaning. The National Park Service and affiliated Tribal Nations are in ongoing conversations about the appropriate form and timing of Traditional Cultural Place study.

## National Register Significance Level

National

## National Register Significance

Individual

## National Register Classification

District

## Statement of Significance

*The following statement of significance is from the 2020 draft revision of the Cannomok'e Pipestone National Monument Historic District National Register nomination with some minor edits and additions for clarification.*

Pipestone National Monument Historic District (Cannomok'e) is eligible for the National Register of Historic Places at the national level under **CRITERIA A: Ethnic Heritage** for its association with the traditional beliefs and practices of multiple Plains Indian tribes regarding pipestone (catlinite, or Sioux argillite) and the ceremonial use of pipes. The significance of the stone from this location, and the pipes made from it, derives from the sacredness of the place, an understanding of which predates the quarrying of pipestone. Multiple epic narratives are associated with Pipestone National Monument. Variations of these narratives have been maintained within the oral traditions of the many tribal communities that are affiliated with the site and have also been recorded in written form informally beginning in the 1830s and formally through ethnographic interviews since the mid-1990s.

Pipestone National Monument Historic District is also eligible for the National Register of Historic Places under **CRITERIA A: Religion** for its association with the traditional religious beliefs of many Plains Indian tribes. The oral traditions that are associated with the site all point to Pipestone National Monument as a place where the Great Spirit and his/her representatives have interacted with Native Americans, and include accounts of human origins, the association of pipestone with the flesh and blood of Native Americans, and the initiation of ceremonies related to the pipe. This sacred nature of the site also contributes to an understanding that it is a place of peace, while the pipes themselves are used in ceremonies which bring unity among people. The

quarrying of pipestone from this sacred site for the purposes of creating pipes is important in maintaining the cultural continuity of the several Native American tribes which are culturally affiliated with the place. An awareness of the sacredness of what is now Pipestone National Monument and the rituals and ceremonies associated with quarrying the stone have been passed down through generations of Oceti Šakowin and other Plains tribes through a combination of oral tradition and intergenerational instruction in quarrying practices. The continuing awareness of the sacredness of the site is manifested in the continued traditional practice of quarrying pipestone and in the establishment and use of ceremonial sites by Native Americans in the latter decades of the twentieth century. The Sun Dance grounds, established in 1991, and the separate sweat lodge area, established more than twenty years earlier, have been used by Native Americans for spiritual purposes down to the present day. Both sites also reflect significant themes in the history of Native Americans in the second half of the twentieth century. These ceremonial zones meet the special standards for National Register criteria considerations A (properties of religious significance) and G (properties achieving significance within the past 50 years).

Pipestone National Monument Historic District is also eligible for the National Register of Historic Places under **CRITERIA A: Exploration and Settlement** for its association with the Nicollet and Catlin expeditions of the 1830s. The journeys of George Catlin and Joseph Nicollet were of national significance in the history of Western exploration and provided the nation with detailed mapping of the area and new insights and understandings about the nature and culture of the region's Native American tribes. Both expeditions spent time at the pipestone quarries and recorded invaluable and widely published historical and ethnographic information about the quarries themselves and how the various tribes understood and used them. In addition, members of the Nicollet expedition left a physical trace at the site, with the inscription of the initials of five members of the party on a rock near the Leaping Rock geological feature.

Pipestone National Monument Historic District is also eligible for the National Register of Historic Places under **CRITERIA A: Community Planning and Development—Park** for its association with two eras in park design and development. First, CCC-ID development of the quarry area in 1935-36, shortly before it was designated a national monument, demonstrated the successful local implementation of a national emergency relief program of the New Deal. The CCC-ID was a subunit of the CCC designed specifically for the benefit of Native Americans. These resources are significant at the local level because the physical remains are modest and reflect the craftsmanship and historical experience of men in the local community. Second, the development of the Visitor Center and other features in the 1950s reflects design concepts

characteristic of the Mission 66 program, and an addition to the Visitor Center completed in 1971 reflects design concepts characteristic of the Parkscape USA program. Mission 66 and Parkscape USA were consecutive development programs implemented by the National Park Service from the mid-1950s through the mid-1970s. Pipestone National Monument's development plan followed from prototype concepts and was cited by NPS officials as an example of a small Mission 66 project brought to a swift and successful conclusion.

Pipestone National Monument Historic District is also eligible for the National Register of Historic Places under **CRITERIA C: Architecture** for its association with the Mission 66 era of National Park Service development. The Visitor Center at Pipestone National Monument was one of the earliest in the entire National Park System. Completed in 1958 and designed in the "Park Service Modern" style, it has retained overall fair to good integrity. Moreover, the building was designed by NPS architect John Cabot, one of the most influential architects in the NPS in that era. The Visitor Center was sited specifically to take advantage of, and to facilitate visits to, the pipestone quarries. The Visitor Center was also part of a larger planned landscape with an entrance road designed to allow visitors to understand the general environmental setting, which surrounds the quarries, a landscape design that remains intact. In present-day, it has been realized that the location of the Visitor Center and the siting of other mid-century features impact the ethnographic landscape and resources.

Pipestone National Monument Historic District is also eligible for the National Register of Historic Places under **CRITERIA D: Archeology**. The entire 301 acres of the site is a singular archeological site, Smithsonian number 21PP2, with multiple subsites that have provided and may continue to provide scientific data on Native American encampments, quarrying activities, and workshop areas from both ancient and historic times. In addition, the 1838 Nicollet inscription is an important relic of early Euro-American exploration of the region and archeological evidence of this exploration may be found in the future.

## **National Register Significance Criteria**

Criterion A: Associated with Events significant to broad patterns of our history

Criterion C: Design/Construction: Embodies distinctive construction, work of master, or high artistic values

Criterion D: Has yielded, or is likely to yield, information important to prehistory or history

## National Register Criteria Considerations

Criteria Consideration A: A property owned by a religious institution or used for religious purposes

Criteria Consideration G: Properties that have achieved significance within the last fifty years

## National Register Periods of Significance (with Historic Context Themes)

Table of National Register Periods of Significance

| Start Year/Era and End Year/Era | Historic Context Theme       | Subtheme                                                  | Facet                                                     |
|---------------------------------|------------------------------|-----------------------------------------------------------|-----------------------------------------------------------|
| 3,750 BCE - Present             | Transforming the Environment | Indigenous Peoples Use of and Response to the Environment | Indigenous Peoples Use of and Response to the Environment |
| 1957 – 1971                     | Expressing Cultural Values   | Architecture                                              | NPS Mission 66                                            |
| 1957 – 1971                     | Expressing Cultural Values   | Landscape Architecture                                    | NPS Mission 66                                            |

## National Register Areas of Significance

Table of National Register Areas of Significance

| Category                           | Subcategory<br>(only for Archeology and Ethnic Heritage) | Narrative |
|------------------------------------|----------------------------------------------------------|-----------|
| Architecture                       | None                                                     | —         |
| Archeology                         | Historic – Aboriginal                                    | —         |
| Archeology                         | Prehistoric – Non-Aboriginal                             | —         |
| Art                                | None                                                     | —         |
| Community Planning and Development | None                                                     | —         |
| Conservation                       | None                                                     | —         |
| Entertainment-Recreation           | None                                                     | —         |
| Ethnic Heritage                    | Native American                                          | —         |
| Landscape Architecture             | None                                                     | —         |
| Politics-Government                | None                                                     | —         |

| Category | Subcategory<br>(only for Archeology and Ethnic<br>Heritage) | Narrative |
|----------|-------------------------------------------------------------|-----------|
| Religion | None                                                        | —         |

## National Historic Landmark

### **Status**

No

## World Heritage Site

### Status

No

*\*Pipestone National Monument was included on the U.S. Tentative List of the World Heritage Sites in 2008*

## National Natural Landmark

### Status

No

## NRIS Information

### NRIS Name

Cannomok'e-Pipestone National Monument

### NRIS ID

66000112

### Other Name

AS-1 to AS-22

### Primary Certification Date

10/15/1966



## Chronology & Physical History

### Chronology

Table of Chronology

| Start Year | Start Era | End Year | End Era | Major Event | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
|------------|-----------|----------|---------|-------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1000       | BCE       | 900      | CE      | Inhabited   | Fragments of pottery recovered within the national monument have been associated with Woodland Tradition and indicated that people began to visit the area more frequently around 3,000-2,000 years ago. The people came not only in pursuit of subsistence, but also for purposes of quarrying the pipestone (Catton and Krahe 2016, 109-110)                                                                                                                                                                                                                                                                                                                                                                                                                |
| 200        | BCE       | 1750     | CE      | Altered     | During the Hoofprint Tradition (late Prehistoric to Protohistoric periods), rock art, or petroglyphs, were carved within the present-day national monument. About 100 petroglyphs have been identified within the national monument including on and near the Three Maidens, on top of the quartzite ledge, and a panel of petroglyphs have been recorded on a quartzite outcrop below the ledge. The possible cultural meaning or intent of these petroglyphs have not been confirmed through consultation or oral history. "Ultimately, whatever cultural meaning the petroglyphs had for prehistoric peoples, the markings undoubtedly acquired sacred significance for other groups in historical times and in the present" (Catton and Krahe 2016, 123). |
| 1250       | CE        | 1700     | CE      | Inhabited   | Oneota, a cultural complex that flourished in the eastern prairielands and Great Lakes region, occupied the Blood Run/Good Earth site 50 miles from Pipestone Quarry (Catton and Krahe 2016, 29). The Quarry is thought of as part of the overall Oneota complex and is associated with the earliest development of pipes and trade networks. Native American oral tradition holds that during this period the Pipestone Quarry was considered by all to be a neutral zone where people laid down their weapons and met in peace. (Catton and Krahe 2016, 133)                                                                                                                                                                                                |
| ca. 1600   | CE        | ca. 1700 | CE      | Inhabited   | Across the Great Plains region, intertribal relations came to be governed by four major alliances of tribes                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |

| Start Year | Start Era | End Year | End Era | Major Event   | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|------------|-----------|----------|---------|---------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|            |           |          |         |               | – Blackfeet alliance in the northwest, Assiniboine-Cree alliance in the north plains, including present-day Canada, Mandan-Hidatsa to the south of the first two alliances, and Oceti Sakowin (Seven Council Fires) below the Mandan villages on the Missouri River. The Oceti Sakowin was formed by the Dakota-Nakota-Lakota tribes. (Catton and Krahe 2016, 165)                                                                                                                |
| 1650       | CE        | 1803     | CE      | Inhabited     | Many cultural changes, migrations, and conflicts across the region formed the context for Native American habitation and use of the Pipestone Quarry. Numerous tribes, including the Cheyenne, Omaha, Ponca, Ioway, Otoe Missouria, and Ianktonwan and Ianktonwana possess oral traditions that refer to their people's connection with the sacred quarry at some distant point in time, sometimes at a stage in the tribe's westward migration (Catton and Krahe 2016, 138-139). |
| ca. 1680   | CE        | ca. 1700 | CE      | Inhabited     | At the end of the 17 <sup>th</sup> -century, the Oceti Sakowin made war on the Omaha and other tribes, driving them away from Blood Run/Good Earth and Pipestone Quarry. This resulted in a takeover of the Pipestone Quarry with the benefit of occupying more bison-hunting territory and closer to the French, and eventually the British and Spanish, for trade advantage. (Catton and Krahe 2016, 171-172)                                                                   |
| ca. 1800   | CE        | ca. 1800 | CE      | Inhabited     | At the beginning of the nineteenth century the Oceti Sakowin controlled the Great Plains from the Upper Mississippi westward to the Missouri River in the vicinity of the Great Bend in present-day central South Dakota (Catton and Krahe 2016, 185).                                                                                                                                                                                                                            |
| 1803       | CE        | 1803     | CE      | Land Transfer | In 1803 the United States acquired all tribal lands through the Louisiana Purchase. The Pipestone Quarry was positioned near the center of the Purchase's northeast quarter. It was a well-known geographic landmark to the Oceti Sakowin, Omaha, Ponca, Ioway, and numerous other tribes inhabiting the midcontinent, however it was virtually unknown to Euro-Americans at the beginning of the nineteenth century. (Catton and Krahe 2016, 185-186)                            |
| 1804       | CE        | 1804     | CE      | Explored      | In the summer of 1804, the Lewis and Clark expedition journeyed up the Missouri River and passed                                                                                                                                                                                                                                                                                                                                                                                  |

| Start Year | Start Era | End Year | End Era | Major Event | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|------------|-----------|----------|---------|-------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|            |           |          |         |             | the mouth of the Big Sioux River on August 21 <sup>st</sup> . Pierre Dorion, Sr., a French trapper married to an Ianktonwan and was fluent in Nakota, relayed to Lewis and Clark the oral tradition that tribes met in peace at the Pipestone Quarry. (Catton and Krahe 2016, 193)                                                                                                                                                                                                                                                                                                                                                                                         |
| 1832       | CE        | 1833     | CE      | Explored    | Fur traders Philander Prescott and Joseph Laframboise, employees of the American Fur Company, visit the quarry in the fall of 1832 and Prescott returned the following year. Prescott wrote of the visit in his memoir many years later. Both men, and their group, found the Quarry unoccupied and spent one whole day digging. Prescott's recollections included the story of Leaping Rock and the pillar that stands lightly apart from the escarpment. He also described the quarry pits with the north end of the diggings being about two feet deep and ten feet wide while the south end of the diggings were about ten feet deep. (Catton and Krahe 2016, 212-215) |
| 1836       | CE        | 1836     | CE      | Explored    | Artist George Catlin, during an expedition starting in 1830 to paint Plains Indians in their native element and aboriginal dress, visits Pipestone Quarry in 1836. Catlin had painted a chief of the Blackfeet nation, Stu-mick-o-sucks, years earlier near the confluence of the Yellowstone and Missouri Rivers. The chief, also known as Buffalo Bull's Back Fat, posed in his painting proudly with a pipe in front of his chest made from pipestone. Catlin had been enamored with the finely carved and ornamented object and was inspired to visit the place from which the material came from. (Catton and Krahe 2016, 209-212)                                    |
| 1838       | CE        | 1838     | CE      | Explored    | In 1838, Joseph Nicolas Nicollet visited the Pipestone Quarry on an official expedition for the U.S. Topographical Engineers. (Catton and Krahe 2016, 221). The party camped at the quarry for seven nights, from June 29 through July 5. The men created a permanent geographic marker that would be used twenty years later as a center point for defining the boundaries of the one-square-mile Pipestone Reservation (Catton and Krahe 2016, 222).<br><br>Nicollet observed the grouping of boulders, now known as the Three Maidens, as sacred objects with frequent placement of tobacco offerings. He also                                                          |

