

RFP #2248
PDF of Additional Information

Sources providing background information related to properties:

“Fort Sisseton” Harold Schuler

“Chilson’s History of Fort Sisseton” Norma Johnson

“Slim Buttes, 1876: An Episode of the Great Sioux War” Jerome Greene

“Battles and Skirmishes of the Great Sioux War, 1876-1887” Jerome Greene

“Rosebud Battlefield/Where the Girl Saved Her Brother “ NHL Nomination
<http://www.nps.gov/nhl/designations/samples/mt/Rosebud.pdf>

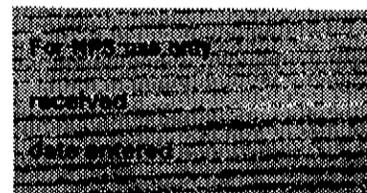
“Deer Medicine Rocks” NHL Nomination
<http://www.cr.nps.gov/nhl/Spring11Noms/DeerMedicineREDACTED.pdf>

“Prairie Homestead: Meet the Browns and Their Neighbors” Keith Crew and Douglas Heck

“Oscar Howe, Artist: Paintings and Commentary by Oscar Howe”

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form



Continuation sheet

Item number HN-6

Page 1

SITE HN-6

NAME Battle of Slim Buttes Historic Site

LOCATION Reva Gap, the South side of South Dakota State Highway 20 about 1.5 miles west of Reva, Harding County (063), South Dakota (046)

OWNER George Lermeny
Box 124
Reva, South Dakota 57651

CLASSIFICATION Site, public and private, NA acquisition, unrestricted access, historic site

DESCRIPTION Excellent, unaltered, original site

The Battle of the Slim Buttes was fought on September 8 and 9, 1876. A marker commemorating those individuals who lost their lives during the battle was placed on the site after much historical research. It is a concrete obelisk with three stones marking the three dead of Crook's command. The site is enclosed by a fence. A highway marker was placed at the site by the State of South Dakota.

SIGNIFICANCE 1800-1899, military history

The site of the Battle of Slim Buttes is important to the history of Harding County, South Dakota and the United States of America because the site represents the turning point of the Sioux Wars. The victory of General George Crook's command at the site is viewed as the first in a series of engagements that eventually led to the submission of the Indians.

In September of 1876, on their return from the Battle of the Little Big Horn that was fought on June 25, 1876, General George Crook crossed the Little Missouri River in North Dakota and entered South Dakota. General Crook was under orders to subjugate restive tribes of the Northern Cheyenne and Teton Sioux in the area.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only

received

date entered

Continuation sheet

Item number HN-6

Page 2

Crook sent a detachment under the command of Captain Anson Mills to scout the route ahead for provisions and bring them back for the troops. The command of 1,260 men was extremely low on provisions and with bad weather were marching between 25 and 35 miles a day. On September 7 the command reached the Grand River and Crook ordered the detachment under Mills' command to reach the Black Hills and return with the much needed provisions.

Mills found an Indian village at Slim Buttes. Over the protestations of his subordinates who pointed out that after the Battle of the Little Big Horn, attacking an Indian village with no intelligence concerning the situation could lead to disaster, Mills decided to attack at dawn.

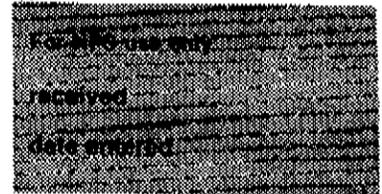
This was not the most respected maneuver, however it proved to be effective during the Indian campaigns because of the element of surprise--riding out of the sunrise to attack a bewildered enemy. Another problem was that women and children were often killed during the attack. Warriors frequently escaped the troops.

Mills, who was in command, made the decision and the troops waited in the rain that fell during the night. Wet and tired the command attacked on the morning of September 9th. General Crook and his command arrived at the site of the battle at 11:30 am. With the superior forces it was not difficult to drive back the Indians. The battle continued. In the evening a skirmish between the combined calvary and infantry pushed the warriors back. The warriors removed most of their dead from the battlefield as they withdrew. The actual number of Sioux and Cheyenne casualties is not known.

Several complete accounts of the battle and the efforts to locate the battlefield in the early years of the twentieth century have been written. The reader is referred to these. (See the bibliography for a listing of military history sources).

