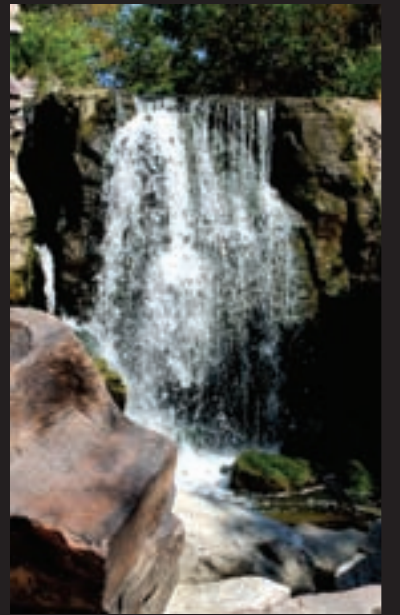




PIPESTONE

NATIONAL MONUMENT

CELEBRATING **75** YEARS



THURSDAY, AUGUST 16, 2012
A Supplement to the...



Pipestone County

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CELEBRATING 75 YEARS

The cultural, natural and historical significance of Pipestone National Monument will be celebrated on the occasion of the Monument's 75th Anniversary, Saturday, Aug. 25, with several events that will take place at the Visitor Center throughout the day.

Pipestone National Monument Superintendent Glen Livermont has invited the community to join Monument staff in the celebration, which will include walks, refreshments, photo displays, three guest speakers, post office cancellation of a special anniversary stamp, and guided tours of the Monument maintenance operation on the Minnesota West Community & Technical College.

At 1 p.m. there will be a formal ceremony at the Visitor Center with remarks and presentations by staff of the National Park Service, federal, state and local officials, community leaders, and member of tribes affiliated with the Monument.

In the following pages, you'll read about the Monument's past and present, as well as what the future may hold for the Pipestone landmark. These stories also cover the geologic, spiritual and cultural formation of the land that, for the past 75 years, the Monument has served to preserve, interpret and protect.

Happy Anniversary, Pipestone National Monument!

-Debra Fitzgerald
Editor

THE MONUMENT IS BORN



The above photo depicts the dedication of the new visitor center with a ribbon cutting ceremony held July 26, 1958 - 21 years after the founding of the Monument. Prior to the creation of the Visitor Center, park amenities included a picnic area and shelter. The Visitor Center was expanded in 1973. Source: Pipestone County Museum

By Kyle Kuphal

Pipestone National Monument was founded on Aug. 25, 1937 when President Franklin D. Roosevelt signed it into existence.

While the Monument became a reality 75 years ago, the concept for a park of some kind near the pipestone quarries emerged nearly 50 years before that. Bringing those plans to fruition was no easy task.

According to "Managing the sacred and the secular: An administrative history of

Pipestone National Monument," published in 1992, the idea was first put forth in the 1890s by residents of the young city of Pipestone, who thought a national park in the area would create a "federally funded anchor for the local economy."

At that time only a few national parks existed, including Yellowstone, Mackinac Island, Yosemite, Sequoia and General Grant national parks.

According to the book, "A History of Pipestone National Monument," published in 1965, local park advocates held a

number of meetings over a three-week period in 1895, after which a draft bill was sent to Congressman J. T. McCleary, who introduced it as H.R. 3741. The bill called for the Pipestone Indian Reservation to be "set apart and designated "The Indian Pipestone National Park." The bill died in the Public Lands Committee of the House of Representatives.

An agreement signed by the Yanktons in 1899 called for the land to be "maintained as a national park or reservation," but Congress never ratified the agreement. Other plans emerged in 1919 to use 22 acres of reservation land near Indian Lake for a city park. In 1925, legislators H. J. Farmer and L. P. Johnson introduced a bill to establish a state park at the site contingent upon the transfer of the land from the federal government.

Neither the local or state park plans ever came to fruition due to a title dispute. That dispute ended with the federal government holding the title to the reservation land in 1928. With the title cleared, local groups, including the Daughters of the American Revolution and the Pipestone National Park Association, resumed the push for a park.

The Pipestone National Park Association, which later became the Pipestone Indian Shrine Association, was formed in 1932 by a group of about 35 people from various



Pipestone County native Winifred Bartlett played an instrumental role in the local efforts to establish a park at the pipestone quarries. Source: nps.gov

community organizations in Pipestone. The group selected an executive committee with Winifred Bartlett as president; Edward A. Trebon as vice president; Tad A. Bailey as secretary; Max Menzel as treasurer; and Rev. Joseph Mangan and Ruth Morgan.

The Association approved a draft bill to establish a park of 81.75 acres that would give quarrying rights to all Native American tribes and asked James W. Balmer, superintendent of the Pipestone Indian School, to find out what the Bureau of Indian Affairs thought of such a park. "A History of Pipestone National Monument" says some officials at the bureau objected strongly to the park, but some support was indicated.

Sen. Henrik Shipstead of Minnesota introduced formal legislation to make the area part of the National Park System in 1934 and 1935, but one bill died in committee and the House never took action on the other. Despite continued failures, local, state and federal efforts to create a National Monument continued.

Monument born
Continued on page 3

Happy Birthday
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AFTER THE FOUNDING



By Kyle Kuphal

After Pipestone National Monument was founded in 1937, its development was a long slow process, due mostly to lack of funding.

For the first two years there were no staff at the Monument. The first custodian — J.W. Balmer, who was superintendent of the Indian School — was appointed two years later in 1939. Balmer volunteered to serve as custodian and was not compensated.

It was Balmer who proposed a permitting process for quarrying that required the quarriers to use only hand methods to remove the stone. The National Park Service (NPS) implemented such a rule in 1946, limiting quarrying to Native Americans using hand tools, requiring them to secure a free permit, and prohibiting accommodations like trailers or mobile homes on the Monument grounds.

The goal, according to “Managing the sacred and the secular: An administrative history of Pipestone National Monument,” published in 1992, was to present the quarrying as an interpretive activity and limit the amount of the resource removed. Those rules remain in effect today.

“The way things are quarried is still the same - sledge hammers and wedges,” said Travis Erickson, a fourth generation quarrier and pipe carver.

There are 56 pipestone quarries at the Monument. Of those, 52 are permitted on an annual basis, four on a monthly basis. There is no waiting list for the monthly permitted quarries, but a waiting list of about 10 years for the annual permits, said Glen Livermont, Monument superintendent.

Erickson, who has quarried his pit for over 30 years and extracts close to a ton of pipestone each year, said the activity level at the Monument has changed over the last three decades. When he started quarrying, there were many pits that weren’t spoken for, but the people who quarried did so on a regular basis. Today, there is a waiting list to quarry, but Erickson said there’s not as much activity as there used to be.

Funding for further development of the grounds came in 1948 when the Monument switched to year-round operation. The first full time employee, Lyle K. Lynch, was hired (he later became the Monument’s first superintendent), roads and parking lots were graveled, trails were improved, a trail guide was introduced, interpretive signs were erected and the exhibit pit was opened

Monument born

Continued from page 2

In 1937 those efforts succeeded when both senators from Minnesota introduced yet another bill to create the Monument. The Senate passed the bill on Aug. 6, the House passed it on Aug. 21 and on Aug. 25, 1937, FDR signed it into law and Pipestone National Monument was born.