| Start Year | Start Era | End Year | End Era | Major Event                           | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                              |
|------------|-----------|----------|---------|---------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|            |           |          |         |                                       | described the rock art and the story of the Three Maidens. Three families of Wahpekute worked the quarry during the period of his visit. Nicollet observed that men dug for pipestone while the women stayed in camp some distance away. (Catton and Krahe 2016, 222-223)                                                                                                                                                            |
| 1851       | CE        | 1851     | CE      | Land Transfer (displacement, cession) | In 1851, the U.S. government extracted major land cessions from the Oceti Sakowin. Along with many other threats to their land rights, and way of life, the Oceti Sakowin would be left with only a tenuous hold on the Pipestone Quarry. (Catton and Krahe 2016, 190-191)                                                                                                                                                           |
| 1858       | CE        | 1858     | CE      | Land Transfer (displacement, cession) | The Yankton Treaty of Washington (Treaty with Yankton Sioux) was signed on April 19, 1858, with article 8 granting the Ihanktonwan a one-mile square reservation protecting the pipestone quarry.                                                                                                                                                                                                                                    |
| 1859       | CE        | 1859     | CE      | Planned                               | With the Ihanktonwan (Yankton) Reservation about 100 miles away (Treaty with Yankton Sioux, 1858), a crew surveyed the Pipestone Reservation on August 1, 1859, with no members from the Ihanktonwan tribe there to observe their work. (Catton and Krahe 2016, 244)                                                                                                                                                                 |
| 1865       | CE        | 1865     | CE      | Destroyed                             | By August of 1865, the Ihanktonwan were aware that Euro-Americans were destroying Native American burial mounds at the quarries as well as pillaging the gravesites. Euro-Americans were quarrying stone at the Pipestone Reservation. (Catton and Krahe 2016, 275-276)                                                                                                                                                              |
| 1870       | CE        | 1876     | CE      | Inhabited                             | In 1870, Pipestone County was surveyed for settlement without accounting for the Ihanktonwan's Pipestone Reservation, seemingly showing availability to homesteaders. In 1872, the General Land Office caught the error and ordered that the reservation be resurveyed, and its boundaries marked on pertinent plats. Charles H. Bennett and Daniel E. Sweet founded the town of Pipestone in 1874. (Catton and Krahe 2016, 278-279) |
| 1876       | CE        | 1884     | CE      | Altered                               | After time spent at the Pipestone Reservation, the Ihanktonwan complained in 1876 to their agent of                                                                                                                                                                                                                                                                                                                                  |

| Start Year | Start Era | End Year | End Era | Major Event                       | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|------------|-----------|----------|---------|-----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|            |           |          |         |                                   | whites erecting buildings on the Reservation and quarrying quartzite there (to use in construction of buildings in the town of Pipestone nearby). Through several complaints to officials and General Land Office, the U.S. Supreme Court finally ruled in 1884 that the 1858 treaty removed "the whole" of the Pipestone Reservation from private entry until the government decided otherwise. This decision strengthened the Ihanktonwan's resolve to reclaim the Pipestone Reservation. (Catton and Krahe 2016, 279-281)                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| 1884       | CE        | 1884     | CE      | Developed (imposing and damaging) | In 1884, the Cedar Rapids, Iowa Falls, and Northwestern Railway constructed a line of track through the city of Pipestone to connect Iowa with the Dakota Territory. This included a one-mile stretch through the center of the Pipestone Reservation, just east of the escarpment. (Catton and Krahe 2016, 282)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| 1887       | CE        | 1887     | CE      | Planned                           | The U.S. Army was called upon to assist with monitoring the removal of squatters from the Pipestone Reservation. Before the military contingent departed, Lieutenant W.N. Blow resurveyed the reservation's boundaries and erected new boundary markers. (Catton and Krahe 2016, 282)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 1890       | CE        | 1891     | CE      | Planned                           | Along with the Dawes Severalty Act of 1887, which led to diminishing of reservation land into individual allotments for tribal members and the rest to be purchased by non-Indians, "between 1869 and the 1960s, hundreds of thousands of Native American children were removed from their homes and families and placed in boarding schools operated by the federal government and the churches" [National Native American Boarding School Healing Coalition: <a href="https://boardingschoolhealing.org/education/us-indian-boarding-school-history/">https://boardingschoolhealing.org/education/us-indian-boarding-school-history/</a> ] . Legislators introduced a bill in March 1890 to establish an Indian boarding school together with a "National Indian Park" on the Pipestone Reservation. The legislation was passed by Congress on February 5, 1891, and signed into law on by President Harrison days later. (Catton and Krahe 2016, 297-303) |

| Start Year | Start Era | End Year | End Era | Major Event       | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|------------|-----------|----------|---------|-------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1891       | CE        | 1891     | CE      | Planned           | After the passage of the law, Daniel Dorchester, Superintendent of Indian Schools, visited the Pipestone Reservation and selected a spot in the north central portion of the reservation, the highest elevation of the reserve, to build the school. (Catton and Krahe 2016, 304)                                                                                                                                                                                                                                          |
| 1893       | CE        | 1894     | CE      | Built/Established | <p>The Pipestone Indian School opened in February of 1893 with the three-story, Sioux quartzite building completed the previous fall. (Catton and Krahe 2016, 304)</p> <p>By the end of 1893 a girls' dormitory was built and in 1894 a separate boys' dormitory was added. Both structures were constructed of Sioux quartzite. By the time it closed, the school was comprised of 56 buildings. (Catton and Krahe 2016, 305-306)</p>                                                                                     |
| 1896       | CE        | 1904     | CE      | Built/Abandoned   | The Pipestone Indian School had a cemetery for children who died. The children buried there include Annie Tappinnatis, Mabel Campbell, and Florence Resler. The cemetery was abandoned in 1904 and the gravesites were overgrown by vegetation. A form completed by a CCC-ID worker in 1937 listed the cemetery as having nine people buried at the site: 4 Indian School children, 3 white children, and 2 adult Native Americans. The exact location of the cemetery has not been found (Catton and Krahe 2016, 316-317) |
| ca. 1900   | CE        | ca. 1904 | CE      | Maintained        | The Ihanktonwan continued their summer pilgrimages to the Pipestone Reservation and Quarry into the early twentieth century. As late as 1904, the Pipestone County Star referred to the Native American encampments at the quarry as annual events. (Catton and Krahe 2016, 320)                                                                                                                                                                                                                                           |
| 1910       | CE        | 1913     | CE      | Altered           | Pipestone Creek ran through the middle of the school farm tract, eastern edge of the reservation above the escarpment, before plummeting over the cliff face in Winnewissa Falls. During each spring and summer, the Pipestone Creek overflowed its banks and inundated the farm tract. After requests and receipts of funding by the Superintendent, including funds                                                                                                                                                      |

| Start Year | Start Era | End Year | End Era | Major Event | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
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|            |           |          |         |             | from the Indian Appropriations Act of 1910, a project to lower the water table. After this project was not proved to be not sufficient, the Department of the Interior sought and received funds in 1913 to expand the ditch and construct a drain from the head of the Falls. (Catton and Krahe 2016, 313-316)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 1858       | CE        | 1926     | CE      | Other       | The Yankton Sioux Tribe fought for the protection of the quarry reservation from Euro-American exploitation at the same time the Federal government sought to secure title to the property for the purposes of the Indian School. The federal government negotiated agreements, sometimes employing coercive tactics to try to force a sale, but never followed through on a promise to refer the question of title to the U.S. Supreme Court or pay for the land. The Yankton eventually pursued the matter all the way to the U.S. Supreme Court. In <i>Yankton Sioux Tribe of Indians v. United States</i> , 272 U.S. 351 (1926), the Court ruled the U.S. had taken the Pipestone Reservation. The Court ordered payment to the Yankton and determined there was nothing left but to “sanction a great injustice” and grant ownership to the U.S. |
| 1934       | CE        | ca. 1937 | CE      | Developed   | The BIA began to develop Pipestone National Monument even before it was formally established. Through a crew of laborers under the Civilian Conservation Corps-Indian Division (CCC-ID) called the Calumet Work Group (CWG), brush was cleared, wire fences were constructed around the perimeter of the 80-acres expected to be turned over to the NPS. Also, the crew dammed the Pipestone Creek and created a lake primarily for aesthetic purposes. The dam (presently known as Lake Hiawatha dam) itself was made from red granite masonry using granite available at the site. They erected stone pillars at each entrance on the new park road and a picnic area and pavilion had been built along with a trail “winding among rocks, leading to points of vantage” (Catton and Krahe 346-349).                                                |
| 1937       | CE        | 1937     | CE      | Established | Pipestone National Monument was established on August 25, 1937, with the NPS acquiring management responsibility. The boundary was approximately 115-acres and included part of the Pipestone Creek, Winnewissa Falls, the escarpment,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |

| Start Year | Start Era | End Year | End Era | Major Event   | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
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|            |           |          |         |               | and the quarry. The establishing legislation reaffirmed the quarrying rights of the Native Americans. (Catton and Krahe 2016, 339-345 and 351)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| 1948       | CE        | 1952     | CE      | Expanded      | Pipestone National Monument staff began to add more visitor facilities. Interpretive signs along the trails were erected as well as a footbridge over Pipestone Creek. The trail was expanded from the trail system built by the CCC-ID. Most of the present Circle Trail dates to the CCC era, but exactly which sections are not perfectly clear. The trail went by a number of archeological features that only came to light in the late 1940s including tipi rings, two mounds, and a "buffalo circle". At this time, the trail was also expanded to the South Quarries. (Catton and Krahe 2016, 265-368)                                                                                                                         |
| 1950       | CE        | 1950     | CE      | Built         | A visitor contact station was built next to the picnic area in the summer of 1950. The contact station served as a starting point for a walking tour of the national monument, with points of interest highlighted around the Circle Trail in a clockwise direction. (Catton and Krahe 2016, 371)                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 1951       | CE        | 1951     | CE      | Built         | The Superintendent's house was built below the escarpment near the southeast corner of the monument. (Catton and Krahe 2016, 372-374)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 1953       | CE        | 1953     | CE      | Closed        | The BIA closed the Pipestone Indian School in 1953. Most of its 56 structures were relocated or demolished. (Catton and Krahe 2016, 306)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 1954       | CE        | 1956     | CE      | Land Transfer | The land to the north, east, and west of the monument's boundaries were part of the former Pipestone Reservation and under BIA jurisdiction. After the BIA closed the school in 1953, a bill was introduced in 1954 that would've transferred 470 acres of the Pipestone School Reserve to the national monument and another 60 acres with all the school buildings would go to the State of Minnesota. After that bill failed, a similar one was introduced but it authorized a transfer of land to the national monument not to exceed 250 acres with the rest of the Pipestone School Reserve to go to the state. This bill also included the addition of a small piece of land where the Three Maidens sat. The bill was passed on |

| Start Year | Start Era | End Year | End Era | Major Event | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
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|            |           |          |         |             | June 18, 1956, with the monument being expanded from 115 acres to 283 acres, while roughly the northern half of the former Pipestone Reservation was transferred to the U.S. Fish and Wildlife Service and the State of Minnesota. (Catton and Krahe 2016, 364-365)                                                                                                                                                                                                                                                     |
| 1955       | CE        | 1956     | CE      | Planned     | As Mission 66 was introduced by NPS Director Conrad L. Wirth, Pipestone National Monument Superintendent Harvey Reynolds prepared a museum prospectus with the idea of locating the museum and administration building near the quarries. This museum prospectus was adopted and expanded as the Mission 66 prospectus for the park in 1956. (Catton and Krahe 20126, 374)                                                                                                                                              |
| 1957       | CE        | 1957     | CE      | Planned     | The Mission 66 prospectus was approved by Director Wirth on May 14, 1957. The plan affected Native American use with the major development being proposed nearly in the middle of the quarry line therefore impacting the Native American sacred land. By putting the convenience of non-native visitors ahead of the spiritual needs of Native American people, the Mission 66 prospectus, and plan, furthered the secularizing of a sacred place by the NPS and the U.S. Government. (Catton and Krahe 2016, 374-378) |
| 1957       | CE        | 1958     | CE      | Built       | After the Mission 66 plan was approved, construction on the visitor center began immediately in October 1957. The museum exhibits were installed in the spring of 1958 with the visitor center opening to the public on July 26, 1958. The visitor center exhibited classic Mission 66 typology and material with inexpensive materials and eschewing ornamentation. (Catton and Krahe 2016, 378-379)                                                                                                                   |
| 1963       | CE        | 1963     | CE      | Built       | The CCC-ID dam was rebuilt due to severe degradation of the structure and material from decades of high water and flooding during spring snow melt. Reconstruction of the dam was completed on October 19, 1963.                                                                                                                                                                                                                                                                                                        |
| 1968       | CE        | 1972     | CE      | Planned     | In the spring of 1968, George Bryan, quarrier, pipemaker, and longtime seasonal employee at the monument, suggested to new Superintendent Cecil                                                                                                                                                                                                                                                                                                                                                                         |

| Start Year | Start Era | End Year | End Era | Major Event | Major Event Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
|------------|-----------|----------|---------|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|            |           |          |         |             | D. Lewis Jr. that the NPS develop a Native American cultural center which would serve a dual purpose of fostering the craft among the next generation of pipemakers and demonstrating it for non-native visitors to the monument. Lewis discussed with various tribal leaders as well as NPS leaders the idea over the next year. Congress included the project in the budget in February 1970. The <i>Upper Midwest American Indian Cultural Crafts Center</i> was built in 1971-1972. It was attached to the rear/north of the visitor center complex by a hallway/vestibule. (Catton and Krahe 2016, 393-394). A primary use of the cultural center became the commercial sale of pipes by the Pipestone Indian Shrine Association, a practice that concerned many Tribal Nations and became a source of conflict with the park for decades. |
| 1991       | CE        | 1991     | CE      | Established | The American Indian Movement (AIM) co-founder Clyde Bellecourt, an Ojibwe of the White Earth Band, established the Gathering of the Sacred Pipes Sun Dance at Pipestone National Monument in 1991. It has been an annual occurrence since. Bellecourt located the area for the Sun Dance to take place after he noticed an eagle, "grandfather", circling an area in the north area of the monument. Native Americans from many different tribes began to arrive in August and by August 18 <sup>th</sup> , three large tipis and several tents as well as several sweat lodges were erected in what is now call the Sun Dance Area. (Catton and Krahe 2016, 423)                                                                                                                                                                               |
| 2015       | CE        | 2022     | CE      | Planned     | After a lengthy formal consultation process and decades of advocacy, the NPS decided to stop selling pipes within the Monument in 2019. Over the course of a few years, the store located in the cultural center was completely remodeled to sell a wider variety of educational items through a more modern aesthetic. With that decision and resolution, consultation with Tribal Nations expanded to include all aspects of park stewardship.                                                                                                                                                                                                                                                                                                                                                                                                |
| 2021       | CE        | 2023     | CE      | Demolished  | Both Mission 66 residences were demolished per a planned management action guided by the 2008 General Management Plan (GMP) for Pipestone National Monument.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |

## Physical History

The following section provides information on the physical development and evolution of the site, organized by time periods.