United States Department of the Interior
National Park Service

**National Register of Historic Places
Inventory—Nomination Form**



Continuation sheet

Item number HN-6

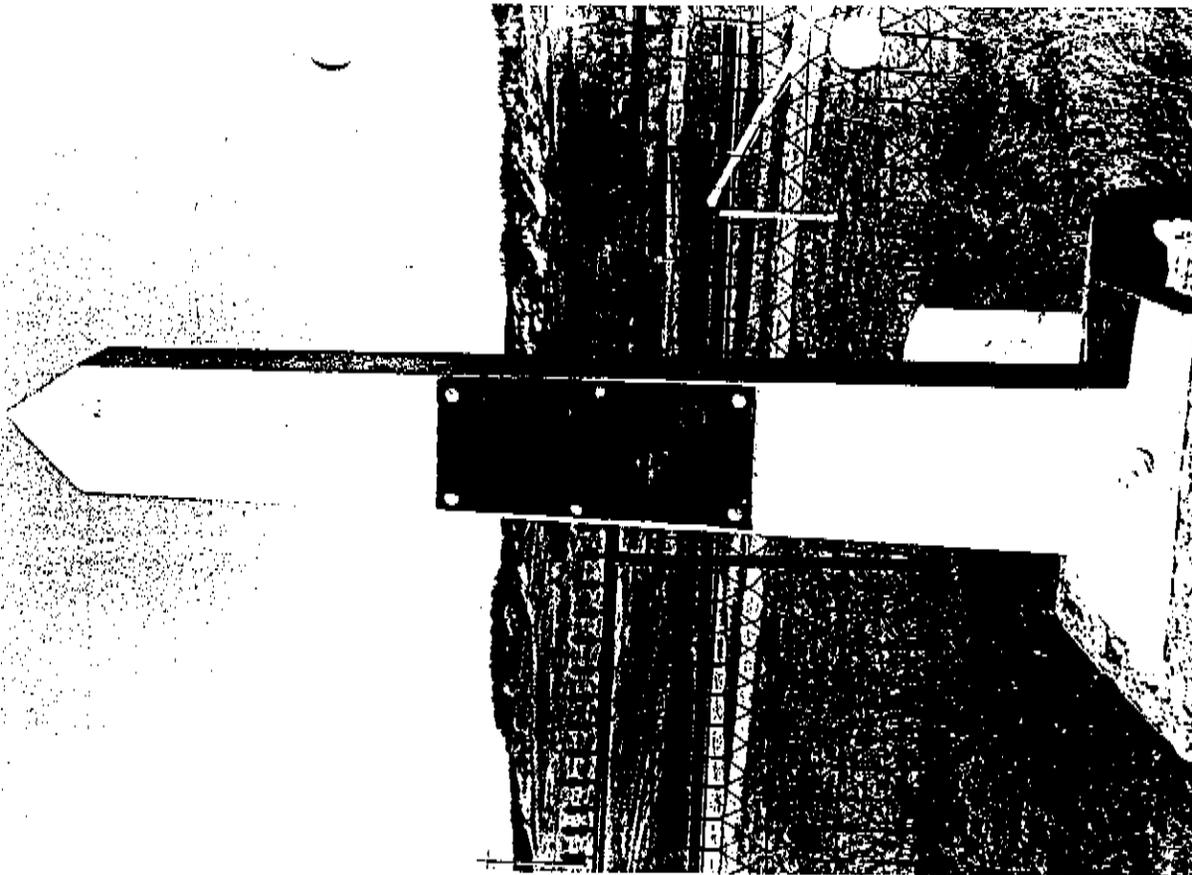
Page 3

QUADRANGLE NAME Reva, SD UTM

QUADRANGLE SCALE 1:24,000 ACREAGE

VERBAL BOUNDARY DESCRIPTION

The boundaries of the nominated property are considered to be a set of four imaginary lines that lie beneath the present fence line at the site. The battle field marker is located in the NW quarter of the NE quarter of Section 10, Township 18 North, Range 8 East in Harding County, South Dakota.



BATTLE OF SLIM BUTTES

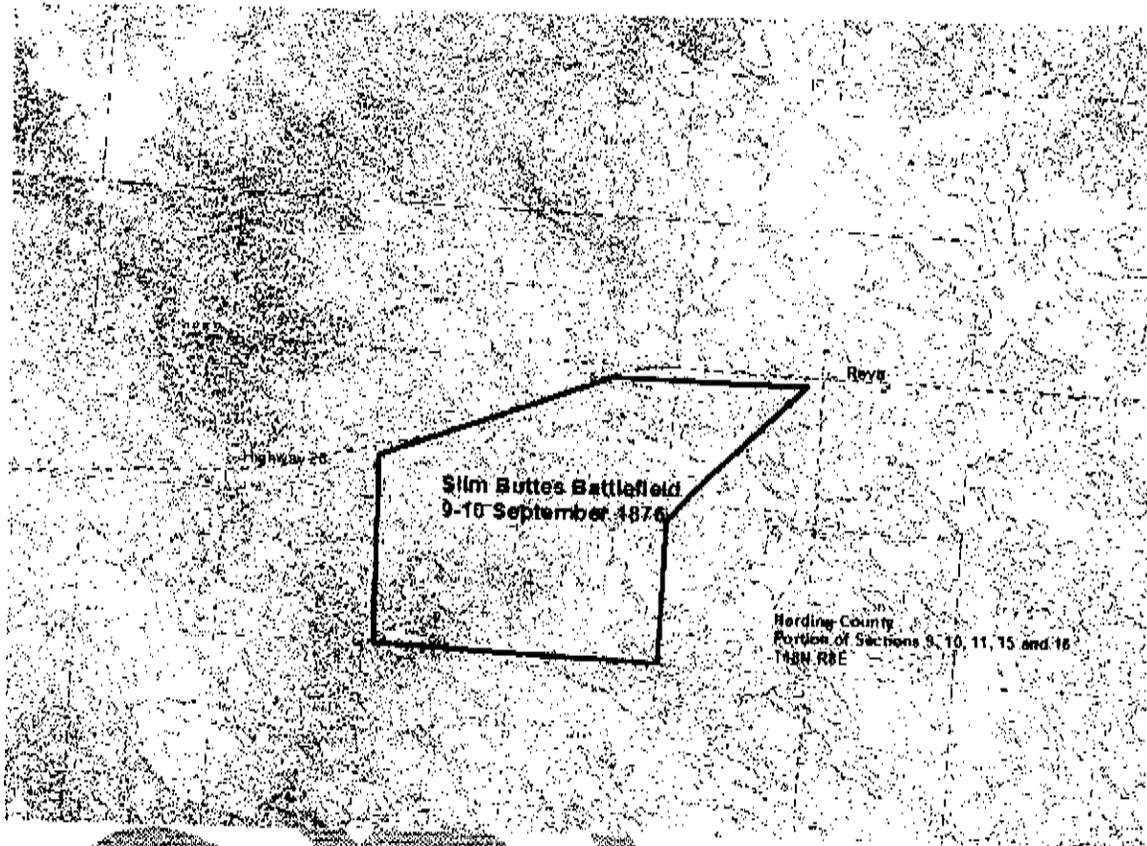
September 9-10, 1876

Following the disastrous battles of the Rosebud and Little Big Horn (Custer) in Montana in June, 1876, the Sioux, save Gull and Sitting Bull with 400 lodges who went to Canada and Crazy Horse and his band, in the main, started to drift back to the agencies on the White and Missouri Rivers burning the grass as they went. Crook, Terry and Miles started to hunt Indians and by September 7th Crook's destitute and weary column detached Capt. Anson Mills with 150 men on the best horses to go to Deadwood for supplies. On the 8th he discovered a village on the east slope of Slim Buttes and at dawn on the 9th attacked the teepees, tightly buttoned up against the rain, by a cavalry charge, scattering the Indians.

The Oglala Chief, American Horse with his family and six warriors fled to a ravine. After a six hour siege where most of the white casualties occurred, with four warriors dead and the Chief fatally wounded, they surrendered. That afternoon Crazy Horse made a show of force but the balance of Crook's command came up and there was no battle but a constant harassment. A great supply of valuable dried meat was captured, the village destroyed and on the 10th the command moved on to Headwood on a diet of horse meat marking the end of the summer campaign. Killed: Winzel, 3rd and Kennedy, 5th Cavalry, Jonathan White, civilian scout. Wounded: Lt. Von Leutwitz, 3rd Cavalry and 12 EM of the 2nd, 3rd and 5th Cavalry.

Slim Buttes Battlefield Research Notes

9-10 September 1876



The Battle of Slim Buttes demonstrated the Army's ability to strike against the Lakota and Cheyenne in the wake of the Little Bighorn. It also forecasted to the tribes what was to come if they continued to oppose the will of the United States government and live off the reservations. The battle itself was not impressive when compared to the Little Bighorn. Crooks' troops killed an estimated 10 Sioux, including women and children. Army casualties included two cavalry men and one scout killed in action. The battle did destroy 37 lodges of the mixed camp of Oglalas, Minneconjou, Brules, and Cheyennes and all their supplies. It also displaced around 260 people who were forced to join other bands or return to the agencies. However, from a military standpoint the battle was important because it avenged the defeat at the Little Bighorn and demonstrated the arduous road the tribes faced if they chose continued resistance. This makes the Battle of the Slim Buttes a significant event in the Great Sioux War. Therefore it represents an association with events of transcendent importance in American Indian-army relations of the late nineteenth century, and as such, contributes to the broad national patterns of United States history.