The Monument was unique in that it was one of the first national monuments created by legislative action rather than presidential proclamation. It was also unique because the historic activities that made the area significant — the quarrying of the stone — were still occurring.



around that time.

A few years later in 1950, the three-quarter mile Circle Trail was opened, guiding visitors past the Monument’s natural and historic features.

When the Indian School closed in the early 1950s, the Bureau of Indian Affairs decided to turn over to the Monument some of the school’s land. The transfer of additional acres was made official on Feb. 16, 1957, increasing the Monument’s size from 115 to 282 acres. Today, the Monument has 301 acres.

Around 1955 the Pipestone National Park Association that had helped bring the Monument into existence reemerged with a new purpose and a new name — the Pipestone Indian Shrine Association.

“The main purpose was to provide a shop or a venue, if you will, where the Native American craftspeople could sell their stuff and it could be sold for them, and they could sell it year round,” said Pat Beyers, a long time Pipestone Indian Shrine Association member. “And also to do some marketing for those crafts.”

Construction of the Visitor’s Center began in 1957 and was completed in 1958. A little more than a decade later, between 1971-72, the Upper Midwest Indian Cultural Center,



which includes the craft areas and the museum, was added to the Visitor’s Center. A six-unit apartment building was also built at that time, according to “Pipestone County History” published in 1984, to house the Native Americans who quarried the stone. That building has since been torn down.

More recently in 2006, the Friends of the Pipestone National Monument was formed with the encouragement of then-superintendent M. James LaRock. The Friends of the Pipestone National Monument is a non-profit organization that promotes the preservation, development and public understanding of the Monument. The group supports the Monument through stewardship, visitor service programs, volunteerism and fundraising.

Their efforts have included providing lunch for the volunteers during the annual seed day, holding a yearly photo contest to



Above, l-to-r: 1. Joe Taylor, who quarried his Monument pit for many years and sold pipestone crafts in the area, is shown with an unnamed man in this 1920s photo. 2. This pit today is named Indian Joe Pit after Joe Taylor. 3. The three-quarter mile circle trail at the Monument being developed in 1950. 4. A portion of the three-quarter mile circle trail today. Sources: Pipestone County Historical Society and Pipestone Publishing/Kyle Kuphal

promote interest in the Monument, a run to benefit park activities and volunteer work. They’ll also be serving snacks and beverages to visitors during the Monument’s 75th anniversary celebration.



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WALKING THE CIRCLE TRAIL

By Mavis Fodness

The Circle Trail was developed in the 1950s to allow visitors to view the tall grass prairie and other natural features of the park. The three-quarter mile trail begins and ends at the Pipestone National Monument's Interpretative Center. Some of the features on the trail include:

- Arrowhead* is one of 380 different species of flowering plants and grasses growing at the Monument.
- Spotted quarry* is the active quarry line, where quarriers work late summer and fall.
- Lake Hiawatha* is named after poet Henry Wadsworth Longfellow's American Indian character Hiawatha.
- Old Stone Face* was naturally

- created in the quartzite.
- Winnewissa Falls*, which means "jealous maiden" in the Dakota language, was lowered eight feet in the early 1900s to create 18 more acres of tillable farmland above the falls.
- Oracle* is another of nature's sculptures.
- Tall grass prairie* used to extend for miles in every direction and its colors and texture would change as different plant species bloomed.
- An *open quarry* shows the layers of quartzite above the pipestone. According to one American Indian belief, these layers were formed from the flesh and blood of their ancestors.



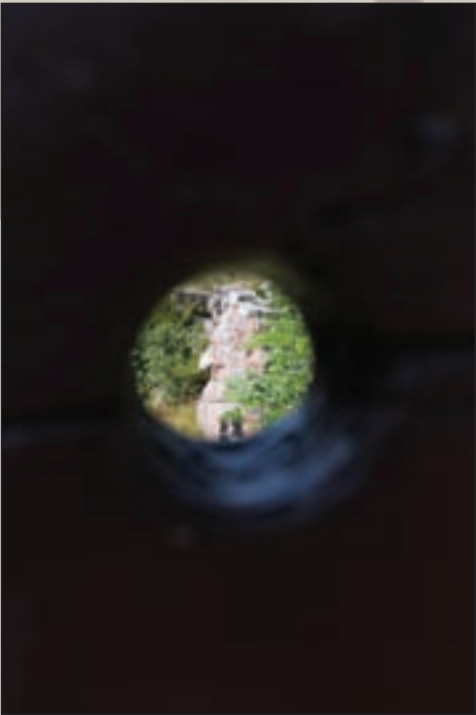
Open quarry



Spotted quarry



Old Stone Face



Oracle

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INDIAN SHRINE: A HISTORY OF ARTISAN SUPPORT

By Mavis Fodness

A block of pipestone rock tugs at artisan Travis Erickson's pant leg.

"I sit here like 'yes, I have orders to do for people," he explained. "And I sit here carving and this square rock is talking to you and I pick it up."

Turning the rock in his hands, Erickson, who has been carving pipestone for 33 years, said he would examine all sides, trying to understand the image the spirit world is communicating to him.

"I drew it on there and cut it out and it relaxed," he said to a tourist from Nebraska.

The vision Erickson saw was a buffalo skull, which he sketched in pencil on one side of the stone after imaging the three-dimensional artwork. After the spirits delivered their carving instructions, Erickson said he could finish the buffalo skull as a ceremonial pipe later, returning to finish the previous pipe order.

The Nebraska tourist was one of thousands who visit Pipestone National Monument on a yearly basis and Erickson is one of three federally funded artisans hired by the National Park Service (NPS) to provide demonstrations during the summer months on carving the sacred pipestone. The other artisans are Pam Tellinghuisen and Ray Red Wing.

Overseeing the artisans and helping to preserve the American Indian tradition of pipe making is the Pipestone Indian Shrine Association.

"We are a non-profit organization so we buy from the local pipestone craft people and sell to the public," said Dave Rambow, business manager of the Pipestone Indian Shrine Association. "It is a way for locals to

market their work."

Originally organized in 1955, the Shrine Association opened a gift shop within the Visitor Center in 1958. Located near the front entrance where the audio-visual room is now located, a 1973 expansion to the Visitor Center allowed the gift shop to expand in the Center's southeast corner and add work areas for the artisans.

Rambow said the ceremonial pipe remains the most popular item purchased from the gift shop, which ranges from \$20 to as much as \$800 for a customized pipe. Through the years, he said he noticed a change in why customers are buying pipes.

"We've noticed a trend in the '50s and '60s, maybe even the early '70s, a lot of these items were purchased as tourist items," he said. "So if you came in there in the '60s or '70s, you probably would never smoke the thing."

As decorations, Rambow said tourists would ask how to display a purchased ceremonial pipe. Today, he said more people purchase pipes to use in ceremonies.

"A lot of native people are coming back to the old ways, trying to restore their traditions," Rambow said.