### PREHISTORIC HABITATION AND USE, 12,000 BCE – 1600 CE

The Prairie Lake Region, centered around Pipestone County, emerged as a distinctive environmental and cultural entity during the Paleoindian, Archaic, and Woodland Traditions, spanning 42 modern counties in Minnesota, Iowa, and South Dakota. Characterized by a grassland prairie environment and a subsistence pattern primarily centered on bison hunting, this region holds particular significance within the context of Pipestone National Monument. The cultural timeline unfolds with the Paleoindian Tradition, featuring the Clovis, Folsom, and Plano complexes, followed by the Archaic Tradition around 5,500 BCE. Subsequent climate shifts influenced cultural developments, leading to a more sedentary lifestyle during the Woodland Tradition, marked by a distinctive culture emerging around 800 BCE. The location of the present-day national monument played a role in this historical narrative, with archeological evidence indicating transient use of the area for subsistence and later intensified visits for pipestone quarrying purposes.

From approximately CE 900 to 1650, the population and culture of the region underwent significant changes. Around CE 900, a significant cultural shift unfolded in the Prairie Lake Region, impacting the Pipestone Quarry site. Inhabitants embraced horticulture, shifting from lakeshore to river valley village sites. This cultural shift, termed the Plains Village or Middle Missouri Tradition, marked a departure from the Middle Prehistoric Period. Maize cultivation became a focal point, contributing to a less stable population with heightened movement. The Plains Village Tradition, extending across several states, evolved into tribal, sedentary, or semi-sedentary societies, engaging in a mixed economy of hunting, gathering, and crop production. Concurrently, the Oneota Tradition emerged in northern Iowa, displaying connections to the Mississippian trade system, and utilizing shell-tempered pottery and a bison bone tool kit. By CE 1200, conflict or assimilation occurred between the Plains Village and Oneota cultures, leading to the westward withdrawal of the former. The Oneota Tradition persisted, leaving its mark on the region, including the Blood Run Site, a significant settlement and trade center along the Big Sioux River. Blood Run, occupied by the Oneota, Omaha, and Ioway, demonstrated a close relationship

with the Pipestone Quarry, unraveling a complex historical tapestry in the long prehistoric period before European contact.

The pipestone at Pipestone National Monument lies between thick layers of hard quartzite, buried beneath glacial till and prairie sod. Various theories suggest the exposure of this layer, with one possibility being a buffalo trail revealing it, according to oral tradition. Another suggestion involves Pipestone Creek cutting a channel across the prairie, exposing the pipestone layer. Historical records from the 1830s provide insights into early quarrying, indicating a north-south line along the strike. Early quarrying methods included using large rocks to crack the quartzite, possibly later supplemented by stone wedges and hammers. Historically and continuing into the present, quarriers use sledgehammers and metal wedges to exploit cracks in the Sioux quartzite. Quarriers camped at the site for short durations, shaping extracted pipestone into smaller blocks or "blanks" before carving them into pipes elsewhere. Archaeological findings showcase ancient tool use, revealing a glimpse into the Late Woodland through Late Prehistoric timeframe. Ancient people primarily used pipestone for pipes and ornaments, crafting them with stone tools, drills, and polishing techniques. The entire manufacturing process, including fine carving, occurred away from the quarry site.

In addition to pipe carving, ancient peoples engaged in rock art, creating petroglyphs on exposed quartzite. The Three Maidens area featured numerous quartzite outcroppings where petroglyphs were made, with approximately one hundred separate glyphs identified within the monument. The Hoofprint Tradition, associated with Siouan speakers from the Late Prehistoric and Protohistoric periods, featured recurring motifs like the thunderbird, turtle, bird tracks, and human handprints and footprints. While the rock art's exact antiquity remains undated, it is believed to have been created between about 200 BCE and CE 1750.

Originally resting on a platform of exposed quartzite bedrock, the Three Maidens, adorned with petroglyphs, underwent transformations in the late nineteenth and early twentieth centuries. The quartzite slabs bearing petroglyphs were chiseled off and removed, and the area was covered with topsoil for recreational purposes. The once-imposing sight of the Three Maidens resting on a Sioux quartzite alter in the middle of the tallgrass prairie is now obscured, surrounded by grass, trees, buildings, and a pond. Despite the modern intrusions, the Three Maidens maintain an important visual stature and continue to be central to quarrying traditions. The cultural significance of the rock art is open to interpretation, with academic debates over whether the petroglyphs held sacred meanings or served as offerings and cultural expressions. Oral traditions recorded in historic times suggest a connection between petroglyphs and totemic inscriptions by

those gathering stone for pipes. While interpretations differ, the Three Maidens petroglyphs undoubtedly acquired sacred significance for later groups in historical and present times.

Pipes and ornaments crafted from soft red pipestone were traded extensively across diverse regions, with artifacts discovered from Montana to New York, Alabama to Oklahoma, and Manitoba. Tracing these objects back to their origin is pivotal for understanding ancient trade networks, cultural diffusion of ceremonial pipes, and dating quarrying activities. Pipestone artifacts, known as catlinite, present challenges in connecting them to specific quarries, requiring sophisticated laboratory tests to match the chemical signature of worked pipestone with the source. Various argillite deposits exist geologically, including locations beyond Pipestone County, Minnesota, like Ohio, Wisconsin, Illinois, Iowa, Missouri, Arkansas, Kansas, South Dakota, Montana, and Arizona. These sources, whether in bedrock formations or glacial drifts, each have a unique mineralogical composition and chemical signature. Despite assumptions that the Minnesota pipestone quarry was the sole source, historical writings, and artifacts found in diverse regions have led to a realization that red pipestone comes from multiple origins.

As nineteenth-century narratives erroneously attributed all red pipestone to the Minnesota quarry, the term "catlinite" became loosely associated with various red pipestones carved by indigenous peoples. The assumption of a single quarry's influence across the continent was debunked as archaeologists recognized multiple sources of red pipestone. Efforts to correct these misinterpretations began when the National Park Service assumed control of Pipestone National Monument. The age and distribution of catlinite artifacts indicate a significant role played by Oneota people in exploiting the quarry for several centuries. The zenith of Oneota utilization of the quarry aligns with their occupation of the Blood Run/Good Earth site from approximately 1250 to 1685 CE, possibly extending into the early 1700s. This period encompasses a "protohistoric" era, witnessing the rise of the Ioway and Omaha nations from the Oneota at Blood Run/Good Earth. The site, covering 844 acres, features various archaeological remnants such as house sites, burial mounds, food storage pits, and more, making it the largest known Oneota occupation site. Archaeological findings suggest that Blood Run/Good Earth was a vibrant trading center with evidence of diverse materials sourced from regions like Wyoming, Idaho, North Dakota, Nebraska, South Dakota, and Michigan. Among the intriguing catlinite artifacts are stone tablets with etchings, potentially holding sacred significance to the Oneota. (Catton and Krahe 2016, 99-133)

**NORTHERN PLAINS TRIBES IN TRANSITION, 1650-1803 CE**

In the mid-seventeenth century, Plains Indian communities experienced profound cultural shifts due to European influences in North America. Direct interactions with French explorers were limited, but the more consequential impacts resulted from indirect encounters through intertribal trade networks. Three key European influences—introduction of horses, deadly epidemics, and cultural adjustments—played pivotal roles in shaping the destiny of the indigenous population.

Horses entered the Plains Indian tribes from the Southwest, transforming their traditional lifestyles. This shift was marked by a move away from settled riverine villages towards a more nomadic existence centered around bison hunting. The acquisition of horses enabled tribes to cover extensive territories, expand trade networks, and engage in more efficient raiding activities. Meanwhile, deadly diseases, introduced by Europeans, caused devastating epidemics. These "virgin soil epidemics" affected tribes without prior exposure to diseases like smallpox, measles, and cholera, resulting in mortality rates as high as 90 percent.

The interplay of these factors—horse-based nomadism, epidemic-induced population declines, and cultural adaptation—marked the seventeenth and eighteenth centuries on the Great Plains as a time of dynamic change. Intertribal conflicts intensified, and tribes vied for territorial dominance. The resulting migrations, cultural adjustments, and conflicts set the stage for the habitation and use of the Pipestone Quarry by various tribes between 1650 and 1803. This period was also characterized by oral traditions among tribes, linking their histories to the sacred quarry, alongside broader considerations of the impact of European presence on the region. (Catton and Krahe 2016, 134-138)

**NORTHERN PLAINS TRIBES IN EARLY AMERICAN PERIOD, 1803-1851 CE**

In the late eighteenth century, the Plains region, stretching from the upper Mississippi to the Missouri River, was primarily home to the Oceti Sakowin, including nations like the Oglala, Sicangu, Ihanktonwan, and Ihanktonwana. Facing minimal challenges from other tribes, the Oceti Sakowin expanded westward, displacing tribes such as the Arikara, Omaha, and Ponca. The acquisition of horses in the mid to late eighteenth century empowered the Oceti Sakowin, neutralizing potential threats, like clashes with the Ojibwe, through superior horseback mobility. However, in 1803, the United States, through the Louisiana Purchase, acquired tribal lands, including the Pipestone Quarry. This loss of control over the quarry and the broader Great Plains marked a new phase in the colonization of North America, leading to tensions with the native inhabitants.

In the early 1820s, the U.S. government gained increased significance for Native Americans in the Coteau des Prairies region with the establishment of Fort Snelling in 1820. While geographically distant from the Pipestone Quarry, the fort symbolized the U.S. military's presence in present-day Minnesota and signaled intentions to influence Indian affairs. U.S. officials emphasized protection under the Great Father in Washington and aimed to establish peace between the Mdewakanton and neighboring tribes, crucial for the fur trade and determining tribal territories. Lawrence Taliaferro, an officer with the U.S. Army and later Indian agent, played a key role in these efforts. In 1832, fur traders Philander Prescott and Joseph Laframboise visited the Pipestone Quarry.

In the early 19th century, artist George Catlin, deeply concerned about the impending loss of indigenous cultures, proposed a government-sponsored initiative to document Plains Indians' way of life. In 1830, Catlin set out on a journey to the upper Missouri country, where he painted portraits of Native American chiefs and headmen, marking the beginning of his career as a painter of Native Americans. While traveling up the Missouri River, Catlin was captivated by the Plains Indians' lifestyle and the vast prairies, yet he was troubled by the destruction of bison by market hunters and its impact on indigenous peoples. Catlin's detailed observations, including the sacred nature of the Three Maidens boulders and the reverence shown by indigenous people, laid the groundwork for future perceptions of the site. Catlin's vision, albeit flawed, anticipated the preservationist sentiment that later led to the establishment of Pipestone National Monument in 1937, fulfilling his early idea of preserving the quarry as a tribal commons or neutral space. In subsequent years, other explorers, like George W. Featherstonhaugh and Joseph Nicollet, added valuable details about the quarry's cultural significance and Native American use, contributing to the evolving understanding of this sacred site. (Catton and Krahe 2016, 185-186 and 227-237)

## **THE RESERVATION ERA, 1851-1890 CE**

The Oceti Sakowin tribes, including the Ihanktonwan, Sisseton and Wahpeton, and Flandreau Santee Sioux, established proximity to the Pipestone Quarry, fostering a unique connection and heightened involvement compared to other distant tribes. While these nearby tribes maintained a tangible link to the quarry, acknowledging its cultural importance, occasional visits persisted among various tribes despite geographical challenges and the adaptation to reservation life. Notably, the Pawnee engaged in quarrying during horse theft expeditions, and the Southern Cheyenne embarked on a distant journey for sacred red pipestone, highlighting the enduring significance of the quarry across different tribal experiences.

In the mid-1850s, as settlers moved into the Ihanktonwan's homeland along the upper Des Moines and Missouri Rivers, they drastically altered the landscape, depleting resources essential to the Ihanktonwan way of life. Faced with the settlers' encroachment, which included overharvesting game and cutting down trees, the Ihanktonwan were forced to travel further for buffalo, a key resource. The establishment of Sioux City and increased steamboat activity further exacerbated tensions, leading to warnings and hostilities. Realizing that their options were limited, the Ihanktonwan, led by Pa-la-ne-a-pa-pe (Chief Struck by the Ree), opted to negotiate a land-cession treaty with the United States in 1858. The 1858 Yankton Treaty ceded nearly all of their land, reserving a small portion as a permanent reservation and securing the right to the Pipestone Quarry. Despite the broader federal push for assimilation, this treaty included provisions for the tribe's continued use of the quarry, a rare concession to traditional Native American practices at the time.

Furthermore, historical conflicts, including the U.S.-Dakota War of 1862 and clashes with the Lakota and Cheyenne over the Bighorn Basin and Black Hills. These wars marked transformative events, signaling the end of Oceti Sakowin's control over the Pipestone Quarry. The process of colonization in the second half of the nineteenth century resulted in the dispersal of Oceti Sakowin communities to reservations in South Dakota, North Dakota, Minnesota, Montana, and Canada, while other tribes with longstanding ties to the quarry found themselves on reservations in Nebraska, Iowa, Kansas, Oklahoma, and Montana. (Catton and Krahe 2016, 238-244)

### **SACRED QUARRIES IN THE ALLOTMENT ERA, 1890-1937 CE**

In the late 19th century, the Lakota, representing the last of the Plains Indians, faced a pivotal moment as the U.S. government divided the expansive Great Sioux Reservation into five smaller reservations. Struggling with the depletion of buffalo and widespread starvation, the tribes reluctantly accepted these smaller reservations, relinquishing their traditional freedom to live through hunting. Concurrently, the Dawes Severalty Act, or the General Allotment Act, emerged, aiming to convert tribally held lands into individual Indian ownership and ultimately dissolve reservations. President Theodore Roosevelt's 1901 address underscored the prevailing sentiment of recognizing Indians as individuals rather than members of tribes, emphasizing assimilation into the broader American nation.