Background Notes for the Great Sioux War (excerpted verbatim from *The Great Sioux War of 1876-1877 in Montana, Wyoming, South Dakota and Nebraska*, written by Jerome Greene, 2003) Note: excerpts are partial and for general information only; citations should be taken from Greene's original manuscript; photos SDSHS.

The Great Sioux War of 1876-1877 was the largest and widest-ranging army-American Indian war in the country's history. The conflict conformed to the "Manifest Destiny" ideals of nineteenth-century America that promoted post-Civil War policies of expansion and commercialism in the West. With its purpose of clearing native peoples from the lands that Euro-Americans coveted, the war exemplified the role of the army as an instrument of national policy against indigenous populations throughout the nineteenth century while constituting the largest federal military operation since the close of the Civil War in 1865. Set against a backdrop of railroad promotion, white settlement, and mining enterprise, as well as Reconstruction politics, it reflected the country's proclivity for fiscal initiative coupled with simultaneous hard-handed military resolution. In pursuit of its objective, the Great Sioux War saw casualties on either side; however, it brought death, destruction, and profound change to the Lakota and Northern Cheyenne peoples producing familial and societal trauma that resonated long after their removal to reservations. Because of the concurrent seizure of the Black Hills and other Sioux and Northern Cheyenne treaty lands, the war fostered an atmosphere of pervasive distrust among these peoples with land ownership issues that continued to complicate federal government-Indian relations to this day.

As with other army-American Indian conflicts in the trans-Mississippi West, the Great Sioux War of 1876-1877, owed its origins to the expansionist policies of the United States government during the period following the Treaty of Guadalupe-Hidalgo in 1848 that ended the war with Mexico. It was then that the nation first confronted many of the native peoples who inhabited that region stretching north to south between the modern Canadian and Mexican borders, and east to west from the Mississippi to the Pacific Ocean. For as the war with Mexico yielded new territorial gains to the United States, it inspired an almost immediate influx of thousands of Euro-Americans through migration west via the emigrant trails seeking California's gold and Oregon's abundant land. The tribesmen, facing ever constricting hunting territory in their normal seasonal peregrinations, confronted additional complications of seeing their land exploited by whites, a factor that aggravated existing intertribal schisms and generated new ones.

In 1868, in the wake of mounting conflict between the army and the Lakota and Cheyenne on the Northern Plains, the government convened an assemblage at Fort Laramie, Wyoming. The resulting treaty created the Great Sioux Reservation embracing what is now the western half of the state of South Dakota and designated adjoining areas in present Wyoming and Montana as "unceded hunting grounds" on which the tribes could presumably live and hunt in perpetuity. It was the establishment of the reservation and the Indian peoples' resistance to settlement upon it, that proved the catalyst for the long period of conflict with the army that followed in 1876-77.

On the Northern Plains, capitalistic enterprises fostered repeated confrontations with Lakota remaining away from the reservation agencies. In 1873, a military-escorted survey party for the Northern Pacific Railroad penetrated the Yellowstone River lands occupied by several band of the Lakota, mostly Hunkpapa and Oglala who had not subscribed to the Fort Laramie protocol. Warriors from the assorted bands aggressively resisted the intrusion in two encounters with Lieutenant Colonel George A. Custer's Seventh Cavalry along the Yellowstone in August in which neither side sustained more than a few casualties. Increasingly augmented by Indians leaving the Great Sioux Reservation agencies, these "Northern Sioux" as authorities termed them, were perceived as disruptive influences among the reservation bands. In 1874, a more serious provocation occurred with Custer's movement into the Black Hills, a part of the great Sioux Reservation, ostensibly to locate a site for a post but in reality to verify reports of deposits of gold.

Coupled with the army incursions into the Yellowstone country, the intrusion into the Black Hills and the reports of expedition geologists confirming the existence of gold provided the major causes for the largest Indian war in American history. Within a year, as miners flooded into the Hills, the Ulysses Grant administration tried to buy the region from the Lakota. Failing that, officials formulated plans to not only facilitate civilian occupation of the Black Hills but to militarily compel the "Northern Sioux" onto the Great Sioux Reservation. Accordingly, early in 1876 following the tribesmen's noncompliance with a War Department ultimatum to remove to the reservation, the army mobilized to force their submission.

Over the course of twenty months between January 1876 and September 1877, the army under the direction of Commanding General William T. Sherman, Missouri Division commander Lieutenant General Philip H. Sheridan, and their subordinate officers, mounted nine campaigns against the Lakota and Northern Cheyenne, each of which produced at least one engagement of varying magnitudes.

Historical Background of the Battle of Slim Buttes

The Battle of Slim Buttes, September 9-10, 1876, occurred in the aftermath of the Little Bighorn. Custer's defeat held special meaning for the men marching with Crook for it had occurred only eight days after many of these same Indians had bested them at a day-long encounter on Rosebud Creek. For the army, overall victory did not appear imminent. After three defeats in the three months the Sioux Campaign was floundering. After their victory at the Little Bighorn, the Sioux and Northern Cheyenne numbered around 15,000 men, women and children. As per their established seasonal peregrination, the tribesman in late July headed north and east toward Dakota Territory. When they reached the Powder River, the bands fragmented.