Carvers have adjusted their crafts by enlarging the tobacco well allowing the pipe to function appropriately, he said. Pipe tobacco is sold in the gift shop.

With each pipe sold through the gift shop, Rambow said a packet of information is included. In the packet is information on the artisan, how to assemble the pipe's bowl and stem, proper display and a history of the ceremonial pipe.

Rambow said he would like to expand the Shrine's education programming to include new technologies such as those available through today's cell phones, where visitors



The Pipestone Indian Shrine Association operates and stocks the items available at the gift shop, located in the southeast corner of the Pipestone National Monument Visitor Center. *Pipestone Publishing/Mavis Fodness*

can use the devise's reader to connect to the Internet.

In the meantime, the Shrine Association continues its work to preserve the art of pipe making into the next generation, he said.

"Pipe carving is a vanishing art," Rambow said. "There is no book to read on how to carve a pipe. It's something that has to come from the heart and unfortunately you're not paid an hourly wage to do it -- it's an act of love to carve a pipe."

For fourth-generation artisan Erickson, he said he was the only one of five siblings who was drawn to ceremonial pipe making and his children are not interested in continuing the craft.

"Spirituality is 24/7. It's not just when you put a peace pipe together or burn sage," he said. "We're talking to the Spirit World because we want to know, want to learn -- we're exchanging information and ideas -- energy is constantly moving."

Job Well Done on 75 Years!



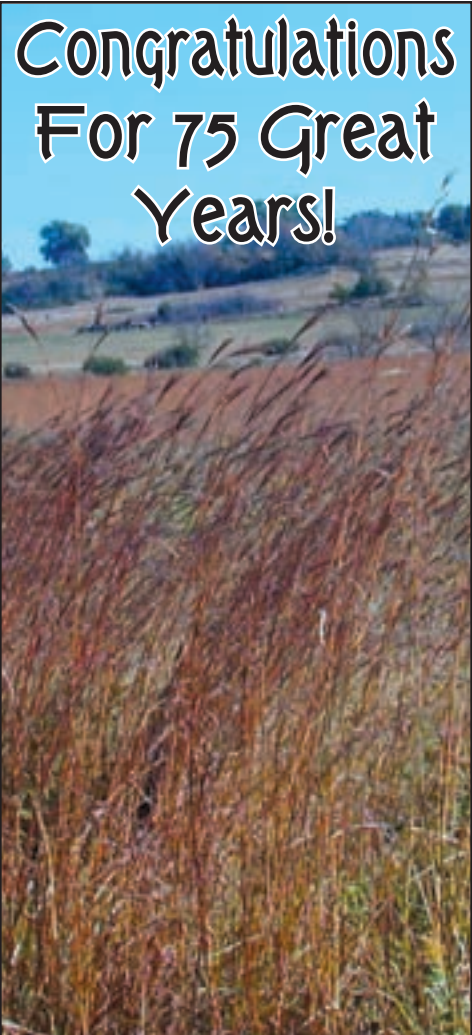
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MONUMENT LAND FORMATION: THE SPIRITUAL AND THE GEOLOGIC

By Kyle Kuphal

Before and for many years after Europeans came to southwest Minnesota, the area was a vast prairie. Artist and ethnographer George Catlin recorded his thoughts on what was later named the Coteau des Prairies and what is now known as the Buffalo Ridge as he stood atop the ridge in the 1830s, according to his notes later published in the book “North American Indians:”

“This wonderful feature, which is several hundred miles in length, and varying from fifty to a hundred in width, is, perhaps, the noblest mound of its kind in the world; it gradually and gracefully rises on each side, by swell after swell, without tree, or bush or rock (save what are to be seen in the vicinity of the Pipe Stone Quarry), and everywhere covered with green grass, affording the traveler, from its highest elevations, the most unbounded and sublime views of — nothing at all — save the blue and boundless ocean of prairies that lie beneath and all around him, vanishing into azure in the distance without a speck or spot to break their softness.”

Nearly the entire prairie is gone now, but the native prairie grasses can still be seen on the 301 acres of the Pipestone National Monument. The native prairie that has been restored at the Monument makes the land unique, but it is the red stone within that prairie land that made the area sacred.

The spiritual

The pipestone quarries play a central role in many creation stories passed down by Native Americans, including the following:

Then



Some Native Americans believe these boulder fragments — called the Three Maidens — harbor the spirits of three young women who watch over the quarries. Some leave offerings at the rocks before they begin quarrying. Geologists say the boulders were carried here from Canada by a glacier during the last ice age and left behind when it receded. *Pipestone Publishing/Kyle Kuphal*

“An old man came down to earth and convened the medicine-men and chiefs of two rival tribes. Despite his exhortations to live in peace and the earth’s bounty, the tribes fought one another. The blood of the slain flowed down a river and formed “the red pipestone.” The old man made a pipe for the Indians; where he stepped was formed a bluff.”

— Philip Deloria, Dakota

“In the time of a great freshet, which took place many centuries ago, and destroyed all the nations of the earth, all the tribes of the red men assembled on the Coteau du Prairie, to get out of the way of the waters. After they had all gathered here from all parts, the water continued to rise, until at great length it covered them all in a mass, and their flesh was converted into red pipe stone. Therefore it has always been considered neutral ground — it belonged to all tribes alike, and all were allowed to get it and smoke it together.

While they were all drowning in a mass, a young woman, K-wao-tah-w (a virgin), caught hold of the foot of a very large bird that was flying over, and was carried to the top of a high cliff, not far off, that was above the water. Here she had twins, and their father was the war-eagle, and her children have since peopled the earth.”

Land formation
Continued on page 6

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Land formation

Continued from page 5

— George Catlin's notes on the creation of the pipestone quarries as told to him by the Cree and Chippewa

The geologic

Geologists believe the formation of the red pipestone, for which the city, the county and the Monument are named, began more than a billion years ago, according to “Managing the sacred and the secular: An administrative history of Pipestone National Monument,” published in 1992.

The pipestone is tucked in shale-like layers 16-to-20 inches thick within a 1,500-meter thick layer of Sioux quartzite that stretches across southwest Minnesota west of Lake Benton southward along the Coteau des Prairies, which is thought to be the elevated remains of an ancient mountain range.

Geologists believe the Sioux quartzite, which is harder than ordinary steel, was formed about 1.6 billion years ago when erosion began to wear down the Penokean Mountains in the Lake Superior region and the gneiss-granite terrace to the south. That erosion produced quartz sand.

More than a billion years ago, geologists believe, clay was deposited with the quartz sand at the bottom of a sea that covered the area. During millions of years of advancing and retreating seas, the grains of the sediment layers were buried deep below the surface where they were subjected to extreme pressure and heat. Those conditions turned the sand into quartzite and the clay into pipestone.

Now



Quarriers visit the Three Maidens when it was still surrounded by prairie. Some Native Americans believe the Three Maidens harbor the spirits of three young women who watch over the quarries. Some leave offerings at the rocks before they begin quarrying. Geologists say the boulders were carried here from Canada by a glacier during the last ice age and left behind when it receded. Photo contributed by Pipestone County Historical Society

Later, geologists say, pressure beneath the surface caused the rock beds to rise closer to the surface where erosion eventually revealed the pipestone.

