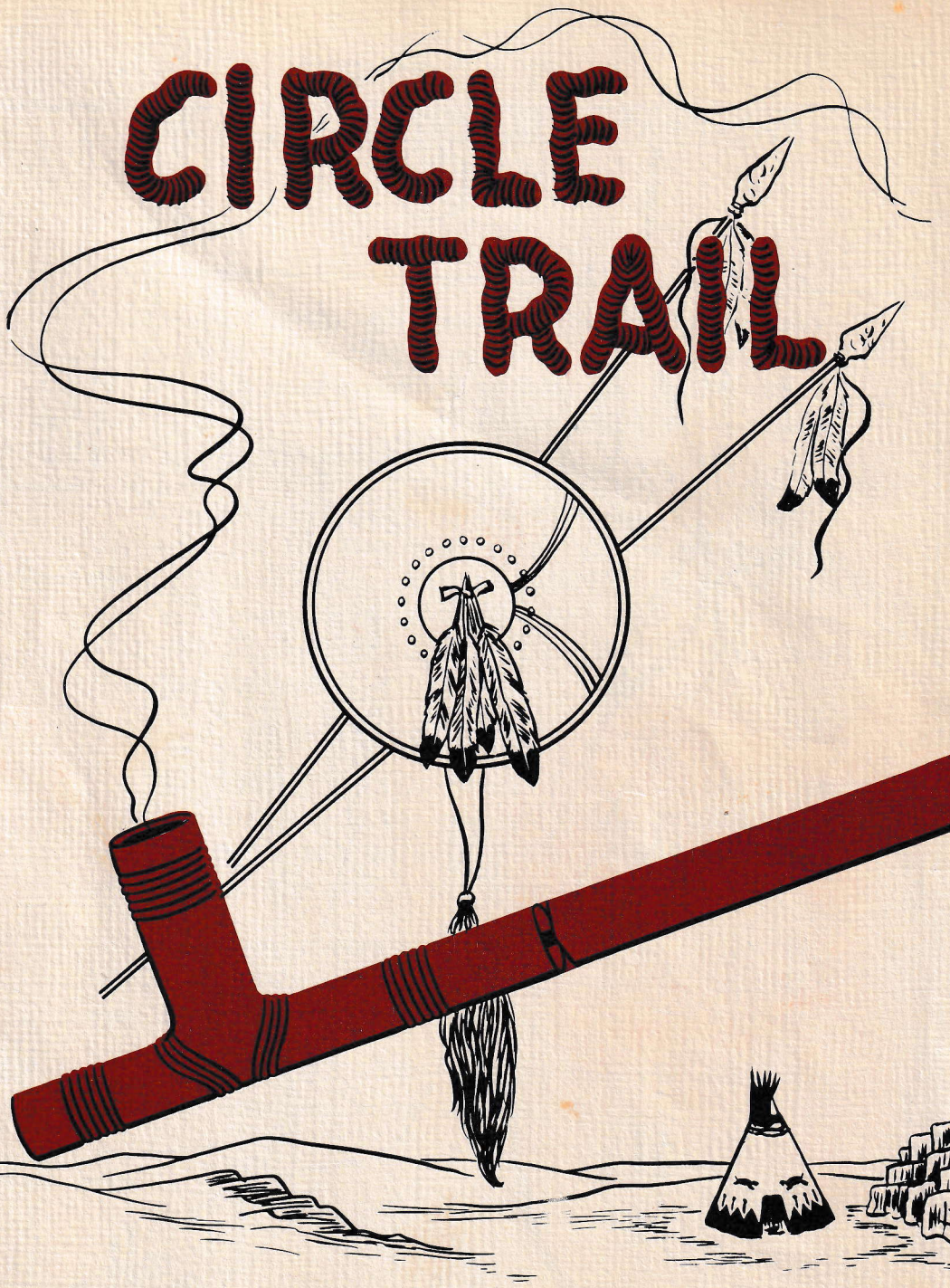


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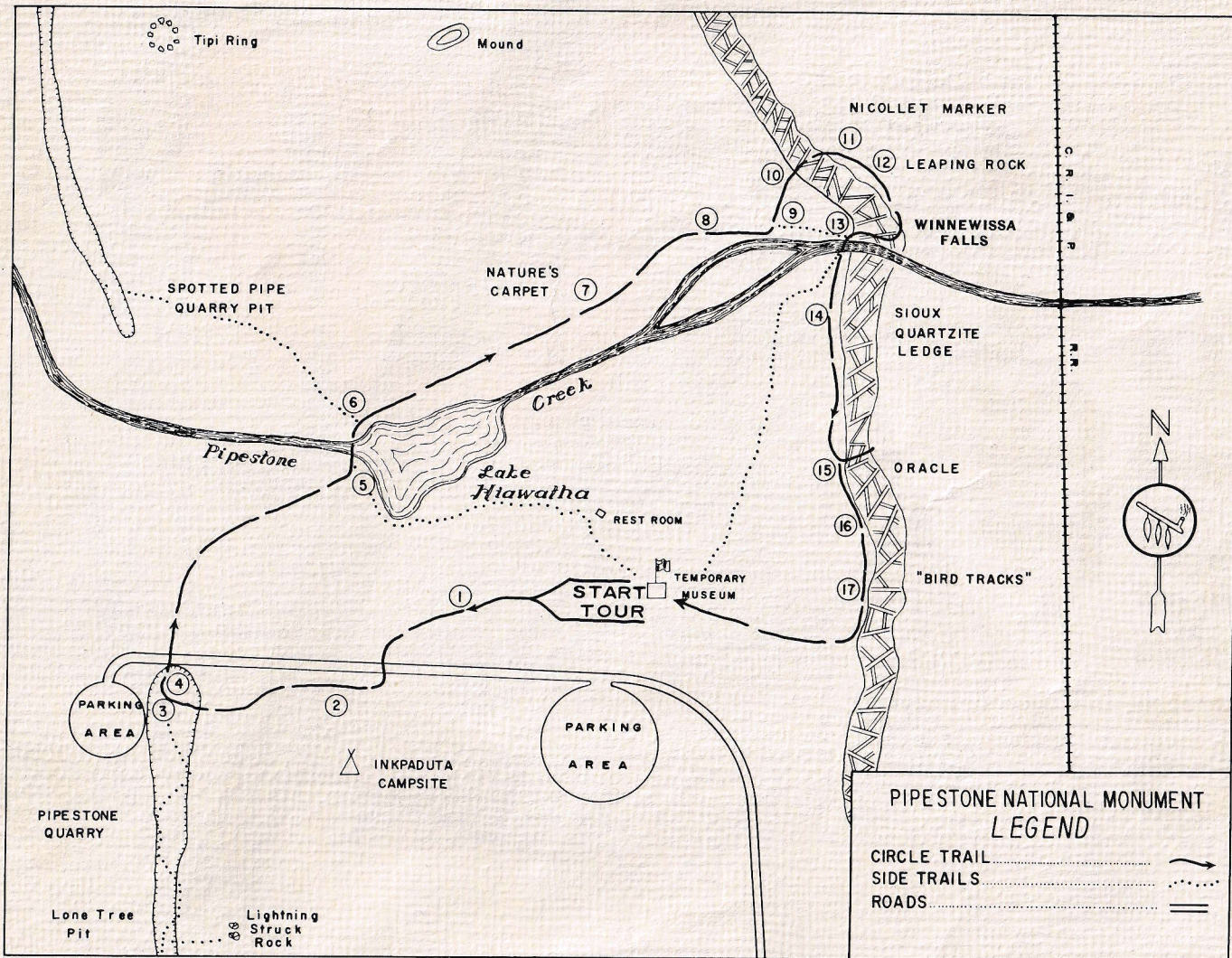
CIRCLE TRAIL



Price **15** cents
 if you take this
 booklet home

or you may use it free
 of charge, returning it
 to the museum stand
 when you leave.

PIPESTONE NATIONAL MONUMENT
PIPESTONE, MINNESOTA



THE CIRCLE TRAIL

PIPESTONE NATIONAL MONUMENT



Indians of many tribes journeyed to this area to quarry its pipestone and fashion peace pipes. May their reverence for this place be an example to us in its conservation. Please help us preserve it as a Peace Shrine where future generations may be inspired by its history and legends.

Permission to quarry, fashion, and sell pipestone within the monument has been reserved by law to American Indians. If you desire pipestone souvenir specimens, they may be procured from the Indian permittees. Otherwise, PLEASE DO NOT COLLECT SPECIMENS of any kind from the monument.

HOW TO USE THIS BOOKLET

The CIRCLE TRAIL, which begins and ends at the museum, leads you to the principal points of interest. It is a delightful walk of three-fourths of a mile and the average time consumed is one hour.

Numbered markers along the trail refer to like numbered paragraphs in this booklet which describe features at each of these points.