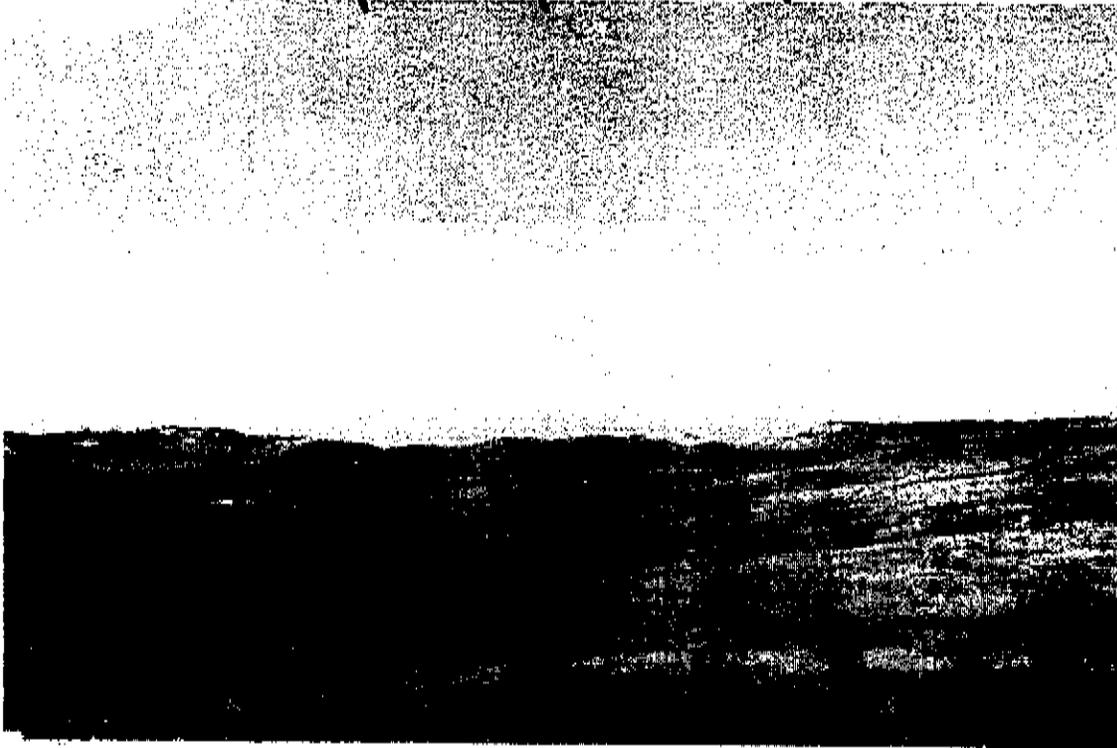
On August 4, Crooks' Big Horn and Yellowstone Expedition set out with 2200 men including 1500 cavalry, 450 infantry, and various scouts. Crook was a veteran Indian fighter, but this was his first action against the Sioux and Northern Cheyenne. Crooks' command had been bivouacked at Goose Creek since their withdrawal from the Rosebud in June. Starting the campaign late, Crook decided to proceed rapidly to try and overtake

the fragmenting Indians. He ordered his slow 160-wagon supply train to stay behind at Goose Creek. Traveling lightly and rapidly, Crook's soldiers carried only essential gear

Lawne

Upper valley Battleship

36

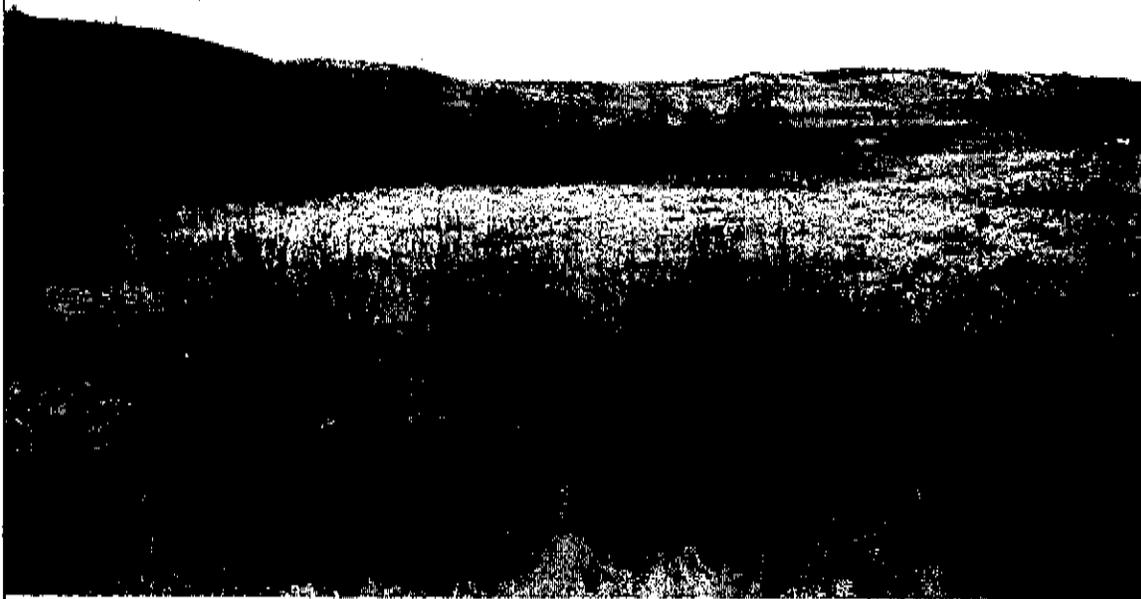


Slim Buttes Battlefield

—blanket, tin cup, frying pan, and eating utensils. No tents were permitted and each soldier only carried four days' rations. Extra ammo and rations came along on 240 pack mules. Scouting for the column was Frank Grouard, Buffalo Bill Cody, and others.

On August 10, Crook's and General Alfred Terry's columns ran into each other on the Powder River. Terry assumed joint command until Crook received supplies and headed out with his column in the direction of the Little Missouri in North Dakota. Crook's departure from the Powder River in late August marked the beginning of one of the most grueling marches in American military history. Unseasonably cold weather, no food and rain punished the soldiers over the next three weeks until they were united with supplies from the northern Black Hills.

Crook determined on September 5 that the hostile bands were scattered and announced plans to head to his depot in Custer City in the southern Black Hills. This angered his men who thought it more prudent to go to depots at Fort Abraham Lincoln or to Terry's depot on Glendive Creek, which were much closer. The hills were seven days away and Crook's men only had two days of rations. But Crook was determined to protect the Black Hills and find hostile Indians. Going south also allowed Crook to get away from Terry's influence.



Slim Buttes site

As the march to the hills drug on, more and more played out horses and mules had to be abandoned. Every day weak horses and mules struggled in the mud and fell way behind the command. Crook finally ordered that these animals be shot, though he later rescinded this order for moral reasons. Realizing the desperate situation of his column, Crook ordered Captain Anson Mills to select fifteen men with the best horses from each of the ten companies to make a dash for Deadwood for supplies. One hundred and fifty men were organized into two battalions of seventy five led by Lieutenants Emmet Crawford and Aldolphus H. Von Luctwitz with subordinate officers George F. Chase and Frederick Schwatka. Grouard and Crawford accompanied Mills as well as reporters Robert Strahorn and Reuben Davenport.