Much of the surface in Pipestone County is still covered with glacial sediment deposited by different drift sheets. The sediment covers most of the Sioux Quartzite, but in some areas around Pipestone, Jasper and Luverne, the Sioux Quartzite — usually pink, but sometimes almost white or red-

purple in color — is exposed.

North of Pipestone, Pipestone Creek flows over the layer of quartzite and the pipestone is found near the surface. The ease of access to the stone, which is about as hard as a fingernail and easily carved, gave the area its practical and ceremonial significance to the Native Americans, according to “Managing the sacred and the secular: An administrative history of Pipestone National Monument.”

SACRED ORIGINS

By Kyle Kuphal

“The Great Spirit at an ancient period, here called the Indian nations together, and standing on the precipice of the red pipe stone rock, broke from its wall a piece, and made a huge pipe by turning it in his hand, which he smoked over them, and to the North, the South, the East, and the West, and told them that this stone was red — that it was their flesh — that they must use it for their pipes of peace — that it belonged to them all, and that the war-club and scalping knife must not be raised on its ground.”

-A Sioux story reflecting the importance of the pipestone quarry as recorded by George Catlin

“Behold this and always love it! It is lela wakan [very sacred], and you must treat it as such. No impure man should ever be allowed to see it, for within this bundle there is a sacred pipe. With this you will, during the winters to come, send your voices to Wakan-Tanka, your Father and Grandfather.’

After the mysterious woman said

Sacred origins
Continued on page 12

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SUSTAINING THE SACRED, PRESERVING THE PRAIRIE

By Mavis Fodness

Thousands of years ago, the landscape around Pipestone was covered in varying hues of 2-to-6-foot tall prairie grasses, stretching as far as the eye could see. No trees obstructed the view, allowing a clear prospect of the natural rock outcroppings.

The Pipestone National Monument was developed in 1937 to conserve a small part of that view seen by American Indians and later by European settlers to the Pipestone area.

“The tall grass prairie is 99 percent gone due to development and conversion to agriculture,” said Seth Hendriks, Monument biological science technician and acting national resource program manager.

Within the Monument’s 301 acres, Hendriks said 81 acres is designated ‘pristine grasslands’ – land geologic studies have determined has not been disturbed by the plow. He said these areas look different than areas that have been farmed or used as roads.

“It’s generally healthier,” Hendriks said. “If we were to lay a meter square down, you might count 20 (plant) species in a one meter square.”

Disturbed prairie lands may only have three species, he added.

An ethnobotany study conducted by the University of Arizona in 2004 talked to various American Indians and practitioners of herbal medicines and provided a list of native grasses and herbs found on native grasslands. These species are included in



With only 1 percent of tallgrass prairie left in existence, the Pipestone National Monument has 81 out of its 301 acres classified as pristine prairie, and is working to restore and preserve more of the native grasses as a connection between the American Indian and their sacred pipestone quarries. *Pipestone Publishing/Mavis Fodness*

Prairie

Continued on page 10

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The current staff of Pipestone National Monument, l-to-r: Andrew Van Ruler, Swede Crow, Clark Burmeister, Mary Schwebach, Glen Livermont, Kayla Gasker, Meg Viland, Terry Gusler, Seth Hendriks, Mark Calamia, Don Scott, Brett Ford, Ed Johnson, Jonathan Wendell Taylor Boelman. Not shown: Curt Frain, Cody Goraczkowski, Emily Schoephoerster, Taylor Delaney, Mike Bender. *Pipestone Publishing/Debra Fitzgerald*

CUSTODIANS & SUPERINTENDENTS OF PIPESTONE NATIONAL MONUMENT

Custodians	
J.W. Balmer	Jan. 1, 1939 — Jan. 1, 1940
Albert F. Drysdale	Jan. 2, 1940 — Nov. 10, 1947
Lyle K. Linch	March 1, 1948 — Dec. 4, 1948
Superintendents	
Lyle K. Linch	Dec. 5, 1948 — July 17, 1954
Harvey B. Reynolds	July 18, 1954 — Sept. 29, 1956
Paul L. Webb	Sept. 30, 1956 — April 30, 1960
W. Dean McClanahan	June 1, 1960 — Dec. 8, 1962
Carl L. Stoddard	Dec. 16, 1962 — July 18, 1965
Ralph K. Shaver	Aug. 1, 1965 — April 20, 1968
Cecil D. Lewis, Jr.	April 21, 1968 — June 13, 1970
Clarence N. Gorman	June 14, 1970 — Aug. 21, 1971
Don R. Thompson	Sept. 5, 1971 — Jan. 5, 1974
David Lane	March 31, 1974 — Sept. 4, 1982
Vincent J. Halvorson	Nov. 28, 1982 — April 29, 1994
Palma Wilson	Sept. 18, 1994 — Dec. 5, 1998
M. James LaRock	Jan. 31, 1999 — Jan. 3, 2008
Glen H. Livermont	May 25, 2008 — present

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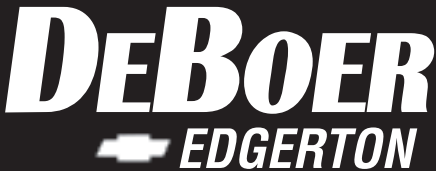


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Prairie

Continued from page 8

the park’s general management plan.

“A large chunk of the vegetation out here is useful to them some way or another either in their ceremonies or their medicines,” he said. “Sage - they would use it in their kinnikinnik or tobacco and they would burn that as a cleansing agent before their ceremonies.”

According to Monument interpretive information on kinnikinnik, it is an Algonquin word meaning “that which is mixed” and is any combination of common plants smoked by various Indian tribes in ceremonial pipes. Wild tobacco was rarely smoked alone, but mixed with bearberry, spearmint or peppermint and/or a host of other prairie plants such as prairie rose hips, smooth sumac, white sage and red osier dogwood, among others. Each plant mixture for smoking was a personal choice, having a special meaning to only one person.

Made up of different varieties of warm and cold season grasses, the tallest grasses - Indian and big blue stem - grow to a height of 6-to-7 feet and sprout yellow and blue flowers, respectively, Hendriks said. Sideoats grama and little blue stem grasses reach heights of about 2-to-3 feet, with sideoats grama being bluish-green in color and little blue stem being a smaller version of the big blue stem and sometimes called ‘turkey feet’ or ‘beard grass’ due to the shape of its seed heads. Depending on the season, views of the prairie can appear yellow, purple, red and orange, he said.

Among the plants living in the park are arrowhead, sage, native prairie rose and smooth sumac, a small shrubby tree, whose leaves American Indians would also use in kinnikinnik, Hendriks said.

Prescribed burns

A tallgrass prairie does not contain mature trees, Hendriks said. Lightning strikes would ignite sections of the vast grasslands and the fires would creep along the ground, eliminating tree saplings and dead undergrowth. As more of the prairie was settled and turned over for agricultural use, prairie fires were extinguished and trees such as oak, elms and ash grew to mature heights, making them more resistant to fire, he said.

The Monument began a rotational prescribed burn system about 40 years ago, which mimics Mother Nature’s role in preserving the tallgrass prairie, and burns about one-third of its prairie grasses each year, Hendriks said.