FOLLOW THE ARROW signs. They will keep you on the route described in this booklet.



STAKE NO. 1. Let's stop here and look at the many trees and shrubs. None were here until the white man arrived and controlled the recurrent prairie fires. George Catlin, a noted painter and student of Indian customs who visited the quarries in 1836, stated that the area was "divested of everything that grows, save the grass and animals that walk upon it." Now, we have listed approximately 300 plants growing within the boundaries of the monument. Some of the more conspicuous plants, trees, and shrubs along the trail have been labeled to assist you in identifying them.

Please leave the flowers for others to enjoy.

STAKE NO. 2. Inkpaduta, notorious chieftain of a renegade band of Sioux Indians who perpetrated the Spirit Lake Massacre of 1857 in northern Iowa, camped in the meadow a short distance beyond the trail. He had with him four white girls that he had captured and held as hostages. In 1892 one of the hostages who survived, Mrs. Abigail Sharpe Gardner, visited the area and identified the campsite.

The Indians did not ordinarily camp in the meadow, probably because they considered it sacred ground. Generally they camped on higher ground to the west and north and entered this meadow and the quarry area only for the purpose of obtaining pipestone.

Don't be a litterbug.

STAKE NO. 3. Here you stand among the abandoned pits where the Indians have quarried pipestone in years past. The stone was highly prized due to its durability, its attractive appearance, and the ease with which it could be shaped. Nearly all tribes that could obtain the stone used it for calumets or ceremonial pipes, the best known of which is the peace pipe. However, other aboriginal uses included personal ornaments, ceremonial tablets, and ordinary smoking pipes.

All tribes held the pipestone in considerable reverence and many legends concern its mythical origin. A quite general belief of the Indians holds that the stone was formed from the flesh of their ancestors.



Indians Digging Pipestone in 1885.

Modern View of Quarry Line.



The side trail to your left as you face the numbered stake leads through the quarry pits to Lightning-Struck-Rock where an interesting Indian legend is retold. The trail beyond Lightning-Struck-Rock passes through a moist meadow which has never been broken by the plow. The display of flowering plants along the meadow trail is beautiful during late spring and summer.

The CIRCLE TRAIL is to your right.

A shredded cigarette butt is safe.

STAKE NO. 4. Here a quarry pit has been opened so you may see the pipestone in place. The floor and lower 12 inches of the pit wall are red pipestone. The overlying rock is Sioux quartzite which is very hard and heavy. The red color of the rock is due to small amounts of iron. You can learn more about these interesting rock formations from the exhibits in the museum.



Quarry Exhibit.



Sioux Indian Quarrying Pipestone.

In order to obtain pipestone the modern Indians remove the overlying dirt and quartzite with hand tools. Explosives would shatter the pipestone. We can only imagine the great difficulty with which the aboriginal Indians removed the rock with crude Stone-Age tools in order to obtain the prized red stone for their pipes.

From here the CIRCLE TRAIL crosses the roadway and passes through an interesting dry prairie habitat with the short prairie buffalo grass and blue grama grass much in evidence. Probably you are surprised to find cactus growing in Minnesota, but here it is—two kinds, the Prickly Pear and Brittle Cactus.

If the day is warm you will appreciate the cool shade as you approach Pipestone Creek and Lake Hiawatha. The small garter snake is often observed here as he looks for a small minnow or toad for his meal. He is harmless so please don't frighten him; he has troubles enough with so many passing people scaring his meal back into deeper water.

Fishing here is reserved for mink, kingfishers, and snakes.

STAKE NO. 5. This small lake is named Hiawatha in memory of Longfellow's mythical Indian character. It is a slightly enlarged natural lake. Because the white man plowed the sod and constructed drainage ditches farther up Pipestone Creek, so much silt washed down and deposited in the lake that it was necessary to build a small dam to raise its surface.

The wet lake margins support many plants that we have not seen before along the trail. The chewed stumps tell us that beaver visit here. Muskrats also leave the cuttings of sedges and cattails as evidence of their presence. Look again—that “snag” you saw sticking out of the water is the head and neck of a snapping turtle.