At this time several hostile bands were congregating as they prepared to head south to the Spotted Tail and Red Cloud agencies in Nebraska. In present-day Harding County, along the south fork of the Grand River was a group of Oglalas, Brules, and Cheyennes. Among them was Crazy Horse's band which was bound for Bear Butte. Another mixed-camp of Minneconjous, Oglalas, Brules, and Cheyennes numbering thirty seven lodges - around two hundred and sixty people - were also encamped with the Minneconjou American Horse. American Horse may have been no more or less important than the other chiefs at the camp, but it was known as American Horse's villages because he was there and known to be fighting at the time. By September 8 the small village headed for the Spotted Tail agency was camped along both sides of a tributary to the Moreau River

called *Mashtincha Putin* by the Sioux - literally Harry Lip but translated Rabbit Lip. Today it is known as Gap Creek.

This assemblage including the peoples of American Horse, Red Horse, and Roman Nose were unaware that Captain Mills and his soldier were so close. Mills' detachment camped in a draw and planned an early morning attack. Lt. Schwazka's described the scene:

"The plan of attack was to approach the head of the village in the morning with 3 parallel columns, the outer two being dismounted; the right, numbering 57 men, under Lt. Crawford, Third Cavalry, and the left, numbering 53 under Lt. Von Luettwitz, Third Cavalry, to diverge respectively to the right and left, with extended intervals as skirmishers, and surround the village. The center column of 25 men mounted, as soon as daylight was sufficient to see the front sights on the carbines, or sooner, if the Indians discovered our presence, was to charge with pistols, and stampede herds of Indian ponies. The herd being well away, a sufficient number could dismount at the further end of the village, and close the gaps between the columns of Lts. Crawford and Von Luettwitz."

Schwazka charged the village firing pistols and trampling lodges. Mills then ordered the dismounted troopers to fire from their positions north and west of the camp. Lts. Crawford and Von Luettwitz's troopers advanced to within fifty yards of the camp. Von Luettwitz was wounded in the knee.

Most of the Indians fled south and west across the creek and into the brush along the adjacent bluff. Mills failed to cordon off the southwest and let several Indians enter a deep ravine that bordered a high bank on the south. These warriors, along with those posted on the ridges south of the Gap Creek draw fired at the soldiers. Mills troopers occupied the camp and the firing dwindled. Mills' starving troopers collected food and goods in the village while Mills sent word to Crook to send reinforcements.

Lts. Hubb and Crawford attacked Indians firing on the perimeter of the camp until Crook could arrive. Soldiers occupied the north and east ridges above the village while some dug trenches on the ridge across Gap Creek that faced a wooded ravine in which a small group of warriors, women, and children had taken shelter. Troopers failed to dislodge the Indians in the ravine, leaving Mills to decide to wait for Crook and reinforcements as his men ran low on ammunition.

Mills thought Crook was camped on the north fork of the Grand River as planned, but Crook had moved south and was closer than Mills anticipated. By the evening of 8 September Crook has traveled 24 miles to the south fork of the Grand and camped. On 9 September Crook resumed his march south in a cold rain, where about five miles out they encountered Mills' first two messengers. Another messenger arrived to report 1 KIA and 5-6 WIA, prompting Crook to send Merritt forward with all the Second, Third and Fifth Cavalry who still possessed horses capable of making the march. Crook led the relief contingent consisting of 250 men and officers and two surgeons. The relief party got underway at 7 a.m.

Lead elements of the relief party reached Mills at 11:30 a.m. while the rest of command straggled in during the afternoon. Crook assumed command and established his headquarters in the creek bottom near the lodges - some distance from the warrior-occupied ravine. Mills' men pillaged the camp finding a gauntlet with Captain Miles Koegh of Company I, Seventh Cavalry on it; McClellan army saddles, three Seventh Cavalry horses; several orderly books; some letters to and from Seventh Cavalry personnel; and a large amount of cash. This confirmed to the troopers that at least some of the Indians in the encampment were involved at the Little Bighorn.

Meanwhile, some of Crook's scouts engaged the Indians in the ravine but were repelled. Crook ordered troops deployed along the stream to advance toward the gorge. The men took up positions on the west side of the ravine, but scout Charles White was killed and two troops were wounded, enraging Crook's men who were already hot-tempered from their two-week march. Crook next ordered 1st Lt. William Philo Clark and 20 volunteers to dislodge the Indians, but the troops failed. Sharpshooters fired into the ravine and were met with screams of women and children, alerting Crook that women and children were in the ditch.

After exchanges of gunfire, scout Pourier entered the ravine. He encountered a woman who pleaded with him for her life. Suddenly, an armed warrior appeared and Pourier jerked his gun away, seized the woman and another woman with a ten-year-old girl and led them out of the ravine. Once the other women and children in the ravine saw the others weren't harmed, they exited the gully. One carried a dead child and another child whose foot had been shot off; the child died soon. Nearly twenty women and children had sought refuge in the ravine.



View from the ravine

The warriors in the ravine refused to surrender and fired again forcing the soldiers to scramble for cover. Crook massed his troops at the opening and fired an estimated 3,000 rounds. One woman came out with a young man and then Pourier entered the cut again and brought out American Horse and another warrior. American Horse was shot in the gut. Two more warriors emerged from the ditch leaving three dead women, one dead warrior, and one dead infant behind. Twenty-eight had taken shelter in ravine before the fight and amazingly twenty-three had survived.

By late afternoon, the fight for the village was over. Troops were going into bivouac when gunfire was heard from the bluffs to the west. Warriors returned to retrieve their missing ponies and property and were augmented by reinforcements from Crazy Horse's camp. It is estimated that 600-800 warriors engaged the troops. Crook ordered Major Chamber's infantry battalion to seize the high ground occupied by the warriors, so two companies of the Fourth Regiment, one of the Ninth, and one of the Fourteenth raced across the burning village, through the stream, and up the bank. Company F of the Fourteenth Infantry posted east of the siege ravine with Companies I and B on their sides. The majority of the battle occurred along the bluffs, south and southwest of the village. Other infantry held the surrounding ridges as a precaution.

The warrior's first assault was at the southwestern heights in front of Major Julius Mason's Fifth Cavalry. Sergeant Edmund Schrieber and Private August Dorn were wounded. Directly west the Fifth Cavalry drove the warriors off the three hills in front of

their position. The cavalry and infantry repulsed the attacks and by evening the warrior had withdrawn into the Slim Buttes. Five to six soldiers were wounded in the evening engagement and an estimated seven or eight warriors were killed or wounded.

The Bighorn and Yellowstone Expedition pulled out of the village site at 9 a.m. the following morning. Infantry companies stationed on the southern hills covered the maneuver and then cavalry acted as a rear guard. These troops exchanged sporadic fire with warriors. Two more soldiers were wounded in the withdrawal and an estimated five warriors were injured. The battle was over. Crook's depleted column continued their hardship march for a couple more days before supplies met them dispatched from the northern hills.