In 2012, however, wind direction did not cooperate and the burn, conducted by National Park Service-trained wildland firefighters, did not take place. He said the burning also places nutrients back into the soil, improving the grassland’s overall health. The trees currently in the park, which grew during the timeframe of no prescribed burns, are allowed to stay in the park, Hendriks said.

“It’s supposed to be native tallgrass prairie but there is a mixture of trees and scrubs in there as well,” Hendriks said. “And exotic and invasive species, of like smooth brome and thistles.”

Between burns, the park system has put in a system to control the non-native plants species brought into the area by European settlers, he said.

Invasive plant species

“We have to preserve these areas for enjoyment of future generations,” Hendriks said citing the mandate from the Organic Act of 1916.

For the Monument, preservation means controlling the 19 invasive plant species located in the park.

Hendriks said each summer the park service hires seasonal employees to pull or cut invasive plants from the

tallgrass prairie and/or wetlands before it can reach the prairie areas. One such invasive plant, Dame’s rocket, is 2-to-3-feet in height and has large, fragrant white, purple or pink flowers located in ditches and under trees.

“A lot of people think it’s really pretty but it can take over an area quite quickly if it’s not controlled,” he said. “Then all you’re going to see is that and it is only going to flower for two to three weeks and then it is going to be stalks of dead stuff the rest of the time.”

Other invasive plants include European buckthorn, white and yellow sweet clover and thistles, Hendriks said.

Milkweed, though not native to the prairie grasslands, is not an invasive plant and is allowed to grow throughout the park.

“The reason we don’t control it is because of the monarch



The western prairie fringed orchid is one of two endangered species existing at the Monument. The other is the Topeka shiner.

population,” Hendriks said. “That’s been struggling lately and it’s a big food source for them.”

Seed gathering

Due to the unique varieties of prairie grasses at the Monument, Hendriks said the last Saturday in September is the park service’s Public Lands Day. This year, the collection date is Sept. 29.

For a couple of hours, participants receive instructions on native grasses and spend time hand gathering various seeds to be used to restore disturbed prairie grass areas, he said.

“We will drill it in the ground and let it sit for the winter because warm season grasses need a winter out there in the

soil before they come up,” he said.

In the spring, Hendriks said they would control the weeds because the grasses won’t emerge until June.

Other areas may be planted by hand or broadcast using an all-terrain vehicle with an attached seed spreader, Hendriks said. Due to its unique genetics, only seeds gathered from the Monument can be planted. This year due to the summer drought conditions, there may not be a lot of seed gathered to complete as much of the tallgrass prairie restoration as planned, such as restoring native grasses around the Three Maidens area, he said.

Bird counts

“We have grassland birds that, if they stop coming here, we know our prairieland is not in very good health,” Hendriks said.

Grassland birds need prairie in order to build nests, he said, and if they do not have a suitable breeding location they will move to another location, or may simply die.

“And their populations are declining,” Hendriks said.

Each year in late May when the birds are mating, he said he conducts bird counts to know how many species are making the Monument their home. Hendriks said they had good counts of dickcissel, sedge wrens, bobolinks and meadowlarks in the 68 different monitoring points throughout the park during this May’s bird counts.

“By doing it in May, we may miss the ducks that pass through when it is wet, but that is not so important because the ducks are not breeding here, they are just passing through,” he said.

Ducks counted this year included pintails, blue-wing teals and wood ducks.

Every four years, a U.S. Geological Survey is conducted that details all birdlife in the park, Hendriks said.

Other mammals

“For mammals, we are a little short, but we have plenty of deer,” he said.

Currently, Hendriks said the Monument does not have a management program for the limited amount of mammals living in the 301-acre park. He said a game camera set out last fall captured images of red fox, woodchucks, raccoons, skunks and feral cats.

“Mammals are more resilient than a lot of other species,” he said. “They are not a high priority because they can manage on their own.”

The deer population is monitored by the Minnesota Department of Natural Resources and if they start making noticeable trails through the prairieland, that agency is contacted for management, Hendriks said.

Endangered species

On the federal threatened and/or endangered species list are two species that are closely monitored by Monument staff: the Topeka shiner and the western prairie fringed orchid.

While Lake Hiawatha and Pipestone Creek do not contain game fish and fishing is not allowed at the Monument, Hendriks said the area contains several bait varieties such as blue gill and white sucker along with the endangered Topeka shiner.

“They decided that this fish was important to the ecosystem and it needed to be protected,” Hendriks said.

At the Monument, the threatened orchid is also finding growing success.

“We counted 722 this year and that’s the most we’ve had since we began counting,” he said.

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INSIDE THE VISITOR CENTER

By Mavis Fodness

An average 77,000 people annually over the past decade have visited Pipestone National Monument to learn more about pipestone and its meaning to the American Indian or to walk trails surrounded by the tall prairie grasses that used to cover most of the upper Midwest.

The Monument Visitor Center is open seven days a week from 8 a.m. to 5 p.m. and is closed on Thanksgiving, Christmas and New Year's Day.

"The grounds are never closed," said Glen Livermont, Monument superintendent.

He said there is a \$3 per person charge at the center's front desk and the receipt allows access for seven days. The area around the Visitor Center is not mowed to promote growth of tall prairie grasses.

Located in the center's lobby, the information desk is the first thing visitor's see. U.S. Park personnel are available to answer questions or provide directions to the Monument's various attractions, including the Circle Trail, the gift shop, the cultural center and the quarries.

The desk is also where visitors age 8 and older can complete a Junior Ranger book.

"It gives you a good education on what you're going to see," said Emily Schoephoerster, a Monument interpreter, to visitors from Minneapolis. "It's a good introduction."

Each page includes tidbits of information such as pipestone is about as hard as a fingernail and ceremonial pipes are mistakenly called peace pipes. The pipes are important for religious use by American Indians for carrying prayers to the Great Spirit.

Auditorium: "Pipestone: An Unbroken Legacy"

Visitors are able to watch a 22-minute documentary "Pipestone: An Unbroken Legacy" in the center auditorium. The documentary explains through an Indian elder named Red Spider the sacredness of the Monument area and its importance in American Indian culture. It also shows viewers how the pipestone is still quarried today by hand and how unusual the stone is compared to the other red stone.

The documentary was produced by the National Park Service (NPS) and earned the Best Documentary Short at the 2009 American Indian Film Festival. The award sits on the information desk when visitors enter the information center.

Museum

Located next to the auditorium is the Monument's museum.

"It's where people can learn the history, the significant story, of the pipe," Livermont said.

Red stones from other U.S. quarries and historical items such as an actual American Indian headdress and feathered staff are located in the museum. Viewers are also introduced to non-native visitors: Philander Prescott, George Catlin and Joseph Nicollet who let the world know about the sacred Pipestone site.

Interpretive Center

Outside the museum is the hallway to the gift shop and cultural center operated by the Pipestone Indian Shrine Association in partnership with the Monument. Along this hallway are exhibits, some hands-on, that interpret the American Indian's relationship with the Monument lands and quarries and what visitors would see if they choose the three-quarter mile walk around the Circle Trail.