Although the allotment policy ostensibly aimed at assimilation, critics saw it as a veiled land grab, opening "surplus" Indian lands to white settlers through the homestead laws. However, the one-square-mile Pipestone Reservation ultimately became a land grab through different means when the Pipestone Indian School was established without their consent in 1891. The Ihanktonwan contested

and, after a generation of struggle, won a U.S. Supreme Court judgment that led to a monetary settlement but the devastating loss of the land. A decade later, Congress designated half of the area as a national monument, with the remaining portion conveyed to the state of Minnesota. Despite the elimination of the Pipestone Reservation, the continued use of quarries by Native Americans persisted, with guardianship transitioning from the Bureau of Indian Affairs to the National Park Service at the conclusion of the Allotment Era. (Catton and Krahe 2016, 297-298)

Another major federal push during this time was forcible assimilation of Native American children through the boarding school system. Over 4,000 children attended the Pipestone Indian School over the course of its operation from 1896 to 1953. These children were taken from Tribal communities across the Midwest and punished for speaking their Native languages or acting in any way that was reflective of their culture. “They suffered physical, sexual, cultural and spiritual abuse and neglect” (<https://boardingschoolhealing.org/education/us-indian-boarding-school-history/>). During this time, some of the students connected with their culture and people by going to the quarries. Students Moses and Estella Crow became founders of the Pipestone Dakota Community, a family that has carried on the knowledge of quarrying and carving traditions for over a century (Catton and Krahe 2016, 306).

## **NATIONAL MONUMENT DESIGNATION AND NPS MANAGEMENT, 1937-1970 CE**

In the late 1920s, Republican Representative Frank Clague explored the possibility of creating a state park near Pipestone Quarry in Minnesota. However, officials from the Department of the Interior suggested that the land, subject to Native American rights for quarrying, might be better suited for national park or monument status. Despite local support for the idea of a national park, national attention waned amidst the economic turmoil following the stock market crash of 1929.

In 1932, amidst growing local advocacy, the Pipestone National Park Association was formed, later renamed the Pipestone Indian Shrine Association to emphasize its cultural preservation mission. Winifred Bartlett, the association's president, was instrumental in highlighting the site's significance and advocating for federal protection, driven by her passion for preservation and understanding of Native American traditions. Meanwhile, J. W. Balmer, the Pipestone Indian School Superintendent, acted as a liaison between the local community and the federal government, seeking to maintain federal guardianship over Native American rights while supporting the transfer of the sacred site to the National Park Service (NPS).

By the mid-1930s, efforts to establish a national monument gained momentum. The Pipestone Indian Shrine Association published brochures advocating for federal protection, while Superintendent Balmer facilitated communication between the federal government and Native American communities. Despite initial setbacks, including a failed attempt by President Hoover to establish the monument, the Roosevelt administration's reorganization of the National Park Service and the onset of the Civilian Conservation Corps (CCC) provided new opportunities for action. Eventually, in 1937, Pipestone National Monument was established by Congress, recognizing the continued Native American tradition of quarrying while providing for public enjoyment and interpretation of the site's cultural significance (Catton and Krahe 2016, 333-352).

With the establishment of the national monument and the transfer of land from the Bureau of Indian Affairs (BIA) to the NPS, the lack of allocated funds delayed its development. It took two budget cycles before Congress appropriated a meager \$1,300 for Pipestone National Monument, and in January 1940, Albert F. Drysdale became its first custodian. During this period, the NPS grappled with challenges, including concerns about unauthorized quarrying by individuals posing as traditional quarriers and complaints about misuse of the area.

The Native American right to continue quarrying sparked discussions between the BIA and the NPS, with differing opinions on restricting native use. While Assistant Commissioner William Zimmerman favored allowing unrestricted access, NPS Director Arno B. Cammerer believed a permit system would eventually be necessary to regulate quarrying. In 1946, the NPS implemented a permit system outlining rules for quarrying, preserving the aboriginal character, and specifying the use of hand methods. Despite these regulations, Native American quarrying continued with minimal administrative presence at Pipestone until the late 1950s.

In the late 1940s, public interest and tourism grew, influencing the market for pipestone products. Three local Native American families, the Taylors, Derbys, and Bryans, became active in carving pipes and small crafts. Ephraim Taylor, Harvey and Ethel Derby, and George and Winona Bryan, along with other advocates, revived the Pipestone Indian Shrine Association in 1954 to provide an alternative outlet for pipestone products. This association, later becoming the cooperating association under Public Law 79-633, aimed to protect Native American artisan's economic interests, nurture the tradition of quarrying and pipemaking, and pass it on to the next generation. (Catton and Krahe 2016, 352-361)

#### MISSION 66 DEVELOPMENT:

Following World War II, the National Park System faced significant challenges, notably evident in Pipestone National Monument, where deferred maintenance and surging visitor numbers led to nationwide concerns. NPS Director Conrad L. Wirth's response was Mission 66, a comprehensive ten-year initiative to revitalize the National Park System by 1966. Supported by President Eisenhower and Congress, Mission 66 aimed to modernize facilities, aligning with the fiftieth anniversary of the system's founding. The Mission 66 prospectus for Pipestone, spearheaded by Superintendent Reynolds, proposed a central development area within the quarries, raising questions about its impact on the sacredness of the site for Native American communities. This prospectus reflected the broader Mission 66 philosophy, emphasizing standardized visitor experiences, discouraging camping, and introducing a groundbreaking visitor center.

Despite internal debates over the orientation of residences and the placement of maintenance facilities, the monument's Mission 66 plan received approval in 1957. Construction swiftly followed, and by 1958, Pipestone National Monument boasted a modernized visitor center, emblematic of the early successes of the Mission 66 program. This initiative marked a pivotal shift in National Park System management, showcasing a commitment to addressing infrastructure needs and accommodating increasing recreational demands while also raising questions about the impact on sacred landscapes and indigenous perspectives. (Catton and Krahe 2016, 372-380)

### **PIPESTONE DURING THE SELF-DETERMINATION ERA, 1970-Present CE**

The story of Pipestone National Monument provides a microcosm of the broader shifts in Native American policy, with a particular focus on the tension between assimilation and self-determination. The monument's significance lies in its cultural importance to Native American communities, serving as a sacred site for quarrying pipestone, a vital material for crafting sacred pipes. The management of the Pipestone Quarry became emblematic of the evolving relationship between the National Park Service (NPS) and Native American peoples.

Beginning in the 1970s, there was a surge in Native American interest in quarrying at Pipestone, driven by a revitalization of tribal cultures, generational knowledge transfer, and a growing market for pipestone crafts. This increased activity prompted the NPS to refine its management through permits, acknowledging the diverse representation of tribes involved and navigating complexities related to tribal affiliations, both within and outside the United States.

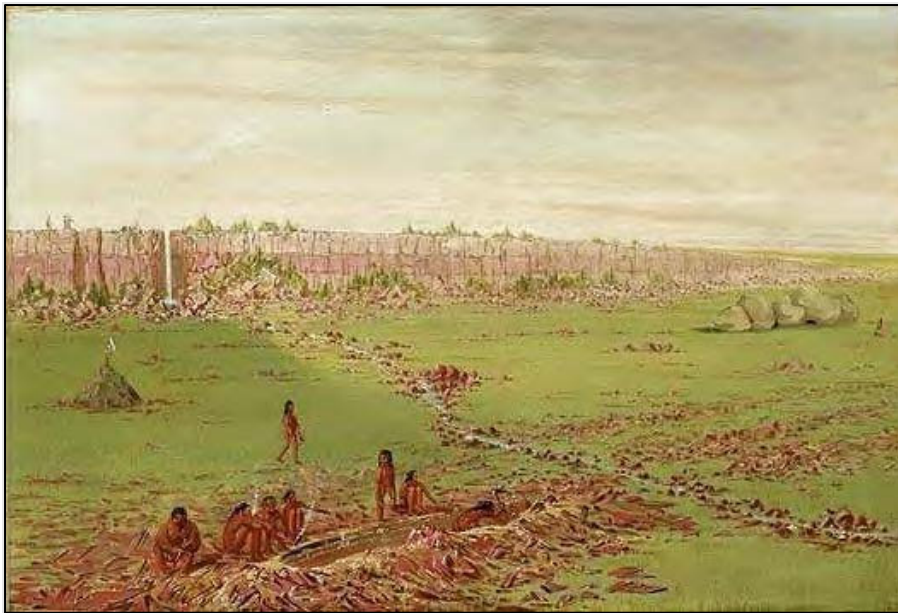
Out of concern that the pipestone was being exploited under NPS management, the Yankton Sioux Tribe, Chief Arvol Looking Horse, and other Tribes and Tribal members began a series of major

runs/walks to regain Tribal control of the quarry and end the sale of pipestone. The first spiritual walk of 450 miles began on June 15, 1988, at Green Grass on the Cheyenne River Reservation and ended July 15-19, 1988 at the monument. The National Park Service views this first spiritual walk as the first Special Use Permit requested under the American Indian Religious Freedom Act. The spiritual runs/walks continued through approximately 2007, raising awareness of the spiritual significance of the quarry and pushing the NPS to reconsider its approach to management.

The evolving dynamics at Pipestone National Monument highlight the delicate balance between preserving sacred sites and accommodating cultural practices. The NPS began government-to-government consultation with tribes in the early twenty-first century making pivotal decisions about the management of the monument and the sacred resources located within it. In 2008, after consultation with tribes, a preferred alternative to the General Management Plan (GMP) was selected that included razing the visitor center and other Mission 66 development and providing wider buffer around the quarries. From 2013 through 2019 the NPS undertook further government-to-government consultation with 23 Tribal nations to discuss the sale of pipes at the visitor center. In 2019, the park made the decisions to end pipe sales on-site, a change that was implemented in 2020.

In the years following consultations, management decisions, and changes to more reflect the agency's responsibility to respect tribal cultures and traditions, the museum exhibits were replaced with updated interpretation and most pipes were removed from display. The store in the cultural center was also remodeled to reflect a wider array of Native arts and educational products. In 2023, the NPS recognized the Yankton Sioux Tribe's existing treaty right to quarry and entered collaborative negotiations regarding the exercise of that right. The many years of consultation about pipe sales deepened NPS understanding of the sacred nature of the site and began an ongoing process for consistent Tribal involvement in park management and decision-making.

The story of Pipestone National Monument serves as a poignant example of how the nuanced interplay between assimilation and self-determination shapes not only overarching national policies but also the lived experiences and cultural heritage of Native American communities at specific sacred sites. (Catton and Krahe 2016, 389-392 and 397-401)



*Fig 4. The Pipestone Quarry Painted by George Catlin from his 1836 visit (Catton and Krahe 2016, 2)*

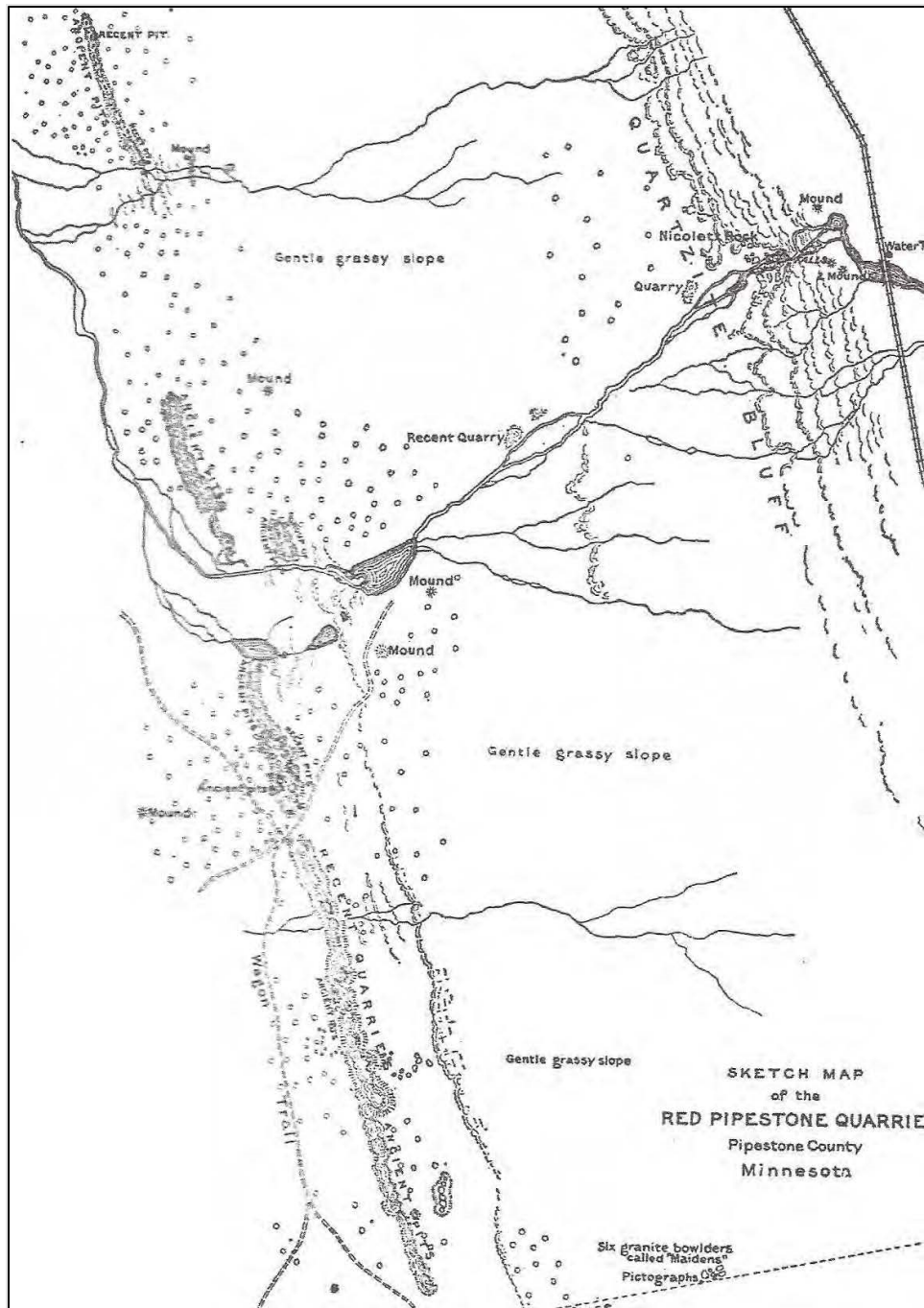


Fig 5. Map of the Pipestone Quarry from W.H. Homes, 1892.