The Battle of Slim Buttes was the first solid victory over the Sioux to date. The tactic of sacking the camp, used later by Colonel Mackenzie against the Northern Cheyennes and Colonel Miles against the Sioux, contributed significantly to ending the Sioux War in the spring of 1877. The attack on the village deprived the Sioux of homes, food, and material goods, forcing them to choose between surrender and starvation. However, the fight may have possibly prolonged the war by engaging reservation bound Indians, many of whom avoided the reservation after the encounter and returned north with Sitting Bull and Crazy Horse.

Excerpts from *The Clash of Cultures Trails Project* NPS 2002

Chapter 12: Trails of the Great Sioux War

Associated Military Campaigns: Campaigns of the Great Sioux War

Period of Significance

1876-1878. The period of significance encompasses all of the major military actions associated with the Great Sioux War, beginning with Brigadier General George Crook's movement north in February 1876, and ending with the final campaigns of the war in July, August, and September 1877.

History

The WHA mentors concurred that the trails associated with the Great Sioux War of 1876-77, which was the nation's largest Indian conflict, merited special attention because they carried troops, Indians, scouts, and large amounts of war material into the zone of active operations embracing parts of present Wyoming, Montana, North Dakota, South Dakota, and Nebraska. (In 1907, the War Department recognized the overall army movements as the "Campaign against the Northern Cheyennes and Sioux in Montana Territory,

Wyoming Territory, Dakota Territory, and Indian Territory” between February 22, 1876, and September 10, 1877.)

In particular, the WHA mentors noted that there is considerable public interest in the routes of the army and Indians between the winter of 1875-1876 and the late summer of 1877, largely because of the defeat of Custer and his command at the Little Big Horn by Sioux and Cheyennes and all ancillary features associated with that engagement. Among campaign trails, that tracing the route of the army command under Brigadier General Alfred H. Terry (which included Custer and Seventh Cavalry) west from Fort Abraham Lincoln, Dakota (near present Bismarck, North Dakota) into the Powder-Tongue-Big Horn river country south of the Yellowstone River evokes perhaps the widest interest because of the Custer connection. The entire length of this trail is known with great certainty, and especially that part leading south from the Yellowstone along Rosebud Creek and eventually west into the Little Big Horn Valley. The direct vicinity of the climatic encounter are likewise well known, with the possible exception of that of Captain Frederick W. Benteen, whose battalion's location immediately preceding the action at the Sioux-Cheyenne encampment remains at best murky. These are, of course, presently interpreted along with coinciding Indian movements at Little Bighorn Battlefield National Monument.

While the climatic event of the Great Sioux War was the Indians' defeat and destruction of Lt. Colonel George A. Custer's command at the Little Big Horn River in Montana, the conflict consisted of several other notable campaigns, including several whose routes corresponded with segments of the old Bozeman Trail route through Wyoming. All of these, each under the command of Brigadier General George Crook, embarked from Fort Fetterman, near present Douglas, Wyoming, and followed the trail generally northwest into the war zone. In February 1876, the Big Horn Expedition headed into the Powder River country along the Bozeman, but departed north along Prairie Dog Creek east of modern Sheridan, Wyoming, seeking Indians along the Tongue and Powder rivers in Montana. Following an engagement with Northern Cheyennes on the Powder on March 17 that portended grim implications for subsequent army operations, Crook's force trudged over part of the Bozeman Trail in returning to Fort Fetterman. The route of the army command in this campaign is generally known, while parts are precisely known.

Again in May, as part of the grand offensive known as the Sioux Campaign that involved army columns from Fetterman, Forts Shaw and Ellis, Montana Territory, and Fort Abraham Lincoln, Dakota Territory, (including the ill-fated Custer command) closing on the Yellowstone-Powder river country, Crook started north again, once more following the Bozeman and, as in February, striking north from it a few miles southeast to present Sheridan, Wyoming. His columns entered Montana and met the Indians in a major clash along upper Rosebud Creek that again forced his withdrawal back into Wyoming. Scarcely one week after Rosebud, the Sioux and Cheyennes annihilated Custer's command at the Little Big Horn. Following the army setbacks, Crook awaited reinforcements along Little Goose Creek (near modern Sheridan, Wyoming), then once more struck north on the newly designated Big Horn and Yellowstone Expedition. On that campaign, Crook's command labored through southeastern Montana into Dakota on

a "Horsemeat March," in which the starving soldiers consumed many of their animals. En route, the troops attacked a village of Sioux and Northern Cheyennes at Slim Buttes, South Dakota, before passing south through the Black Hills mining districts and closing their operation at Camp Robinson, Nebraska. The route of Crook's summer campaigning is more or less precisely known.

The former Bozeman Trail factored once more in the Great Sioux War. In mid-November 1876, Crook led forth the Powder River Expedition - more than 2,500 soldiers and scouts and 150 wagons bearing provisions constituting the largest of Crook's successive campaigns - again following the trail northwest out of Fort Fetterman bound for the Tongue River haunts of Crazy Horse's Lakotas and tarrying briefly at Cantonment Reno, a rude outpost raised as a supply link to Fetterman. Near the road's crossing of Crazy Woman Fork of Powder River, Crook advanced a large cavalry command under Colonel Ranald S. MacKenzie to attack a village of Northern Cheyennes of chiefs Morning Star (Dull Knife) and Little Wolf. Mackenzie struck the camp on November 25, and in one of the largest encounters of the Great Sioux War routed the tribesmen and destroyed their homes. Rather than continuing into Montana, Crook now backtracked over the Bozeman and from Pumpkin Buttes descended the Belle Fourche River in a northeasterly direction to overtake Crazy Horse's Lakotas. Frigid weather conditions and scanty provisions, however, combined to turn him back to Fort Fetterman, and his command marched south over part of the Bozeman Trail on its way into the post.

Three successive campaigns from Fort Fetterman thus moved northwest over parts of the Bozeman Trail before diverging toward Montana; the overall pertinent stretch containing segments utilized in Crook's various campaigns measuring approximately 165 miles. While these movements constituted legitimate campaign routes of Crook's armies, each traced the old Bozeman Trail over part of its course before passing northward. Subordinate routes of consequence tied closely to the Bozeman appear to have included that of Mackenzie leading to and from his attack on Morning Star's village in the Big Horn, together with that of Crook's push down and back along the Belle Fourche River before returning to Fort Fetterman in late December. Likewise, the general route north of the Cheyennes from their destroyed village into Montana where they sought refuge with Crazy Horse's people, while presently but approximately known, must be considered an associated route of this campaign. In all instances, the Bozeman Trail in 1876 likely resembled a broad, dusty, multi-lane dirt road intermittently scored by thousands of soldiers' shoes, horses' hooves, and wagon wheels, all back and forth with supplies, some bearing the wounded from the Rosebud and Morning Star engagements to the hospital at Fort Fetterman.