"People can touch and feel the wall exhibits," Livermont said.

One exhibit allows visitors to try their hand at filing and cutting the soft pipestone. The bench set up explains how weather elements and intense pressure has formed the pipestone. Another exhibit shows the grasses and flora that can be used in kinnikinnick and another exhibit has a row of grasses that make up a tall grass prairie.

An historical timeline of the Monument is also located in this area. Livermont said the timeline is based on input from the 23 American Indian tribes affiliated with the Monument and its history. The timeline generalizes many of the words and events since each tribe had its own languages and histories, he said.

Behind a dividing wall are 13 stones that used to circle the Three Maidens, a sacred site that visitors pass as they enter the Monument grounds. On each stone are rock engravings, called 'petroglyphs,' that depict humans, animals and geographical figures.

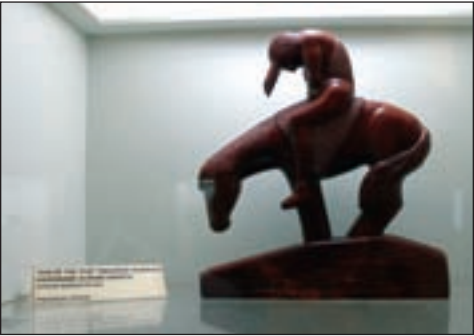
"Whoever carved them has a story," Livermont said. "No one knows what they actually represent."

Gallery

Just off the gift shop area is a small gallery housing many of the historical items made from pipestone or beadwork. Livermont said some items were received before the Monument's inception in 1937.

Viewing deck

Outside the visitor center is a viewing deck depicting three scenes of the land



Clockwise from top: 1. The Visitor Center. 2. The most recent displays at Pipestone National Monument are a timeline and petroglyphs like this one on 13 stones that used to surround the sacred area of the Three Maidens. 3. The museum at the Pipestone National Monument offers information and hands-on displays about the early quarrying of pipestone, ceremonial pipes and early explorers to southwest Minnesota. 4. "End of the Trail" is a pipestone sculpture included in the gallery at the Pipestone National Monument. *Pipestone Publishing/Mavis Fodness*

around the Monument.

The first scene shows the connection of the prairie to the American Indians with the second showing quarrying, as it would have

been done hundreds of years ago. The last scene is a graphic showing the landscape of a tall grass prairie.

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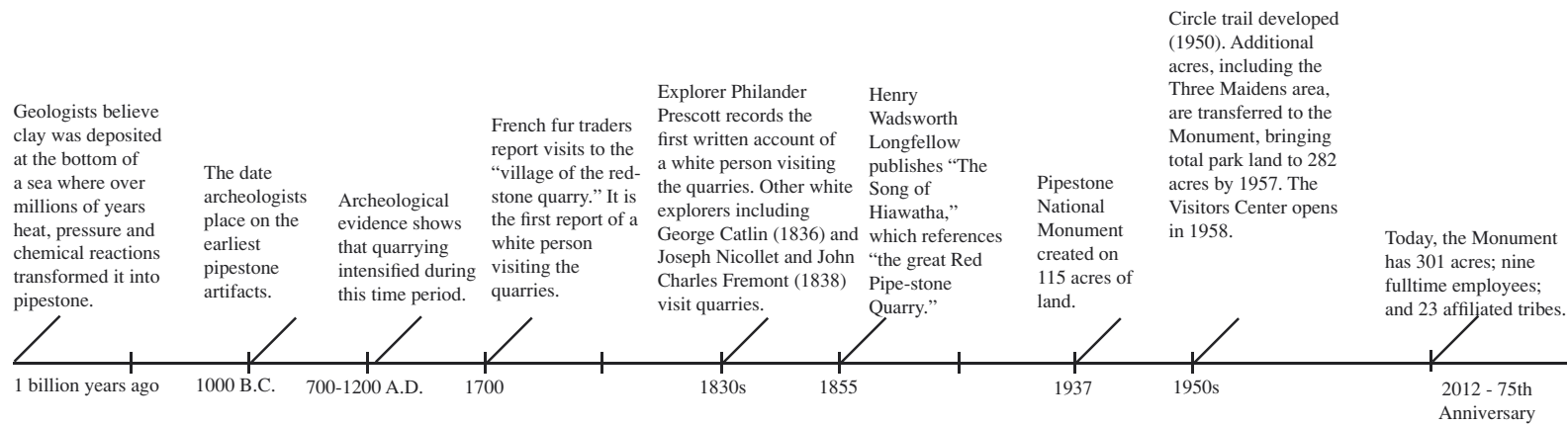
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The evolution of Pipestone National Monument



Sacred origins

Continued from page 7

this, she took from the bundle a pipe, and also a small round stone which she placed upon the ground. Holding the pipe up with its stem to the heavens, she said: 'With this sacred pipe you will walk upon the Earth; for the Earth is your Grandmother and Mother, and She is sacred. Every step that is taken upon her should be as a prayer. The bowl of this pipe is of red stone; it is the Earth. Carved in the stone and facing the center is this buffalo calf who represents all the four-leggeds who live upon your Mother. The stem of the pipes is wood, and this represents all that grows upon the Earth. And these twelve feathers which hang here where the stem fits into the bowl are from the Wanbli Galeshka,

the Spotted Eagle, and they represent the eagle and all the wingeds of the air. All these peoples, and all the things of the universe, are joined to you who smoke the pipe — all send their voices to Wakan-Tanka, the Great Spirit. When you pray with this pipe, you pray for and with everything.'

-Black Elk, Lakota

These are a few of the many stories that have been passed down over the years about the sacred origins of the pipestone quarries and the pipes made from the stone.

Archeological surveys have revealed that beginning around 1,000 B.C., artifacts made of pipestone from the area around

Pipestone National Monument were traded as far east as modern Ohio, as far south as the Kansas River, and as far west as north central South Dakota, according to the book "Managing the sacred and the secular: An administrative history of Pipestone National Monument," published in 1992. Later examples of pipestone from the Monument area have been found all across the North American continent.

Archeologists say quarrying intensified between 700 A. D. and 1,200 A. D. when it appeared many different groups had access to the quarries. This was most likely due to the introduction of horses after the arrival of Europeans, which gave the tribes more mobility and brought more people to the plains. By the 1600s, Otoes, Omahas, Iowas and other tribes were quarrying pipestone.

White Frog of the northern Cheyenne explained in 1914 that members of a war party traveling toward the Missouri River were the first Cheyenne to discover the quarries.

"Along the way, they spotted a red buffalo bull, which they killed," he said. "On inspecting the bull's body, they realized that the red color came from dust and mud, which covered the animal. They followed the bull's trail and came to a 'wonderful place where there were rocks and all the rocks [were] bright red.'"

Simon Antelope of the Dakota described in 1927 the ceremonial use of the quarries.

"The Indians, after digging a hole in the ground and getting down to the rock they were intending to remove, would take some of their paints and do various paintings there and offer up a prayer," he said. They were not praying to the rock itself, but to the great master, the Great Spirit, God; in other words, that this rock they intended to get out, that it would be easy to them and they would have no difficulties in getting it. In connection with their trip there they would put other declarations on the rocks as an offering to the Great Spirit."