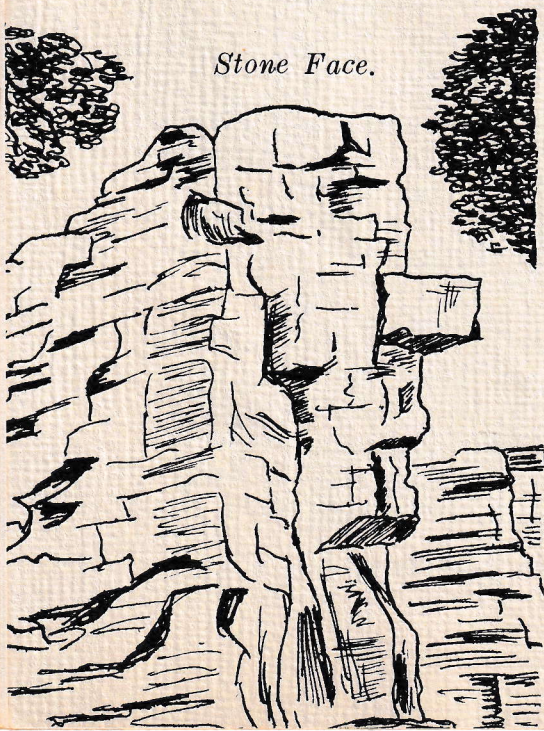
The turtle was the Sioux totem of fertility. Placing a turtle effigy in their tipi was believed to assure the young brave and his wife that the first born child would be a boy.

Keep America Beautiful.

STAKE NO. 6. The side trail to the left leads to the Spotted Pipe Quarry which is an active quarry pit. The pipestone in this pit is generally speckled with light colored spots. The Indians can quarry only in the late summer and fall due to water which collects in the pits at other times.

CIRCLE TRAIL leads to the right.

Stone Face.



STAKE NO. 7. Here is preserved a small bit of the virgin upland prairie which once extended for many miles in all directions. This sample is typical of the higher and well drained portions of the original prairie. This virgin ground cover is Mother Earth's carpet. “She sweeps it with the wind, washes it with rain, and dyes it with sunlight.” Its colors and texture change every month, sometimes every week. Labels identify plants of current interest.

STAKE NO. 8. These small shrubby trees are Sumac. Present day Indians obtain the wood of this plant for the stems of their pipes. It has a pithy core which is readily burned out to form a hollow tube.

Stems of early ceremonial pipes were made from a hard wood, generally ash. After the stem had been roughly shaped it was split and deeply grooved to form the hollow center. Then the split pieces were glued and bound together. The color and decoration of the stems varied as to tribe and use and individual taste. Stems of peace pipes were usually white or light colored. War pipes were red.

STAKE NO. 9. Through the "peephole" in the post you will see "Old Stone Face." Many people wonder, "Is it natural?" It is nature's work untouched by human hands.

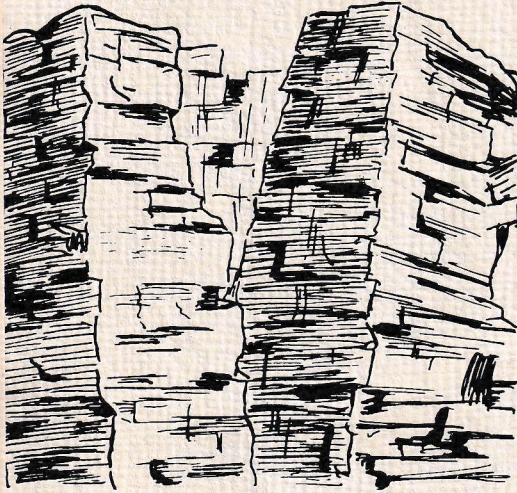
The trail ahead is a short-cut to the falls. The CIRCLE TRAIL turns left and follows the rim to the falls by an only slightly longer route with much of interest.

STAKE NO. 10. As you climb this natural stairway you will note that some of the steps have a rippled surface. These "ripple marks" are the result of wave action when the stone was sand upon an ancient beach.

Nicollet Inscription.

STAKE NO. 11. The initials upon this rock were laboriously chiseled by the first United States Government exploration party to visit the pipestone quarries, the Nicollet Expedition of 1838. The initials C. F. are those of John C. Fremont. At that time he was a young lieutenant, and used his middle name, Charles. Nicollet made an excellent record, map, and description of the area.





Leaping Rock.

STAKE NO. 12. Leaping Rock. The earliest explorers such as Catlin and Nicollet had their curiosity aroused when they saw arrows stuck in the crack atop Leaping Rock. Upon questioning the Indians they learned that traditionally the Indian brave leaped this chasm from left to right and placed an arrow in the crack to prove his valor. In fact, it was related that on occasion a virtuous Indian maiden refused to accept the attentions of an ardent young warrior until he had shown his bravery at Leaping Rock. John C. Fremont made the leap for another reason, to place a flag of the United States in the crack among the arrows.