Other Great Sioux War campaign trails whose courses are generally well known include the route of Colonel John Gibbon's command from Fort Shaw to Fort Ellis and from the latter post down the Yellowstone to meet the Terry/Custer contingent from the east, as well as the route of march of the forces of Terry and Gibbon west from the mouth of Rosebud Creek to the Big Horn River and the ascent of that stream to the Little Big Horn and up that tributary to the scene of Custer's engagement. The route of General Crook's marches along the Bozeman trail, as previously explained, is also generally known. Less

is known of the exact movements of Terry and Gibbon on the north side of the Yellowstone in August and September 1876, as they scouted the country before abandoning the summer operations and returning to their respective home stations.

Following the summer campaign, the army erected cantonments at Tongue River and Glendive Creek on the Yellowstone, thereby permanently occupying disputed lands. From these posts through the winter of 1876 and spring of 1877, Colonel Nelson A. Miles fielded campaigns in several directions designed to compel the tribesmen's surrender and removal to the Dakota and Nebraska agencies. While the sites of Miles's engagements north and south of the Yellowstone (Spring Creek, Cedar Creek, Bark Creek, Ash Creek, and Muddy Creek) have been established with certainty, the exact routes of his soldiers to and from those places are but vaguely known. The lone exception is Miles' route south up Tongue River towards his rendezvous and battle with Crazy Horse's Sioux and accompanying Northern Cheyennes in the Wolf Mountains on January 8, 1877. Similarly, the trails of the Indians as they addressed army movements throughout 1876 and 1877 are presently known but generally. The least known of all of the army operations are those embracing the final campaigning of the Great Sioux War conducted by Miles and his subordinates north of the Yellowstone in the late summer and early fall of 1877, and those occurring simultaneously in eastern Montana, western Dakota, and northern Wyoming, as the troops tried to overtake refugees from the previous encounters and force them into the agencies.

Do the Trails of the Great Sioux War meet the definition of a military campaign trail?

Yes. Taken as a whole, the trails of the Great Sioux War represent all of the army movements in 1876-77 to subdue elements of the Lakota and Northern Cheyenne Indians who refused to be confined on the Great Sioux Reservation. Together they comprise not only the routes of the large multi-columned expeditions to strategically target those tribes fielded by the government in the summer of 1876 in Dakota, Montana, and Wyoming territories, but also those of the smaller maneuvers from established cantonments through the winter of 1876 and the following spring and summer to force the Indians' removal from the Yellowstone-Powder-Missouri rivers region. As well, the stalwart resistance of the tribes to the pervasive military force represented a defensive campaign against increasingly overwhelming odds, although the routes of the Indian movement are but broadly known. The War Department later acknowledged the army operations against the Lakotas and Northern Cheyennes in 1876-1877 as a formal campaign.

Do the Trails of the Great Sioux meet the criterion of significance through historic usage, as defined by the National Trails System Act?

No. The National Trails Systems Act states that a National Historic Trail "must be a trail or route established by historic use." A trail cannot be determined nationally significant because it provides a route, even if it is a historic route, from one famous site to the next. Indeed, National Trails System staff often uses the analogy that is not the purpose of trail designation to "string beads on a necklace." In the case of the trails of the Great Sioux

War, it is the engagement sites associated with the war - such as Little Bighorn - that are the most significant features.

Do the Trails of the Great Sioux War meet criteria for national significance?

No, at least not in terms of their possible designation as National Historic Trails. According to National Trails System Act criteria, the trails themselves - not the points along the trails - have to be of national significance. The trails associated with the Great Sioux War are an excellent example of this distinction. The mentors of the Western History Association overwhelmingly identified the Great Sioux War of 1876-1877 as a nationally significant military campaign. However, the trails associated with the major engagements of the Great Sioux War. As mentor R. David Edmunds noted, "Although the trails associated with the Custer campaign are important in that they are the routes that the army used during the campaigns, the trails themselves are only incidental to the events of the campaign, and therefore not the focal points."

However, the WHA mentors suggested designating the sites and trails associated with the Great Sioux War as a state or national heritage area, as a scenic/historic byway, or as an auto tour route. These concepts would encompass all of the major trails and sites associated with the Great Sioux War, and would provide an opportunity to interpret all of the major resources of the Great Sioux War - including its military campaign trails - within a broader and more comprehensive context.

Do the Trails of the Great Sioux War merit further study as a potential candidate for designation as a National Historic Trail?

No. According to the National Trails System Act, a National Historic Trails must A) be significant as a result of its use as a trail; B) must meet criteria for national significance; C) must have potential for public recreation or historical interpretation. As discussed above, the trails of the Great Sioux War are important only in terms of their relationship to the engagements of the Great Sioux Wars. As stand-alone resources, they do not meet the criteria for national significance in terms of their use as historic trails.

Potential National Historic Landmarks associated with the Great Sioux War

Rosebud Battlefield, Montana: Here on June 17, 1876, Lakota and Cheyenne warriors instigated an attack on Crook's column as it moved north to meet Terry, Gibbon, and Custer. The all-day battle netted significant casualties on either side, but importantly forced Crook to withdraw his command back to Wyoming, effectually removing him from the principle war zone a week before the Little Bighorn encounter. The site of this wide-ranging action is a Montana state park.

Wolf Mountains Battlefield, Montana: At this site south of modern Birney, Lakotas and Northern Cheyennes led by Crazy Horse, Two Moon, and others attacked Miles bivouac on the morning of January 8, 1877. The troops, armed with two artillery pieces

and protected from the cold in buffalo overcoats, established a perimeter in the Tongue River bottom and confronted warriors entrenched on ridges to the southeast until the death of a prominent medicine man, Big Crow, coupled with onset of a blizzard, forced the Indians withdrawal. The engagement was significant in convincing most of the Lakotas and Cheyennes to yield to the government the following spring. The site is on private land in Rosebud County approximately three miles southwest of Birney on County Road 314. A privately raised sign marks the battlefield.

Powder River Encounter Site, Montana: Located in Powder River County, Montana, 36 miles southwest of Broadus, this site commemorates Colonel Joseph J. Reynolds's attack on a village of Northern Cheyennes on March 17, 1876, the first engagement of the Great Sioux War. The site, marked in 1934, is on private land.