By the mid-1700s the Yankton Sioux controlled much of the area around the pipestone quarries and trade associated with pipestone became an important part of their economy, according to "Managing the sacred and the secular: An administrative history of Pipestone National Monument."

Records show that Europeans became aware of pipestone in the mid-1600s, but didn't know where the stone came from until much later. Father Louis Hennepin wrote about the Sioux's use of the pipe in 1683. In 1700, French trader Pierre Charles Le Sueur identified a "village of the red-stone quarry," suggesting that Native Americans were living at or near the quarries at the time.

By 1830 an increasing number of white

Europeans were coming to the region searching for economic gain. As this expansion occurred, the United States government sent out explorers such as Meriwether Lewis and William Clark. Other explorers also headed out into the frontier, including Philander Prescott, the first frontiersman to leave a written account of the pipestone quarries, according to "Managing the sacred and the secular: An administrative history of Pipestone National Monument."

The book says Prescott and his party visited the quarry in 1831 or 1832 and found a 100-yard long quarry, 10-feet deep with a one-foot layer of pipestone in it. The men "blasted" the quartzite layer above the pipestone and collected enough pipestone to make about 20 pipes.

The man credited with bringing the most attention to the quarries was artist and ethnographer George Catlin, who visited in September 1836 - and for whom the pipestone was later named Catlinite.

Catlin, who recorded his observations in letters and notes that were published in a book titled, "North American Indians," was struck by the quartz formation around the quarries and the unique red stone within and intrigued as to its formation. He noted the evidence of a great number of tribes having visited the quarries over many years.

"Here are to be seen (and will continue to be seen for ages to come), the totems and arms of the different tribes, who have visited this place for ages past, deeply engraved on the quartz rocks," he wrote.

In 1838 Joseph Nicollet, a French scientist, and John Charles Fremont, an explorer, were hired by the U.S. Army Corps of Topographical Engineers to survey and map western Minnesota and located the quarries on survey maps. Six members of the party carved their initials in the piece of quartzite near leaping rock during their visit. The initials are still visible today, nearly 175 years after their visit.

The visits by people like Catlin and the Nicollet and Fremont expedition brought notoriety to the area and it became part of the popular culture of the United States and Europe at the time. The most prominent example is Henry Wadsworth Longfellow's epic poem "The Song of Hiawatha," published in 1855, which referenced "the great Red Pipes-stone Quarry" and the pipes made from it.



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ALTERED GROUNDS

THE MONUMENT GROUNDS MAY ONE DAY LOOK QUITE DIFFERENT

By Debra Fitzgerald

Created in 1958, the Monument Visitor Center was constructed under the National Park Service's "Mission 66" project.

Under Mission 66, architects and planners developed the concept of the 'visitor center' to streamline and standardize visitor services at parks nationwide. Approximately 100 Visitor Centers were built during the 10-year program (1956-66), according to the National Park Service (NPS).

Immersion within the natural resource was one of the principles guiding the construction of those cookie-cutter structures to draw visitors into the park lands.

"So that's why we are in the quarries," said Glen Livermont, superintendent, about the Visitor Center's existing location. "We recognize now that it was an insensitive move to Native Americans and the spirituality of this place."

The goal now is to reduce development in the heart of the Monument and to preserve the setting, the site history and the spiritual significance of the Monument as the source of pipestone.

Those goals will create a Monument that will look very

different in the future.

The existing Visitor Center and parking lot will be razed and a new structure built outside the resource. The two ranch-style houses would be removed and the land restored to prairie. The entry road would be shortened to end in a small parking area at the south quarry entrance for quarriers and visitors with disabilities, and another entrance with parking, restrooms and a trailhead would be constructed on the east side of the park off North Hiawatha Ave. above Winniwissa Falls.

These plans and more are contained within the "Final General Management Plan/Environmental Impact Statement" for the Monument – a 325-page document finalized in 2008 that took eight years to create and required public involvement throughout the process.

The move is not likely to take place in the near future. A site has not been identified for a new Visitor Center. The site selection process would include a comparative study of potential sites involving analysis, scoping and public input.

"It takes time; lots of time," Livermont said – a minimum of two years, he added. And first, "we have to find those sites to

have something to analyze," which involves an additional process of community and NPS outreach.

Livermont said he had no money in the Monument budget going out to 2017 to even start looking at potential sites. And as far as the construction of a new Visitor Center, "there's not even a way to apply for that money right now," Livermont said, because the NPS is not accepting new construction projects at this time.

"Certainly, it will depend upon the economy" additionally, Livermont said. In the current economic climate, "how can we rationalize building a new building?"

In the meantime, changes made to the Visitor Center in the near future must either be portable or put on hold. Since 2008, for example, the Monument has been adding cleaner energy sources with a fleet of solar-powered vehicles and 27 solar panels on the roof of its maintenance building to charge those vehicles. Eventually, he said he would like to power the Visitor Center with solar energy.

"The paradox is, this is supposed to be torn down," Livermont said.



FUTURE GLIMPSE

This map from the Monument's long-term planning document shows how the Monument may look at some point in the future. The most significant changes are the removal of the Visitor Center and houses from out of the natural resource. The site where the future Visitor Center would be located is not shown because no site has been identified at this point in time. *Source: Final General Management Plan/Environmental Impact Study - Pipestone National Monument*

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THE SUNDANCE

By Kyle Kuphal

Unique among the many programs and events held at Pipestone National Monument each year is the “Gathering of the Sacred Pipes Sundance” held every summer.

Clyde Bellecourt, or Nee-Gon-Nway-Wee-Dung (Thunder Before the Storm) brought the Sundance to the Monument 22 years ago after he visited the place and recalled it from a vision. The Sundance is a ceremony of prayer, fasting and purification.

“You dance for four solid days, you fast — no food, no water,” Bellecourt said. “The idea is to purify your body.”

The Sundance begins with Tree Day during which a tree is selected and carried to the site of the Sundance. The tree signifies the umbilical cord, Bellecourt said, which connects the dancers to mother earth.

“We wear skirts like women because we’re going through four days of labor,” he said. “We’re trying to show the women that we support them. We thank them for giving birth to us. Now we’re going to give birth to a nation.”

On the fourth day, Bellecourt said, the

dancers are considered purified and ready to be born again. The dancers are pierced through the chest and tied to the tree, representing their connection to Mother Earth.

“You’ve got to dance until you pull away,” Bellecourt said. “You ask the creator to let you live again, to be a warrior, to be sober, free from drugs, do not abuse your wife, don’t hurt people anymore, be a strong warrior, feed and take care of your people. And when they break (free from the tree), they’re born again.”

He said the Sundance is not only for those who participate, but for the health and happiness of the whole earth.

“We pray for everyone,” Bellecourt said. “Every single day we go out there and face the sun and sing and dance all day, praying for everybody around us.”

Joe Morales, the leader of this year’s Sundance that took place the first weekend in August, said 20-to-30 dancers participate in the ceremony each year and hundreds more attend to support the dancers. The public is invited to observe the ceremony as long as they are respectful and follow the rules that are explained as they enter the Sundance area.