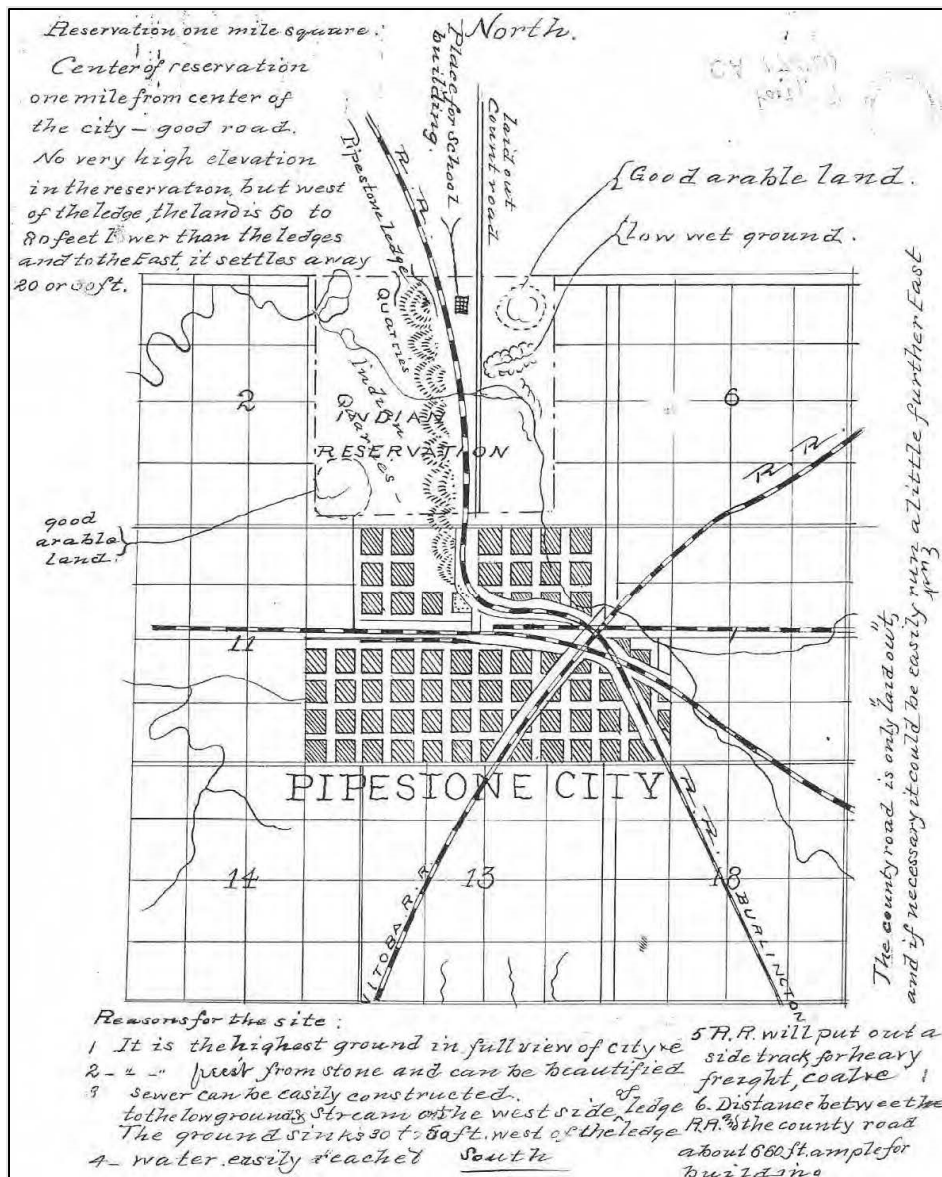
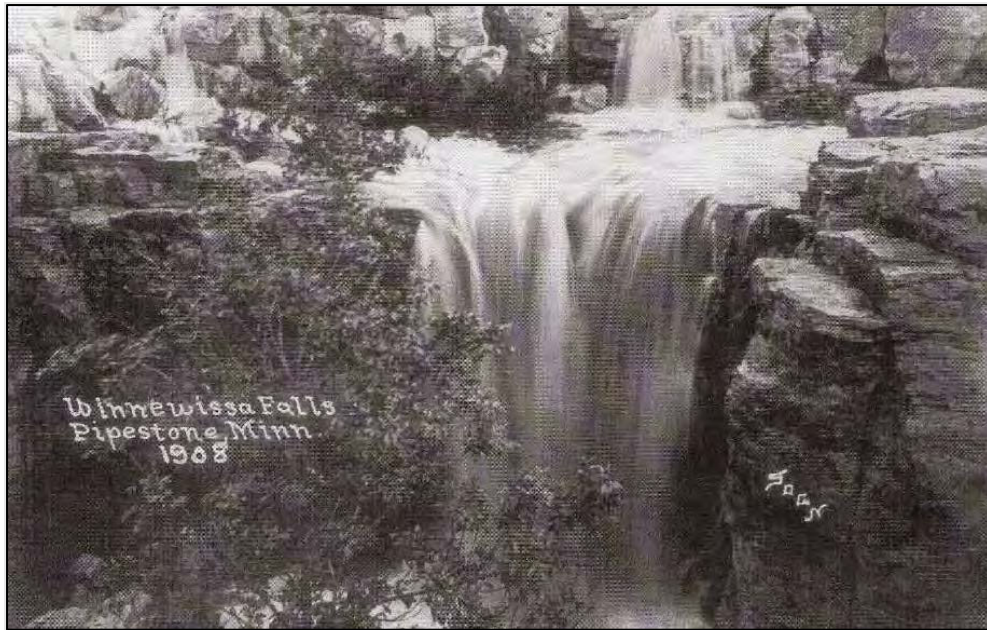


Fig 6. Pipestone Reservation and town of Pipestone, circa 1891 (Catton and Krahe 2016, 283)



*Fig 7. Winnewissa Falls in 1908 (Courtesy of Pipestone County Historical Society)*



*Fig 8. A group of Indigenous people arrive at the quarries to extract pipestone (NPS)*

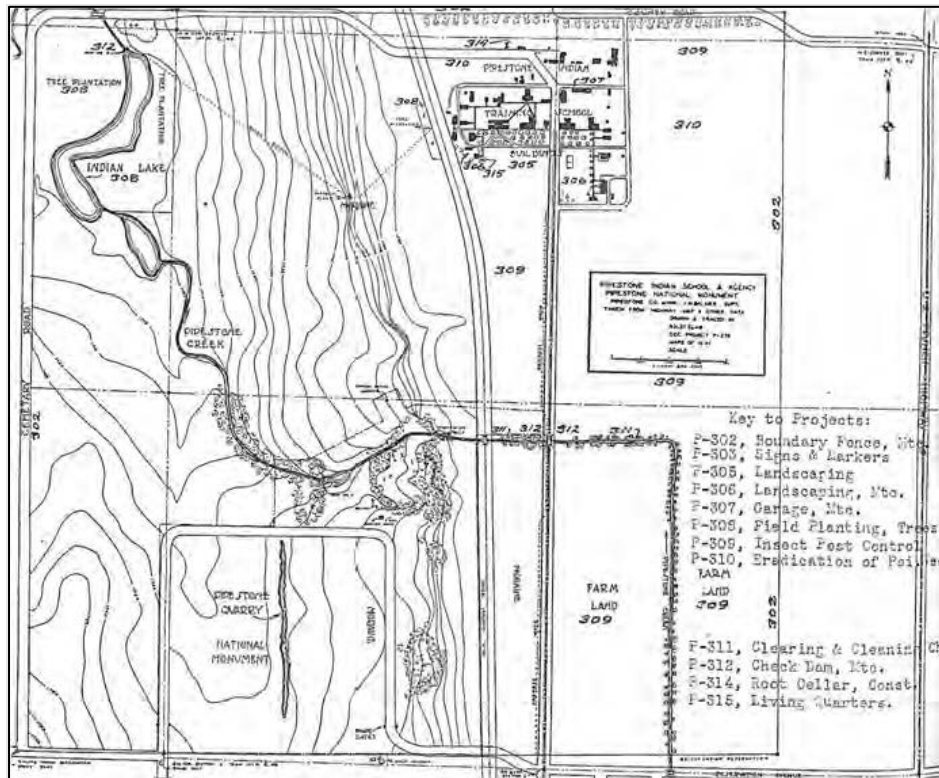


Fig 9. Map of Pipestone Indian School and Pipestone National Monument in 1937 (Catton and Krahe 2016, 347)



*Fig 10. Visitor contact station and picnic area at Indian Shrine Park, 1936. (before monument was established)*

## Analysis & Evaluation

### Analysis and Evaluation Summary

#### ***Landscape Characteristics and Features***

For the purposes of a Cultural Landscape Inventory (CLI), landscapes are analyzed according to a number of criteria, known as landscape characteristics. Nine characteristics were found to be relevant to the landscape of Pipestone National Monument: Archeology, Natural Systems and Features, Land Use, Cultural Traditions, Vegetation, Buildings and Structures, Circulation, Small-Scale Features, and Views and Vistas. Each was analyzed for its prehistoric and historic condition as well as current conditions. These conditions were then compared to arrive at an assessment of integrity, following the qualities defined by the National Register of Historic Places: location, design, setting, materials, workmanship, feeling, and association. This summary presents the highlights of the Analysis and Evaluation sections. The overall integrity of the landscape is good.

Though the current NPS owned and managed property does not include all the sacred lands to the quarrying of pipestone nor the Pipestone Indian Reservation, the national monument continues to convey ancient and historic character extant between 1600 and 1971 and into present day. Pipestone National Monument is recognized as a singular multicomponent archeological site or complex. With approximately 95% of the monument being systematically surveyed for archeology, forty-four archeological subsites or localities have been identified within the singular archeological site. The entire archeological site area is a contributing element with the localities providing various artifact densities from quarry/workshop/habitation complexes. The organization of archeology from site to subsite at Pipestone National Monument aligns with existing ethnographic research that points to a traditional understanding of the entire site as a significant unified landscape, rather than a collection of individually significant features.

Natural Systems and Features in the national monument include geological features such as pipestone deposits, Sioux quartzite escarpment, and natural water features such as Pipestone Creek and Winnewissa Falls. Through the continued use of the pipestone quarry to acquire deposits by Native American tribes and the stories associated with the geological and natural water features, the physical existence together with the cultural and sacred meaning of these natural features through millennia provide powerful evidence of the significance of the landscape.

The ethnographic cultural landscape of Pipestone National Monument includes continued use of the land through extraction of pipestone deposits to create pipe bowls and other sacred objects for

succeeding generations of Native Americans. This is a use of the land and its geology that has occurred for 3,000 -2,000 years, within the Woodland Tradition. The use of the land flows into the Cultural Traditions that occur within the national monument. Along with the tradition of quarrying the pipestone, many other ceremonies and prayers here are important in the lives of Native American people. The tallgrass prairie is central to the ethnographic landscape, providing powerful medicines and traditional subsistence, as well as habitat for numerous animal relatives. Another feature of the ethnographic cultural landscape is the Pipestone Creek, which likely drew people to the quarries initially and has sustained countless generations in their spiritual journeys.

There is also the visitor use of the site which began with in the 1930s as the Civilian Conservation Corps – Indian Division (CCC-ID) constructed trails and footbridges. These features allowed the expansion of visitor experience of the sacred features of the landscape. This also led to further expansion of trails, creation of a dam, and buildings such as the visitor center during the Mission 66-era of the NPS. These historic built features influenced the use of the cultural landscape to beyond exclusive use by Native Americans.

The vegetation in the cultural landscape at Pipestone is primarily native and provides open views, especially near boundary edges. The Pipestone Creek is a wooded creek bed towards the center of the site with native prairie grass vegetation throughout the rest of the cultural landscape towards the boundary edges on all sides. While the open, prairie vegetation allows for strong internal and external views around the landscape; the location of the visitor center in the middle of sacred ground and close to the wooded creek area means that views are limited and almost non-existent from one end of the national monument to the other.

The built structures, circulation, and small-scale features of the cultural landscape were completed in more recent historic times beginning primarily in the early 1930s during the Bureau of Indian Affairs (BIA) management of the land and the CCC-ID work crew and into the creation of the national monument and transfer of management to the NPS. The CCC-ID laid out and built a trail system and footbridges and dammed the Pipestone Creek. When NPS took over management, the Mission 66 program was in its infancy. This led to the monument being one of the first park service units to develop a master plan under the program which led to the planning and construction of a visitor center and maintenance building, staff residences, parking lot, expansion of the CCC-ID trail system, and replacement of the dam all near the center of the monument and nearly on top of the pipestone quarries.

These nine characteristics provide a lens to analyze the prehistory and history of Pipestone National Monument to discern its significance and identify distinct features that support the site's significance.

Analysis and identification allow for the evaluation of integrity, or the cultural landscapes ability to convey its significance. Pipestone National Monument is significant and retains integrity through its materials, feeling, location, association, workmanship, setting, and design.

### Landscape Characteristic Narratives and Features

#### **Archeological Sites**

Archeological sites are the locations of ruins, traces, or deposited artifacts in the landscape and are evidenced by the presence of either surface or subsurface features.

*Due to the sacred and sensitive nature of the archeology features at Pipestone National Monument, this CLI does not list out individual archeological sites as features nor does it expand on information with descriptive narratives of these sites. If further information is needed on the archeological resources of the site, the Regional Archeological Inventory Coordinator (CRIS-AR) and/or park staff should be contacted.*

Pipestone National Monument is recognized as a singular multicomponent archeological site or complex. There are forty-four archeological subsites or localities that have been identified within the singular site. Most the archeological activity areas are ancient, but some are of probable historic origin. There are subsurface deposits that are more than fifty years old and are associated with currently standing or no longer extant historic structure construction or other developments within the monument's boundaries. Due to visible surface remains being more recent in time, testing has shown older buried materials exist. Recent surveys show that the subsites are more extensive than originally mapped with quarry, workshop, and habitation complexes typically having moderate to high artifact and feature densities (Krahe revised 2020, 17-18).