The ledge to the left of the Leaping Rock chasm is Inscription Rock. It bears the initials of many pioneers who settled in this part of Minnesota. We value these pioneer initials, but remember—you are not a pioneer, so please don't be tempted—in fact—

*Take nothing but pictures,
Leave nothing but tracks.*

Now follow the CIRCLE TRAIL to the top of the falls, down the stone steps through the subway, and to—

STAKE NO. 13. The CIRCLE TRAIL here turns left and crosses Pipestone Creek below Winnewissa Falls. Winnewissa means "Jealous Maiden" in the Sioux language.

This is a pleasant spot for a few minutes' relaxation on a warm day and a safe place to smoke, but before you leave—

Be sure it's out.

Just across the creek the trail forks. The right hand fork is a short-cut to the museum, which misses many interesting features along the ledges; to see these take the left-hand fork and follow the CIRCLE TRAIL.

STAKE NO. 14. The rock wall along the trail is Sioux quartzite, the stone that overlies the pipestone. Since the pipestone layer dips, or slopes underground in this direction from the quarry pits, it would be over 100 feet below the surface at this point.

Geologists tell us that this region was once a seashore. The pipestone was a deposit of muddy clay which was later covered deeply with sand. Subsequent pressure and heat, together with some chemical action, formed the sand into quartzite and the clay into pipestone. By placing your fingers on the quartzite you immediately notice the rough granular composition. Pipestone feels smooth and slightly soapy.



The Oracle.

STAKE NO. 15. If you climb this stairway and turn left you will find another post with a "peep hole." This stone face is the Oracle, and isn't it a perfect Indian face? Yes, it's natural, too. The old Tribal Shamans (Medicine Men) believed it could talk and voices were said to issue from its cold lips. This we doubt, but then, maybe the Oracle just won't speak for us modern nonbelievers!

Before you descend the stairs to the CIRCLE TRAIL, look across at Hiawatha Lake. Can you let your imagination take you back in time a century and a quarter? There is a neat circle of tipis on the higher ground beyond the lake and buffalo dot the distant horizon. Women and children are busy near the camp, some gathering buffalo chips for fuel, and some digging plants for food. The men are at the pits laboriously quarrying the pipestone. But this is sacred ground, so women and children are not allowed to approach the quarries. In fact, even the men must first leave proper offerings to appease the spirits that protect this valley. No sentry is posted because all Indians recognize this area as a peace shrine where ancient enmities must be forgotten.

STAKE NO. 16. On this rock wall along the trail is told the story of Nature's forces changing rock to soil if we but know how to read the signs. Note the orange and green lichens (*ly-kens*) that encrust the rock. They are the first visible signs of life to gain a foothold on bare rock and require no soil since they secure their food and moisture from the air. An acid is formed which weathers the rock and forms minute quantities of soil. Finally, mosses are able to take hold and thrust their roots into the small cracks. The cracks and pockets in the rock are expanded and gather more soil until grasses, shrubs, and finally trees are growing where once there was only bare rock. This was told quickly, but remember that Nature's forces work with unbelievable slowness. Lichen, which gets a foothold on a bare rock, may spread over the entire surface at the rate of only a fraction of an inch in a century. No wonder conservationists emphasize the preciousness of soil and urge its wise use!

STAKE NO. 17. Just time for one interesting Indian legend before we return to the museum. On top of this ledge

Winnewissa Falls.





Quartzite Ledge.

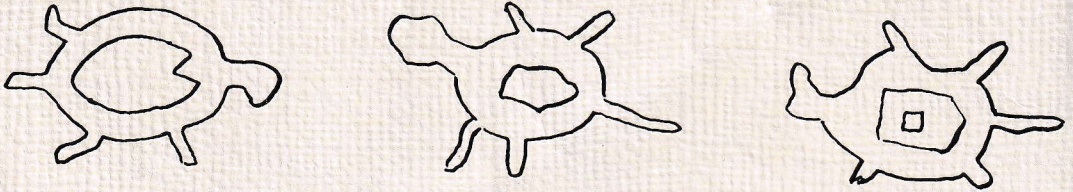
of rocks above our heads are natural indentations which may be likened to the talon prints of a huge eagle. This Sioux legend tells us how these tracks happen to be on the ledge—

Many, many winters ago when the world was young, a great flood visited the western plains. Many tribes came to the “hills of the prairies” to get away from the rising waters. In the lands of the rising and setting suns, nations were destroyed from the earth. The water continued to rise on the hills until it covered all the people. Their flesh and blood was turned into red pipestone, say the wise old grandfathers.