Above, top: Sundance participants carry a tree cut from the Hiawatha Pageant Grounds to the Sundance site in 2010. *File photo* Above, bottom: Volunteers dig the hole for the tree in the center of the Sundance area Tuesday, July 31, in preparation for this year’s Sundance. The wooden structure around the perimeter of the circle area was covered with tarps to shelter viewers from the sun. *Pipestone Publishing/Kyle Kuphal*

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INTERPRETING THE MONUMENT

By Debra Fitzgerald

Just as Pipestone National Monument’s Visitor Center was constructed with a late-1950s philosophy, so were the interpretive exhibits constructed inside the center that teach visitors about the significance of the site.

Unlike the relocation of the Monument Visitor Center, which will take years to accomplish, the exhibits have been changing and will continue to do so with “the American Indian context more prominent than it is now,” said Glen Livermont, Monument superintendent.

An early exhibit would have contained an American, Spanish and French flag, for example, showing historic settlement of the region.

“Territorial expansion was important back then, but is that a really important part of the significance here,” Livermont said. “It’s important to history nationally, but not here. So who was here? American Indians. This is a sacred site for American Indians. In culture, in heritage, it’s their land.

“This isn’t just a tall grass prairie, it’s hugely important in the lives of the American Indian,” said Livermont, who has served the Monument for 12 years, four of those as superintendent, and who is himself half Ogalala Sioux from the Pine Ridge Reservation in South Dakota.

Bringing out that American Indian context means creating relationships with the 23 tribes that are officially recognized as having an affiliation with Pipestone National Monument. Those tribes are spread across Kansas, Minnesota, Montana, Nebraska, and South and North Dakota.

To help with developing those relationships, Livermont hired Mark

Calamia in 2011, a West Texan who holds a Ph.D. in cultural anthropology. Calamia is the first at the Monument to fill the new position of cultural resources program manager and tribal liaison.

“Reaching out,” is what Calamia has been charged to do, Livermont said, “to help me bring the tribes into the fold.”

One of the ways he will do that is by contacting each of the tribes and inviting them to jointly develop with the Monument programmatic agreements that spell out specific needs, requirements and stipulations the tribes may have when it comes to the Monument’s management of the resources.

Some of the other projects Calamia is now leading and may undertake in the future are as follows:

Oral History Project

Funded by the Regional NPS office, Calamia is conducting interviews with and recording the oral histories of 11 American Indians from both Dakota and Ojibwe tribes who have experience with the pipestone quarries. Once transcribed and proofed, the histories will document from the American Indian perspective those people who have first-hand knowledge on the use of the quarries; its meaning; their relationship to others who have used the quarries; and their perspective on management and protection for future generations not only of the Monument’s mineral resources, but its plants.

Calamia said he will be finished taking these oral histories by the end of this fiscal year, which ends Sept. 30 for the Monument.



Exhibits like this map hanging inside the Visitor Center at the Monument increasingly interpret the significance of the Monument grounds from the perspective of the American Indians who considered the land a sacred site well before territorial expansion and the immigrant stampede. *Pipestone Publishing/Debra Fitzgerald*

Historic Resources Study

With support from the Regional NPS office, the Monument has issued a request for proposals for the Monument’s first Historic Resources Study. The study will complete a basic, historic documentation by providing a comprehensive synthesis of the Monument’s story and resources through both primary and secondary resources, including interviews, printed materials and historic information.

The contract will be let by September –

Calamia said likely professionals who would respond to the RFP would be historians or ethnohistorians. Once the contact is let, the study has a completion deadline of two-and-a-half years.

“This is a major synthesis,” Calamia said.

Interpreting
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ON THE HORIZON

By Debra Fitzgerald

The future of Pipestone National Monument, like all properties within the National Park System (NPS), depends upon federal budget allocations.

As the Monument celebrates its 75th anniversary, NPS cuts are pending to help balance the country's budget deficit, according to Glen Livermont, Monument superintendent.

Parks budget five years out and for 2017, their budgets must project a 5 percent decrease, Livermont said. Maintaining the nine full-time employees the Monument employs remains a priority for him.

"We'll function with whatever they give us," he said.

Dependent upon its federal allocation as it is, the Monument nevertheless could be and will be impacted by future developments on the global, national, regional and local horizons that exist outside budgetary realms.

Below are a handful of those issues held on the Monument's radar as it heads into the future.

-Hunting in National Parks – House legislation was introduced this year that could open up the park system to hunting. While that bill has not gained ground, the allowance could be a part of the National Park System's future. If that were to happen, Livermont said the hunts would be state-managed, as hunts are now, with the state in consultation with the Monument determining allowances and limits. Deer, pheasant, and possibly turkey would be the only game to hunt locally if it were ever allowed.

-Wind power – If an opportunity opened up for more wind farms surrounding the Monument, it wouldn't necessarily have a positive impact on the natural resource, as the Monument's viewshed could be negatively impacted by nearby wind

turbines.

-Global climate change – "The rest of the park land is pretty finite as it is," Livermont said. "What it is now, that's what it's going to be." Though the area of Monument land may not change much in the future "Twenty-five to 50 years from now, this (climate) will be different and how will that impact the tall grass prairie," Livermont said. In order to gain some understanding of the climatic future, the Monument is in the process of writing a request to the NPS to fund a global climate change impact study.

"That study will tell us how the prairie will change," Livermont said – and consequently the plants American Indians use for spiritual and medicinal value; the access to the quarries American Indians need to mine pipestone; and the cultural legacy of American Indians derived from both of those things.

"Ultimately, this will help us better manage the resources for the public and

the American Indians," said Mark Calamia, Monument cultural resources program manager and tribal liaison.

-Former Pipestone Indian Training School Superintendent's house – Though the structure and its land on the outskirts of Minnesota West Community and Technical College is privately owned, the Monument has taken on some responsibility for the structure in the form of a programmatic agreement signed between it and the State Historic Preservation Office. Talks are also to be held in the near future with the private owner, who has offered to donate the structure to the Monument. Though historically significant to the Monument, the National Park Service will consider many factors before deciding whether to accept the gift, Livermont said. Chief among those is the anticipated high costs to renovate the dilapidated building.

Interpreting

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Monument Guest Speaker Series

The Monument kicked off this series in June by hosting a talk given by Adam Fortunate Eagle Nordwall, a former student of the Pipestone Indian Training School and author of "Pipestone: My life at an Indian Boarding School."

The frequency of future guest talks has not

been established, but will target speakers who can generate and provoke thought and understanding about the American Indian interest in the community, the park, its history and other cultural interests significant to the Monument and region.

Historic Archeological Study

On the wish list for future projects is an Historic Archeological Study of what's known as the "Pipestone Indian School Trash Grounds" – the area where the former Indian Training School would throw its trash. Located on land owned by U.S. Fish and Wildlife, managed by the Minnesota

Department of Natural Resources and adjacent to Monument land, the study could yield historic artifacts pertinent to Monument history.

The study is not currently funded. Future avenues of funding could be provided by grants, or if a university or college chose the site as an archeological field school.



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