The area was used by Native Americans for hunting and foraging as early as the Late Archaic period (3,000-800 BCE) with people of the Middle Prehistoric Period (200 BCE – 400 CE) may have initiated pipestone quarrying. During the Fox Lake Phase in the Prairie Lake Region (Middle Woodland Period), there is archeological evidence that native peoples of the area were quarrying and trading what later became known as pipestone (Krahe revised 2020, 18).

***Natural Systems and Features***

Natural systems and features are the natural aspects that have influenced the development and physical form of the landscape, and can include geology, geomorphology, hydrology, ecology, climate, and native vegetation.

The ethnographic cultural landscape of Pipestone National Monument derives its significance from the deep cultural and spiritual traditions inherent to its place. While the pipestone quarry pits receive the most attention, the site in its totality has significance that overlays with the tradition of quarrying. Several geological and cultural features are located within the site and are significance components at Pipestone National Monument (Krahe revised 2020, 9).

**Pipestone Quarry**

Pipestone, also known as catlinite and as Sioux argillite, is a soft red stone found in thin bands sandwiched between thicker layers of hard quartzite, also known as Sioux quartzite. The pipestone layer is angled upward from east to west at approximately five to ten degrees. In the past, the pipestone was closer to the surface; the layer becomes buried deeper beneath the prairie vegetation and soil as generations of quarriers work to the east (Krahe revised 2020, 10).

The quarry pits form a broken line along a north-south axis, parallel to and approximately 300 meters west of the quartzite escarpment. The pits are open and surrounded by trees and prairie grasses. The quarry has been excavated as much as twenty feet below the level of the surrounding prairie and extend north and south from the current Visitor Center (Krahe revised 2020, 10). The Visitor Center is situated near the middle of the quarry line and on top of a pit, significantly disrupting the ancient and historic appearance of the quarries.

While it is not known exactly where or how the pipestone was first found and mined, the process of quarrying has remained largely the same since the late nineteenth century, with the exception of the National Park Service permit system. Pipestone is currently extracted by Native Americans of any federally recognized tribe who has received a permit. The quarrying must be done using hand tools only which includes steel wedges and sledgehammers to break the quartzite layer and access the pipestone. The methods for quarrying the stone, and the ceremonies that precede and accompany the work, are passed down through generations by oral teaching and hands-on demonstration (Krahe revised 2020, 10-11).



*Fig 11. Historic Photo of the Quarry Line (NPS)*



*Fig 12. Pipestone Quarry Pit (NPS)*



*Fig 13. Pipestone layer (NPS)*

#### Sioux Quartzite Cliffs (Sioux Quartzite escarpment)

The most distinctive natural and geological feature of the cultural landscape is the quartzite escarpment. This cliff separates an upper prairie area to the east from the pipestone quarry and the Sun Dance ceremonial grounds to the west. It extends approximately three miles on a north-south axis throughout the eastern portion of the national monument. It is most pronounced over a span of approximately three-quarters of a mile that lies approximately 300 meters immediately east of the Visitor Center. Over millennia, boulders have broken away from the cliff, and the fallen boulders are strewn up to thirty feet from the base of the cliff (Krahe revised 2020, 11). Visitors experience the cliffs and the fallen boulders up close as the Circle Trail eventually runs adjacent to the cliffs.

The quartzite escarpment, along with the Three Maidens, is one of the monument's two natural, geological features that lend the site its sacred nature. Several Plains Indian cultural traditions feature epic stories associated with the escarpment where the Great Spirit interacted with people. These include multiple versions of creation stories, some including a great flood, and the

establishment of the pipe as an instrument of peace and reconciliation among people of different tribes and the Great Spirit (Krahe revised 2020, 11).



*Fig 14. People on quartzite cliffs near Nicollet Marker (NPS)*



*Fig 15. Sioux quartzite Cliffs looking south along Circle Trail (NPS 2023)*



*Fig 16. Looking east/southeast at Sioux quartzite Cliffs (N. Barber)*

### Three Maidens/Two Sisters

This group of large boulders is located near the southern edge of the national monument's boundary, adjacent to the road that leads to the Visitor Center. Several oral histories have been attributed to this group of glacial erratics, particularly as the location of female spirits. Because of their association with spiritual significance of pipestone, the Three Maidens/Two Sisters have traditionally been seen as the guardians of the quarry. Individuals wishing to quarry stone ask permission from the guardians by placing offerings, such as tobacco, on the ground surrounding the stones (Krahe revised 2020, 12).



*Fig 17. Visitors at Three Maidens (C. Sogn)*



*Fig 18. Three Maidens (NPS 2023)*

### Pipestone Creek/Winnewissa Falls

Pipestone Creek traverses the Pipestone National Monument from east to west, flowing over the quartzite escarpment and past the quarry line before meandering into southeastern South Dakota and returning to Minnesota. In the early 1900s, the creek's flow over the escarpment was modified to address flooding issues in demonstration agricultural fields established by the Pipestone Indian School. The Superintendent obtained permission to create a ditch to drain excess water, channelizing and rerouting Pipestone Creek towards a single waterfall, now known as Winnewissa Falls. The name Winnewissa is believed to stem from a Dakota/Lakota/Nakota word meaning jealous or envious. According to a 1934 legend, the falls were formed when the Great Spirit, displeased with the warring nations, called them to the Pipestone valley, where water gushed from nearby rocks as a symbol of unity (Krahe revised 2020, 13).

Continuing from Winnewissa Falls, Pipestone Creek flows about 180 meters westward before entering Lake Hiawatha, originally a small natural pond in the creek. (Krahe revised 2020, 13-14).



*Fig 19. Winnewissa Falls before it was lowered to channel the water (NPS)*



*Fig 20. Pipestone Creek running alongside Circle Trail (NPS 2023)*



*Fig 21. Winnewissa Falls over quartzite cliffs (NPS)*

### Leaping Rock/Old Stone Face

Approximately ten meters north of Winnewissa Falls lies an isolated tower of quartzite, known as Leaping Rock. With accounts dating back to early American visits, including one by artist and explorer George Catlin in 1836, the two-meter-diameter tower was a place where young men demonstrated their courage by leaping from the cliff to the top of the tower and back. Successful leaps were marked by leaving an arrow on the tower. In 1841, members of the U.S. Topographical Engineers expedition carved initials into a rock nearby, and in 1925, the Daughters of the American Revolution placed a monument there. Recognized as a sacred site by the Sisseton Wahpeton Oyate, Leaping Rock has historical ties to ritual use by the Mandan Tribe (Krahe revised 2020, 14).

Looking at Leaping Rock from below the escarpment, a second profile of a face is discernible in the quartzite cliff. A 1906 account, cited in the Traditional Use Study, indicates a perceived sacred nature of this feature, with some Native Americans attributing it to the face of the Great Spirit.

However, no additional ethnographic significance has been identified for this particular geological formation (Krahe revised 2020, 14).



*Fig 22. Leaping Rock (NPS)*



*Fig 23. Leaping Rock with Old Stone Face in the middle (NPS 2023)*



*Fig 24. Old Stone Face profile (NPS 2023)*

### The Oracle

From Winnewissa Falls, the southbound Circle Trail follows the base of the escarpment, leading to a staircase located around forty meters from the falls. This staircase ascends to the top of the escarpment, offering access to a viewing platform. From this vantage point, visitors can observe a formation in the cliff face that resembles a face. Like Leaping Rock, this feature has been recognized as a sacred site by the Sisseton Wahpeton Oyate. Occasional offerings are made at this location as part of pre-quarrying ceremonies (Krahe revised 2020, 14).



*Fig 25. The Oracle (NPS 2023)*

**Land Use**

Land uses are the principal activities in a landscape that form, shape, and organize the landscape as a result of human interaction.

Land uses at Pipestone National Monument are associated with the ethnographic, natural resources and visitor access. The extraction of the sacred pipestone has influenced the use of landscape for millennia. The Mission 66 program was set up for providing better visitor access to National Park Service units across the country.

Ethnographic Use

The ethnographic land uses today include pipestone extraction and the use throughout the cultural landscape for spiritual purposes. Pipestone quarrying, prayer, and ceremony are the primary ethnographic uses. Pipestone has been quarried as early as the Middle Prehistoric Period approximately 3,000-2,000 years ago. Today, Native Americans from federally recognized tribes can apply for access to quarry for the purpose of removing the pipestone. Permits are granted for varying time-lengths (annual, monthly, day/week) and are renewable.

Closely linked to the extraction of pipestone are a number of sites associated with sacred practices that are either part of the extraction process or other ceremonies. Sweat lodges are used to purify before quarrying the sacred stone and at times of the Sun Dance or for other spiritual motives. They are removed from the general public to protect the privacy and personal introspection. The Sun Dance ceremonial grounds have been in use since 1991 for Sun Dance ceremonies occurring approximately twice a year in the summer. The entire cultural landscape is used for individuals to practice on their own as evidenced by prayer ties and offerings throughout the monument. These activities may go unnoticed by park staff and visitors but are respected and left undisturbed.

Visitor Use

While visitors have been accessing the site starting with the Europeans in the early 1600s and 1700s, the organization and interpretation of the site for visitors began to formally occur in the early to mid-twentieth century. The Mission 66 program was initiated at Pipestone National Monument in the late 1950s with the planning and construction of the Visitor Center and ending in 1972 with the addition of the Upper Midwest Indian Cultural Center onto the Visitor Center.

This led to various uses for park operations as well as visitor access. Park maintenance activities occur throughout the park including mowing, vegetation maintenance, and trail maintenance. Visitors use the monument for recreation by walking the Circle and South Quarry Line trails as well as bicycling or running on the entry road. At one point, park staff resided in houses built during the Mission 66 era. However, this use does not exist any more with the demolition of the two residences in the early 2020s in keeping with the preferred alternative of the 2008 General Management Plan.

### ***Cultural Traditions***

Cultural traditions are the practices that have influenced the development of the landscape in terms of land use, patterns of land division, building forms, stylistic preferences, and the use of materials.

Across the Great Plains, different Tribes have accounts of the origins of the pipestone, indicating the cultural importance of the Pipestone region to Native Americans and the geographical extent to which the pipestone and pipes were used and traded.

The cultural tradition surrounding pipestone and pipes at Pipestone National Monument is deeply rooted in Native American spirituality and history. One origin story, as narrated by George Catlin, depicts the Great Spirit creating man from pipestone on the Couteau des Prairies. This sacred stone is considered a tangible connection to both ancestors and the Great Spirit, highlighting its significance in cultural traditions.

Quarrying pipestone involves rituals, prayers, and offerings to the guardian spirits, as seen at the Three Maidens rocks. The petroglyphs and carvings once present at the site serve as cultural expressions and are regarded as sacred by Indigenous people. The practice of quarrying itself is a cultural tradition passed down through generations, with specific individuals called to this sacred task.

The pipe bowls, crafted from various materials, carry diverse designs, but the red pipestone, known as Catlinite, holds special cultural significance. It is not merely an artistic creation but a representation of the connection between the people and their spiritual beliefs. The act of smoking the pipe holds ceremonial importance, symbolizing brotherhood, peace, and a connection to Wakan Tanka, the Great Spirit.

Despite historical traumas, including forced assimilation, disputes over quarry ownership and Euro-American exploitation, the cultural traditions associated with pipestone quarrying have endured. Recent years have witnessed a resurgence of interest in these traditions, with the Sun Dance becoming a significant cultural event held at the monument. This enduring cultural landscape at Pipestone National Monument serves as a living testament to the rich and profound spiritual traditions of Native American tribes.

### **Vegetation**

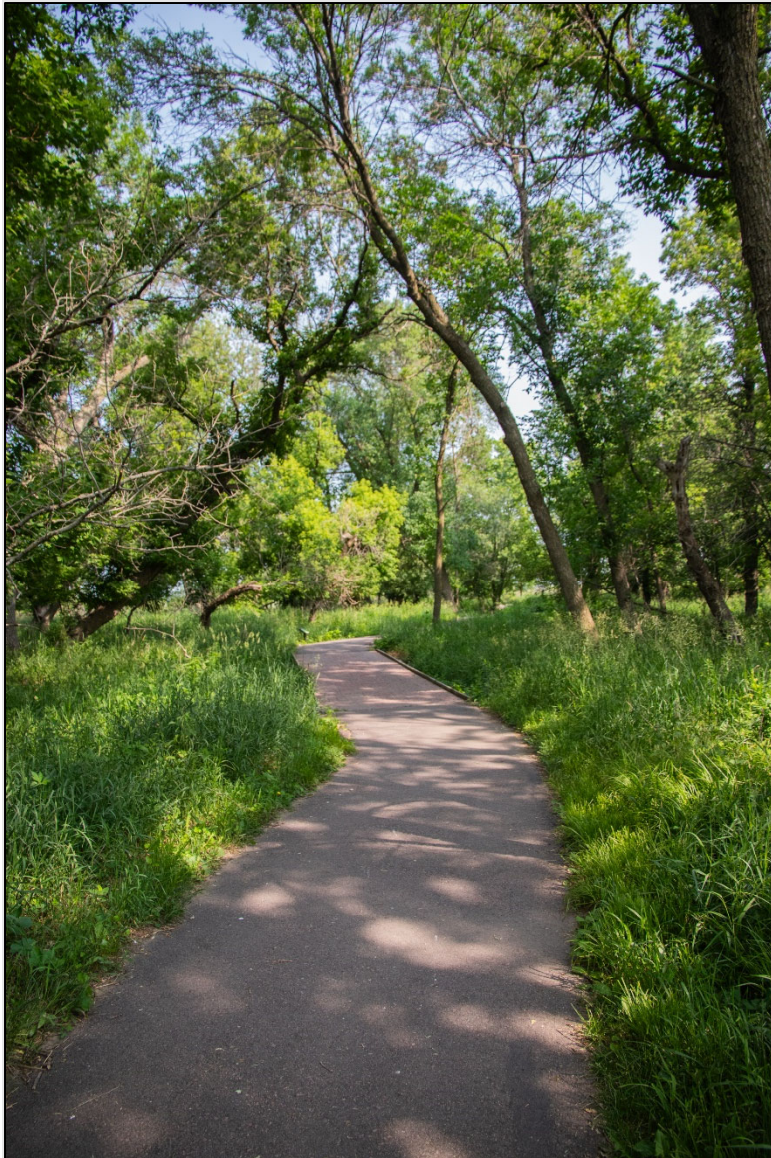
Vegetation includes deciduous and evergreen trees, shrubs, vines, groundcovers, and herbaceous plants and plant communities, whether indigenous or introduced in the landscape.