While the tribes were drowning, a big, bald eagle flew down so that a beautiful maiden could catch hold of its feet. The eagle carried her away to the top of a cliff above the water.

Upon this cliff, when the water went down again, the girl had twins, and their father was the war eagle!

They began a new tribe that was strong and brave. The pipestone, which was the flesh of their ancestors, is smoked as a symbol of peace. The eagle's feather is worn on the heads of Sioux braves. The land of the pipestone still belongs to all tribes alike.



Sketch of Turtle Petroglyphs from the Three Maidens.

As you come out upon the rock ledge above the museum you will see the Stars and Stripes of the United States of America. It may remind you that this area has been set aside by Congress as a national monument for the enjoyment of the people of our nation. The National Park Service, U. S. Department of the Interior, of which this national monument is one unit, is pledged to preserve this area for the benefit and enjoyment of future generations.

We hope you have enjoyed your walk on the CIRCLE TRAIL. If questions that interest you have not been answered, please ask the ranger at the museum.

Cover design and sketches by Allen Ronning.

On the Mountains of the Prairie,
On the great Red Pipestone Quarry,
Gitche Manito, the mighty,
He the Master of Life, descending,
On the red crags of the quarry,
Stood erect and called the nations,
Called the tribes of men together.

from "The Song of Hiawatha"
by Henry Wadsworth Longfellow.

THE THREE MAIDENS

As you leave the monument by car, you will notice six huge boulders on the right near the bend of the road. These boulders are of a granite which is wholly different from any other rock in this vicinity. They probably were carried by the glacier as one huge boulder and later split by frost action. The original boulder must have been 50 to 60 feet in diameter. If so, it was the largest known glacial boulder in Minnesota. Glacial striations or scratches in the quartzite beneath the largest boulder give us a clue as to the direction from which the ice flowed.

As the name "Three Maidens" suggests, a legend attaches to these boulders. In one of the manifestations of the Great Spirit two maidens disappeared for shelter under these boulders. (Oddly enough, the "Three Maidens" is a modern name derived from the three larger fragments of the old glacial boulder.) Their spirits remained there to guard the quarries and the Indians must leave offerings of tobacco and food if they are to have good quarrying.

The Three Maidens form the backdrop of a huge stage which is used for the "Song of Hiawatha" pageant which is produced each year on the last two week-ends in July and the first week-end in August.

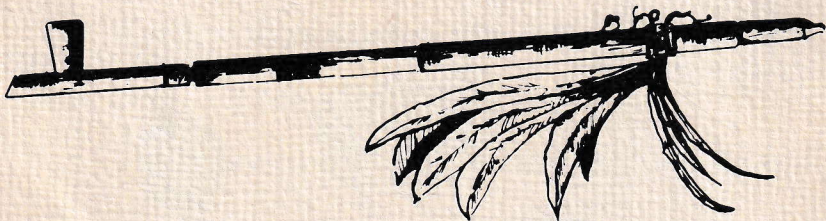
The Three Maidens.



This booklet is published by the
PIPESTONE INDIAN SHRINE ASSOCIATION
Pipestone National Monument
Pipestone, Minnesota

The association cooperates with the National Park Service in the completion and development of Pipestone National Monument for the benefit and enjoyment of the people and assists in the development of a broad public understanding of the Indians and their history in this area. It aids in the interpretation of archeology, ethnology, history, geology, and plant and animal life bearing on the monument region and encourages research by interested scientists; offers books and printed materials on subjects pertaining to the area for sale to the public; contributes to the completion and maintenance of the Pipestone National Monument museum, museum library, and trailside exhibits; and assists in gathering and preserving objects, documents, and scientific information which furthers the aims of the interpretive program.

Revenues derived from the activities of the Pipestone Indian Shrine Association are devoted entirely to the purposes outlined. Any person interested in the furtherance of these purposes may become a member upon payment of the annual fee of one dollar. Gifts and donations are accepted for Pipestone National Monument purposes.



From routes eastward through Minnesota, you can detour southward via U. S. 52 to historic Prairie du Chien, Wisconsin, visiting Effigy Mounds National Monument, near McGregor, Iowa, en route. Here are evidences of thousand-year-old Effigy Mound and Hopewell Indian cultures.