Pipestone National Monument, once shaped by climate shifts over millennia, retains a remnant of the tallgrass prairie, a stark contrast to the farmlands encroaching upon its surroundings. Bluestem Prairie grass dominates the native vegetation, although exotic species like smooth brome grass and Kentucky bluegrass are prevalent in areas once under cultivation. The park's flora has witnessed a dynamic history, evolving from spruce and larch forests during the Ice Age to deciduous oak and elm forests as the climate warmed. Prairie landscapes flourished around 6,000 years ago, only to yield to oak forests when conditions turned cooler and wetter, before prairies once again prevailed. However, the past 150 years have seen significant changes due to modern agricultural settlement and industrialization, ushering in a new era of climate change and transforming the water surfaces and vegetation. The impact is evident in the alteration of the tallgrass prairie, once expansive but now reduced to a fragment within the monument. Early accounts from the 19th century, like those of surveyors Snow and Hutton and Superintendent Philetus W. Norris, provide vivid descriptions of the pre-settlement flora and fauna, highlighting the contrast between the treeless prairie and the once-abundant diversity of plant and animal life, including pickerel-filled ponds and waterfowl-covered waters.

Along with having most of its 301-acre land be remnant tallgrass prairie, the monument has a wooded wetland that surrounds Pipestone Creek with various vegetation that is also considered culturally significant by Native Americans.



*Fig 26. Prairie vegetation along Circle Trail (NPS 2023)*



*Fig 27. Wooded vegetation along Circle Trail near Pipestone Creek-bed (NPS 2023)*

***Buildings and Structures***

Buildings are elements constructed primarily for sheltering any form of human activity in a landscape, while structures are elements constructed for functional purposes other than sheltering human activity.

Most of the buildings and structures in the monument are associated with the CCC-ID and Mission 66 programs of the federal government. The CCC-ID built a dam and two footbridges over the historic overflow channel from Pipestone Creek. During the Mission 66 program the visitor center, along with the maintenance garage, was constructed with the cultural center addition being added towards the end of the program. Two residences were also built at this time for park staff, but both were demolished between 2020 and 2023 through a park planning process. The CCC-ID dam was rebuilt in 1963 due to deterioration from decades of high water and flooding from spring snow melt. The footbridges and visitor center remain intact with few major modifications.

***Footbridges (2)***

The remaining visible remnants of the CCC-ID trail system not integrated into the current Circle Trail Network consist of two small footbridges situated about fifteen feet north of the Circle Trail's southeast curve, near the original CCC-ID picnic area. Constructed in 1937, these footbridges were proposed by James W. Balmer, the local CCC-ID supervisor, to replace stepping stones in the Pipestone Indian Shrine Park's overflow channel. The rationale behind their construction was to mitigate reported injuries caused by slipping on the stepping stones, and the project aimed to utilize locally abundant jasper rock for both functionality and the crew members' skill development. With the Office of Indian Affairs approving the \$250 project, two miniature footbridges were built, each measuring around five feet in length and two feet in width. Made of Sioux quartzite and concrete, these footbridges showcase a barrel arch, stone bases, flat walking surfaces, and edges lined with small stones. A worn path leading to the footbridges from the Circle Trail is occasionally obscured by overgrown vegetation during the summer months (Krahe revised 2020, 40).

Separated by about five feet, the two footbridges cross over small intermittent stream beds and are identical in size and structure. Recent mortar restoration work is evident on both, maintaining their historical integrity. Beyond the footbridges, a faint trail, once leading northward to Winnewissa Falls, is still vaguely discernable. While these CCC-ID footbridges are not part of the

current Circle Trail Network, they stand as tangible relics from an earlier era, showcasing the work of the CCC-ID in enhancing both the practical utility and aesthetic appeal of the Pipestone Indian Shrine Park (Krahe revised 2020, 40).



*Fig 28. Footbridge (NPS 2023)*



*Fig 29. Footbridge (NPS 2023)*

#### 1963 Dam Ruin (also known as Lake Hiawatha Dam)

Lake Hiawatha, located downstream from Winnemissa Falls, experienced three dam constructions in the 20<sup>th</sup> century. In 1924, students at the Pipestone Indian School along with Pipestone American Legion volunteers built an earthen dam to enlarge the lake and make it more

suitable for swimming. In the spring of 1934, as the BIA began to develop Pipestone National Monument, a CCC-ID crew known as the Calumet Work Group (CWG) constructed a more substantial masonry gravity dam at the lake's mouth, aiming to increase its depth and surface area. The dam was constructed upon older rock foundations existing from the students' and Legion's earlier efforts. This CCC-ID constructed dam was capped with approximately 540 cubic yards of masonry which is anchored to the rock. The top was wide enough to allow pedestrian traffic. A central spillway allowed the flow of excess water.

Due to decades of high water and flooding, primarily caused by snow and ice melt during the spring seasons, the cement face of the CCC-ID-constructed dam had experience significant stress and erosion. By the early 1960s, the dam was almost non-extant. In the fall of 1963, the NPS undertook reconstruction of the dam. The project began with removal of the old stone masonry and concrete materials of the previous dam. Five boulders were set east/above where the dam was to be built to assist with the breaking of ice and hope that it would lessen damage and erosion of the new dam. The new, reconstructed dam included a 70-foot-long spillway made of native fieldstone and was cemented into a framework of steel re-enforcement rods. Reconstruction of the dam was completed on October 19, 1963. Within twenty years the 1963-constructed Lake Hiawatha dam was deteriorated due to the same springtime ice melt and flooding events. An image taken in 1987 for the Historic American Engineering Record (HAER) shows the capstone and spillway are non-extant and three of the five "ice-breaking" boulders were still in place. Present-day very little material exists of the dam with only some of the re-enforcement rod sticking up through the water. One or two of the ice-breaking boulders are still in place and pockets of natural vegetation grows where the structure was located. The 1963 dam is in ruin and retains no integrity.



*Fig 30. Lake Hiawatha/1963 Dam ca. early 1960s (NPS)*



*Fig 31. Lake Hiawatha/1963 Dam in 1987 (HAER MINN,59-PISTO.V,1—3)*



*Fig 32. Lake Hiawatha/1963 Dam Ruins (NPS 2023)*

### Visitor Center and Upper Midwest Indian Cultural Center

In the context of the more recent past and the significance of the Mission 66 program on National Park Service units, the visitor center at Pipestone National Monument stands out as an early example of Mission 66 architecture and design. The purpose and design of a Mission 66 visitor center was to not blend into the landscape as with rustic architecture, but to embody simplicity that deferred to the landscape.

Completed in 1958, the visitor center is a L-shaped, one-story design, featuring long, narrow front and rear facades, showcasing most of its fenestration. Embracing the modern architectural vocabulary, the structure is constructed with concrete blocks, flat-profiled roofs, exposed structural support, and large glazed window walls. The exterior is composed of concrete block on a concrete slab foundation, masonry veneer in standard running bond brick, and Sioux quartzite stone facing at the entrance. Shallow gabled roofs with wide eaves maintain a horizontal, low-profile appearance, supported by exposed beams (Krahe revised 2020, 41, 43-44).

The west (front) facade stands out with a well-defined entry at the center of the public wing. The entrance is highlighted by flanking quartzite stone veneer, a low-pitched, gable-roofed portico with exposed rafter tails, and two pillars initially covered with turquoise-colored mosaic tiles. Slate flagstone flooring transitions from the exterior walkway into an air-lock space with quartzite stone veneer walls. The original band of clerestory windows on the south side, designed to provide low light levels to the auditorium, was covered with quartzite rock in-fill in the early 1970s around the same time as the construction of the cultural center. The maintenance wing, extended with additional garage bays, retains its original perforated upper brick wall. The 1971 addition of the Upper Midwest Indian Cultural Center led to significant changes to the east facade, where original operable windows were replaced with smaller units and partially in-filled with quartzite rockwork. The south elevation's original running bond brick wall remains intact, with the cultural center featuring a band of windows flanked by two short wing walls. Overall, despite some alterations and additions including the in-fill of the clerestory windows an addition of a garage bay on the maintenance wing, the exterior of the visitor center remains largely intact as originally designed (Krahe revised 2020, 44).

With the visitor center's completion in 1956 and the cultural center added by 1971, the entire building falls within the period of the Mission 66 program, as identified by the National Register of Historic Places (NRHP) Multiple Property Documentation (MPD) listing for National Park Service Mission 66 Era Resources. The MPD outlines that in order to be found eligible, a visitor center must be originally planned and built between 1956-1966 or into the Parkscape USA program during 1966-1972, should retain most or all of the physical characteristics described including being a centralized facility with multiple visitor and administrative functions within a single floor, possess physical integrity to the period of significance, and embody distinctive characteristics of "Park Service Modern" style (Carr et al. 2015, 65-66). It maintains its modern design with multiple uses in one, single-floor building. While Pipestone National Monument is established to primarily protect and administer the quarrying of pipestone for Native Americans, the monument also preserves, protects, and interprets the cultural and natural resources associated with the monument and the sacred landscape. While the visitor center serves the important function of providing information to visitors and offers the unique opportunity for the public to learn directly from Native American artisans, its location atop the quarries without consideration of the spiritual landscape in some ways undermines the park's mission of resource preservation and its educational message to the public.



*Fig 33. South/southwestern profile of Pipestone National Monument Visitor Center ca. late 1950s (NPS)*



*Fig 34. West/northwestern profile of the Visitor Center ca. late 1950s (NPS)*



*Fig 35. West elevation of Visitor Center (NPS 2023)*



*Fig 36. North/northeastern elevation of Visitor Center showing Maintenance Area (NPS 2023)*



*Fig 37. North elevation of Visitor Center and Cultural Center (NPS 2023)*



*Fig 38. East elevation of Cultural Center (NPS 2023)*



*Fig 39. South elevation of Visitor Center and Cultural Center (NPS 2023)*

**Circulation**

Circulation refers to the spaces, features, and applied material finishes that constitute systems of movement in a landscape.

The circulation system at Pipestone National Monument includes a paved entry road, visitor center parking lot, and the Circle Trail network. For the purposes of this CLI, the Circle Trail network includes the South Quarry Line Trail which was also built as part of the Mission 66 development. Aside from sections of the Circle Trail built during the CCC-ID program at the monument, the circulation features were constructed during the Mission 66 program.

**Entrance Road**

The entrance road at the monument starts at the intersection of North Hiawatha Avenue and 9th Street NE, in the southeast corner of the cultural landscape/park boundary. Constructed from 1956 to 1959, it descends to the quarry line, curves north and northwest, and leads to the Visitor Center. The road, about five-eighths of a mile long, is made of asphalt with bits of Sioux quartzite, giving it a pinkish hue. It has two twelve-foot wide lanes without shoulders, bordered by mown lawns before transitioning to prairie vegetation. The Three Maidens, a sacred site, are located just south of the road, with a pullout dating from the Mission 66 era. In 2013, the National Park Service began restoring the area between the Three Maidens and the pullout to native grasses to protect this sacred site (Krahe revised 2020, 47-48).

**Visitor Center Parking Lot**

The entrance road leads to a large oblong parking lot located southwest of the Visitor Center. The parking lot, constructed alongside the Visitor Center, features a spacious inner island with maintained lawn. It has been upgraded since its initial construction but retains its basic layout. The parking area is bordered by narrow concrete shoulders, with the east side designated for cars and the west side for buses and large vehicles (Krahe revised 2020, 48).

In 2007, a Prairie Overlook Deck was added to the north side of the Visitor Center parking lot. This deck, measuring 35 feet by 14 feet, is made of treated lumber and recycled plastic planks. It is enclosed by a railing with steel tubing and balusters on three sides. The deck provides visitors with views of the surrounding prairie vegetation and the Sun Dance grounds to the north. Additionally, three interpretive signs on the deck discuss the tallgrass ecosystem, the quarrying of pipestone, and their significance to Native Americans (Krahe revised 2020, 48).

### Circle Trail Network and South Quarry Line Trail

A key feature at the monument is the three-quarter-mile Circle Trail. The trail was primarily planned, developed, and constructed in 1956. However, the trail network has historical roots and features from the CCC-ID workers in the 1930s and early park development in 1949-1950. The CCC-ID era notably contributed features such as the stairs into the escarpment. Superintendent Lyle Linch and park staff further enhanced the trail in the early 1950s, creating the primary loop trail that essentially aligns with today's Circle Trail (Krahe revised 2020, 49). Superintendent Linch was most interested in promoting the park for tourism. He developed colorful interpretations of some of the park's features along the trail, not founded in Indigenous traditions, which complicated later research and interpretive materials.

When it was constructed in 1956, the trail started from the Visitor Center lobby. With the construction of cultural center addition in 1971, the trail's access points were relocated to the north and south doorways of the glass-enclosed connection hallway between the two centers (Krahe revised 2020, 48-50).

The asphalt paved trail allows visitors to move through the monument leading north from the Visitor Center over Pipestone Creek, past Spotted Quarry, and then turning east to traverse riparian woodland up to the Sioux quartzite escarpment, offering scenic views. The main trail continues south, crossing Pipestone Creek just below Winnewissa Falls, winding along the base of the escarpment, and turning west to cross the open prairie back to the Visitor Center (Krahe revised 2020, 48). Approximately 500 feet before the trail meets with the Visitor Center, the paved South Quarry Line trail spur branches off and heads south following the South Quarry Line. It is three feet wide and approximately a quarter mile. Near the Lone Tree Pit quarry, the Quarry Line Trail loops north and rejoins the main trail at the Exhibit Quarry near the Visitor Center.

Over the years, the trail has undergone multiple phases of repair and remodeling. Notably, in 2014, the Circle Trail was repaved, meeting Americans with Disabilities Act (ADA) standards in certain sections. It was repaved with asphalt again in 2022-2023. Various trail features, including footbridges, culverts, and retaining walls, add to the trail's uniqueness. Maintenance efforts have primarily focused on surfacing, resurfacing, and repairing footbridges, with notable improvements in 2012 to meet NPS accessibility standards. The South Quarry Line Trail, considered part of the Circle Trail Network, was paved for the first time during the 2014 project. This comprehensive overview highlights the historical evolution, features, and ongoing

maintenance efforts that contribute to the significance of the Circle Trail at Pipestone National Monument (Krahe revised 2020, 50-51).



*Fig 40. Circle Trail along some Sioux quartzite outcroppings (NPS 2023)*



*Fig 41. Circle Trail within the Pipestone Creek woodlands near the quartzite cliffs (NPS 2023)*



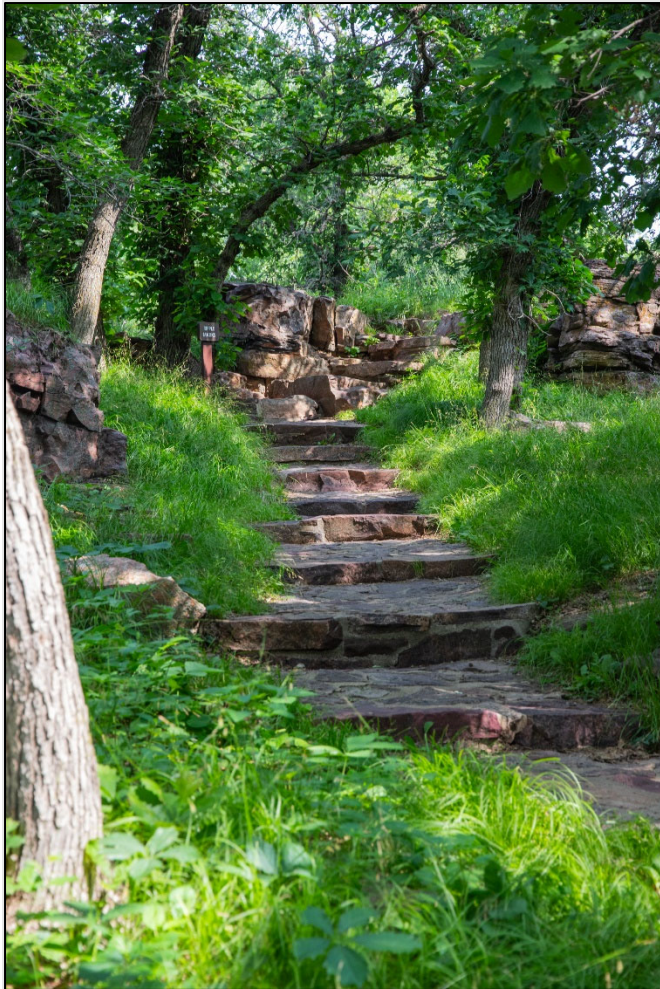
*Fig 42. South Quarry Line Trail with the quarry pits to the east (left) of the trail (NPS 2023)*



*Fig 43. Quartzite steps leading up to Winnewissa Falls from Circle Trail (NPS 2023)*



*Fig 44. Quartzite steps leading to The Oracle from Circle Trail (NPS 2023)*



*Fig 45. Quartzite steps leading to Nicollet Marker and Leaping Rock from Circle Trail (NPS 2023)*

**Small-Scale Features**

Small-scale features are elements that provide detail and diversity for both functional needs and aesthetic concerns in the landscape.

Small-scale features at the monument are primarily linked to NPS development, with historic graffiti dating back to 1838 carved into Sioux quartzite. Notably, the Nicollet marker at Leaping Rock/Old Stone Face predates other features. Entrance and Visitor Center signs, crafted during Mission 66, are made of Sioux quartzite, resembling ceremonial pipes. Various signs, including interpretive panels, guide visitors and provide information about quarry history and cultural significance. Circulation-related features, such as guardrails, benches, and trash receptacles, are strategically placed. The remnants of the CCC-ID "Peace Monument" are marked by an orange painted pipe, denoting the location of the Sioux quartzite monument.



*Fig 46. Nicollet Marker with fencing off of the Nicollet graffiti (NPS 2023)*



*Fig 47. Nicollet Graffiti (NPS 2023)*

## Views and Vistas

A view is the expansive and/or panoramic prospect of a broad range of vision that may be naturally occurring or deliberately contrived. A vista is a controlled prospect of a discrete, linear range of vision, which is deliberately contrived.

The cultural landscape is situated in the vast Prairie Coteau and rural farming regions which offers an extensive viewshed to visitors. Entering from Hiawatha Avenue, the entry road curves through the central part of the monument which is surrounded by open rolling prairie with glacial erratics and scattered deciduous trees. The road passes significant features like the Three Maidens, the South Quarry Line trail, and the escarpment which allows visitors panoramic views of all these features along with the prairie and farmlands beyond.

The Circle Trail enhances the visual experience of a visitor by providing alternative perspectives of prospect and refuge. Initially open on either side, the trail offers a short view of shorter riparian vegetation along Pipestone Creek before leading into a more sheltered riparian woodland, shielding visitors from the elements. The trail alternates between confined views of the creek and the Sioux Quartzite outcrops and expansive vistas of the northern prairie, offering a dynamic and engaging experience.

The historical integrity of these various views and vistas does face challenges from developments on adjacent lands including the spread of invasive vegetation and encroaching subdivisions.

Table of Features and Associated Characteristics

| Feature Name                        | Feature Contribution | CRIS-HS Resource Name | CRIS-HS Resource ID | FMSS Record Type | FMSS Record Number | FMSS record an exact match? |
|-------------------------------------|----------------------|-----------------------|---------------------|------------------|--------------------|-----------------------------|
| Pipestone Quarries                  | Contributing         | —                     | —                   | Location         | 62930              | No                          |
| Sioux Quartzite Cliffs (escarpment) | Contributing         | —                     | —                   | —                | —                  | —                           |
| Pipestone Creek                     | Contributing         | —                     | —                   | —                | —                  | —                           |

Pipestone National Monument Cultural Landscape

Pipestone National Monument

| Feature Name                                                                | Feature Contribution                 | CRIS-HS Resource Name    | CRIS-HS Resource ID | FMSS Record Type | FMSS Record Number | FMSS record an exact match? |
|-----------------------------------------------------------------------------|--------------------------------------|--------------------------|---------------------|------------------|--------------------|-----------------------------|
| Winnewissa Falls                                                            | Contributing                         | —                        | —                   | —                | —                  | —                           |
| Leaping Rock/Old Stone Face                                                 | Contributing                         | —                        | —                   | —                | —                  | —                           |
| The Oracle                                                                  | Contributing                         | —                        | —                   | —                | —                  | —                           |
| Remnant Tallgrass Prairie                                                   | Contributing                         | —                        | —                   | Asset            | 33396              | No                          |
| Riparian Vegetation                                                         | Contributing                         | —                        | —                   | —                | —                  | —                           |
| 1963 Dam ruin                                                               | Non-contributing (loss of integrity) |                          |                     | Location         | 81722              | Yes                         |
| Footbridges (2)                                                             | Contributing                         | CCC Footbridges          | 585799              | Asset            | 550730             | Yes                         |
| Visitor Center/Upper Midwest Indian Cultural Center                         | Contributing                         | Pipestone Visitor Center | 428923              | Location         | 62913              | Yes                         |
| Entrance Road                                                               | Contributing                         | Mission 66 Entry Road    | 585889              | Location         | 62902              | Yes                         |
| Visitor Center Parking Lot                                                  | Contributing                         | —                        | —                   | Location         | 62916              | Yes                         |
| Circle Trail                                                                | Contributing                         | Circle Trail             | 585927              | Location         | 62876              | No                          |
| Steps to Nicollet Marker, Winnewissa Falls, the Oracle (along Circle Trail) | Contributing                         | Sioux Quartzite Steps    | 585975              | Asset            | 1621360            | No                          |

Pipestone National Monument Cultural Landscape

Pipestone National Monument

| Feature Name               | Feature Contribution         | CRIS-HS Resource Name   | CRIS-HS Resource ID | FMSS Record Type | FMSS Record Number | FMSS record an exact match? |
|----------------------------|------------------------------|-------------------------|---------------------|------------------|--------------------|-----------------------------|
| South Quarry Line Trail    | Contributing                 | South Quarry Line Trail | 586148              | Location         | 62877              | Yes                         |
| Picnic Area Parking Lot    | Non-contributing, compatible | —                       | —                   | Location         | 62943              | Yes                         |
| Nicollet Graffiti          | Contributing                 | —                       | —                   | —                | —                  | —                           |
| Nicollet Marker            | Contributing                 | Nicollet-Fremont Marker | 585975              | Asset            | 1621378            | Yes                         |
| Mission 66 Signage         | Contributing                 | —                       | —                   | Asset            | 1621392            | No                          |
| Picnic Area retaining wall | Non-contributing, compatible | —                       | —                   | —                | —                  | —                           |

# Condition Assessment

## Condition

### Condition

Good

### Condition Date

12/19/2024

### Narrative

The overall condition of Pipestone National Monument’s cultural landscape is evaluated as “good”. There are several impacts externally to the boundary including development on adjacent lands encroaching on views as well as the ethnographic resources. Other impacts include NPS operations on site and the location of some of the Mission 66 resources conflicting with the preservation and education of the ethnographic significance as well as invasive vegetation along the creek and wooded areas and pests, specifically beavers. However, the cultural landscape has strong integrity despite these impacts and retains many prehistoric and historic resources that preserve the use and spiritual connection to the red pipestone and therefore stands in good condition.

## Impacts

Table of Impacts

| Type           | Impact Type<br>– Other | Internal<br>Source | External<br>Source | Narrative                                                                                                                                                                                                                                                                          | Date<br>Identified |
|----------------|------------------------|--------------------|--------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Adjacent Lands | —                      | No                 | Yes                | While large portions of the views and vistas within the monument remain, encroachment from the city of Pipestone to the south, new developments at the former Pipestone Indian School site and the construction of large wind turbines threaten the historic and natural viewshed. | 6/14/2023          |

| Type                       | Impact Type<br>– Other | Internal<br>Source | External<br>Source | Narrative                                                                                                                                                                                                                                                                                                                                                                                                                | Date<br>Identified |
|----------------------------|------------------------|--------------------|--------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Impending Development      |                        | Yes                | No                 | Development within the monument could adversely affect both the ethnographic landscape and the intact Mission 66 landscape. Potential siting and/or general design and construction guidelines for any new buildings and structures would need to be developed to protect the integrity of the site. Additionally, compliance documentation would need to be completed before construction began.                        | 6/14/2023          |
| Operations on Site         |                        | Yes                | No                 | While itself contributing to the National Register nomination, it should be acknowledged that the Visitor Center has also been identified by Native Nations as essentially an adverse impact to the ethnographic landscape.                                                                                                                                                                                              | 6/14/2023          |
| Vegetation/Invasive Plants |                        | Yes                | Yes                | There are over 90 invasive exotic plants found in the monument. Eradication efforts focus on smooth brome ( <i>Bromus inermis</i> ), common buckthorn ( <i>Phamus cathartica</i> ), leafy spurge ( <i>Euphorbia esula</i> ), yellow sweet clover ( <i>Melilotus officinalis</i> ), white clover ( <i>Melilotus alba</i> ), bull thistle ( <i>Cirisium vulgare</i> ), musk thistle ( <i>Carduus nutans</i> ), damesrocket | 9/8/2006           |

| Type           | Impact Type<br>– Other | Internal<br>Source | External<br>Source | Narrative                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Date<br>Identified |
|----------------|------------------------|--------------------|--------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
|                |                        |                    |                    | <p>(Hesperis matronalis), Canada thistle (Cirsium arvense), perennial sow thistle (Sonchus arvensis), reed canary grass (Phalaris arundinaceae) and Kentucky bluegrass (Poa pratensis).</p> <p>Since 1937, the NPS has attempted to control both native species (poison ivy and snowberry) and invasive species (brome grass, sweet clover, and Canada thistle). Control efforts include mechanical removal, prescribed burns, and chemical applications.</p> |                    |
| Pests/Diseases |                        | Yes                | Yes                | <p>Beavers have entered the monument and damage or cut down trees for their dams. The beaver dam has modified the creek flow. Additionally, some of the trees affected by the beavers hang over the Circle Trail or are tangled with limbs of other trees above the trail cause potential hazard to monument visitors. monument staff have put chicken wire fencing around the base of trees to help deter the beavers.</p>                                   | 9/8/2006           |

# Treatment

## Treatments

### ***Approved Treatments***

#### Type

Rehabilitation

#### Completed

No

#### Document

General Management Plan

## Bibliography and Supplemental Information

### Bibliography

Table of Bibliography

| Citation Author                                                                                          | Citation Title                                                                                                                                                                                                                                                   | Year          | Publisher                                                  |
|----------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------|
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| Theodore Catton and Diane L. Krahe                                                                       | <i>The Blood of the People</i> : Historic Resource Study Pipestone National Monument, Minnesota                                                                                                                                                                  | 2016          | National Park Service                                      |
| Diane L. Krahe, Ph.D.                                                                                    | National Register of Historic Places Registration, Pipestone National Monument Historic District (Additional Documentation and Boundary Increase) (revised and draft)                                                                                            | 2020          |                                                            |
| Krall, A.L., King, K.A., Christensen, V.G., Stokdyk, J.P., Scudder Eikenberry, B.C., and Stevenson, S.A. | Creek and quarry water quality at Pipestone National Monument and pilot study of pathogen detection methods in waterfall mist at Winnewissa Falls, Pipestone, Minnesota<br><a href="https://doi.org/10.3133/sir20225122">https://doi.org/10.3133/sir20225122</a> | 2023          | U.S. Geological Survey Scientific Investigations Report    |
| National Park Service                                                                                    | Foundation Document Pipestone National Monument                                                                                                                                                                                                                  | 2017          | National Park Service                                      |
| National Native American Boarding School Healing Coalition                                               | U.S. Indian Boarding School History accessed from<br><a href="https://boardingschoolhealing.org/education/us-indian-boarding-school-history/">https://boardingschoolhealing.org/education/us-indian-boarding-school-history/</a>                                 | Accessed 2024 | National Native American Boarding School Healing Coalition |
|                                                                                                          |                                                                                                                                                                                                                                                                  |               |                                                            |