Morning Star (Dull Knife) Village Site, Wyoming: On November 25, 1876, cavalry from Crook's command under Colonel Ranald Mackenzie attacked and destroyed the Northern Cheyenne village of Morning Star and Little Wolf in one of the largest engagements of the Great Sioux War. The army success demoralized the people, promoting their surrender at the Sioux agencies the following spring. The site is in Johnson County, mostly on private property, and is accessible by fee at the pleasure of the landowners. A small monument raised in 1948 by the Daughters of the American Revolution marks the site.

Slim Buttes Encounter Site, South Dakota: At dawn on September 9, 1876, troops from Crook's command under Captain Anson Mills stormed into a mixed village of Lakotas and Northern Cheyennes along Gap Creek, capturing a number of noncombatants, but also the chief, American Horse, who was mortally wounded. In the afternoon, Crook's men skirmished with followers of Crazy Horse until nightfall. It was the first major army victory in the Great Sioux War. Most of the site in modern Harding County is on private land adjoining national forest land about 22 miles east of Buffalo along South Dakota Highway 20. Besides a state road marker, a single monument erected in 1920 interprets the site.

Cedar Creek Conference and Skirmish, Montana: On October 20 and 21, 1876, Colonel Nelson A. Miles approached Sitting Bull's camp in the divide country between the Yellowstone and Missouri rivers and there conferred at length with the Hunkpapa leader. At the meeting - the first between a federal agent and a leader of the Indian coalition since the warfare began - the chief demanded the soldiers leave the region, while Miles resolved to remain. The contentious parley precipitated an encounter between Miles' command and the Indians, following which many of the tribesmen (minus Sitting Bull's people, who escaped) agreed to surrender. The site, in Prairie County, approximately 21 miles northwest of Terry, is partly on Bureau of Land Management property and partly on private land.

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

12648

STATE: SOUTH DAKOTA
COUNTY: JACKSON
FOR NPS USE ONLY
ENTRY DATE: JAN 11 1974

1. NAME
COMMON: PRAIRIE HOMESTEAD
AND/OR HISTORIC:

2. LOCATION
STREET AND NUMBER: N of Interior on 2... 16A/5D 40
NE 1/4, Section 12, T 35, R 18E
CITY OR TOWN: near Interior
STATE: SOUTH DAKOTA
CONGRESSIONAL DISTRICT: No. 2
CODE: 46
COUNTY: JACKSON
CODE: 071

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input checked="" type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Building <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	<input type="checkbox"/> Occupied <input checked="" type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress	Yes: <input checked="" type="checkbox"/> Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No

PRESENT USE (Check One or More as Appropriate)

<input type="checkbox"/> Agricultural <input checked="" type="checkbox"/> Commercial <input type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input type="checkbox"/> Museum	<input type="checkbox"/> Park <input type="checkbox"/> Private Residence <input type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify)	Comments
---	--	--	---	----------



4. OWNER OF PROPERTY
OWNER'S NAME: Keith L. Crew
STREET AND NUMBER: Rural Route
CITY OR TOWN: Interior
STATE: South Dakota
CODE: 46

5. LOCATION OF LEGAL DESCRIPTION
COURTHOUSE, REGISTRY OF DEEDS, ETC.: Jackson County Courthouse
STREET AND NUMBER:
CITY OR TOWN: Kadoka
STATE: South Dakota
CODE: 46

6. REPRESENTATION IN EXISTING SURVEYS
TITLE OF SURVEY: South Dakota Historic Sites Survey
DATE OF SURVEY: 1968
DEPOSITORY FOR SURVEY RECORDS: South Dakota Historic Preservation
STREET AND NUMBER: W.H. Over Dakota Museum - University of South Dakota
CITY OR TOWN: Vermillion
STATE: South Dakota
CODE: 46

SEE INSTRUCTIONS

STATE: SOUTH DAKOTA
COUNTY: JACKSON
ENTRY NUMBER: JAN 11 1974
DATE: JAN 11 1974
FOR NPS USE ONLY

7. DESCRIPTION

CONDITION	(Check One)					
	<input checked="" type="checkbox"/> Excellent	<input type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input type="checkbox"/> Altered	<input checked="" type="checkbox"/> Unaltered		<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site	

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

Prairie Homestead consists of three buildings on about 100 acres of prairie grassland. The largest and most important of the structures is the home itself, a combination of three types of early prairie dwellings: the dugout, the sod house, and the claim shanty. Built in 1909, the house began as a man-made cave dug halfway into a side hill and covered with sod. The roof is supported with cottonwood logs. Interior panels of horizontally-laid rough boards, nailed to regularly-spaced upright poles, cover the lower half of the sod walls. The front of the house is of log construction with siding covering the exterior. A small frame shanty abandoned by less successful pioneers was attached to the north side of the original home. The wall-paper and wooden floors of the shanty provide a contrast with the other half of the house. This 10' x 15' frame building's interior is simply furnished as an early living room.

A storage cave, barn (moved to the site), and chicken coop complete the farmstead. All are "dug in" to the hill--except the barn, which has board and batten walls. The barn blends in well with the other features.

All of the buildings are unpainted.

Prairie Homestead stands on the crest of a low ridge about 75 yards from and facing Highway 40. Adjacent to the highway is a small, recently-constructed log building and a graveled parking lot (estimated capacity about 10 vehicles). These features are only partially hidden from the sight by several nearby elms. They distract from the prairie environment what a totally accurate restoration would demand, but are necessary for the maintenance of the site. A good view of the prairie is available when facing the buildings. To the west and south of Prairie Homestead lies virtually nothing but open prairie and the Badlands.

SEE INSTRUCTIONS



SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- Pre-Columbian 16th Century 18th Century 20th Century
 15th Century 17th Century 19th Century

SPECIFIC DATE(S) (If Applicable and Known)

built 1909

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|---|---|--|--|
| <input type="checkbox"/> Aboriginal | <input type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input checked="" type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | _____ |
| <input type="checkbox"/> Conservation | | | _____ |

STATEMENT OF SIGNIFICANCE

Prairie Homestead is a unique combination of three types of construction used on the prairie: the dugout, the sod house, and the claim shanty. It is the best representation of an early homestead in the state.

The sod house was built in 1909 by Edgar I. Brown who homesteaded 160 acres near the Dakota Badlands. Although the Brown family moved away several years later, the "soddie" and its claim shack addition remained occupied until 1949. In 1966, a local rancher (who has lived in the area since 1910) began restoring the homestead to its original condition. Restoration included replacing sod slabs that had eroded and the reconstruction of a sod storage cave near the house. An old barn was moved onto the property to house machinery of the period. To complete the restoration, the house was furnished with items that a typical homesteader's shanty would contain.

Tourism was the main purpose for restoring the homestead, but care has been taken to keep the site an authentic representation of an early farm.



SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Patent Record #192937, General Land Office, Chamberlain, SD.
 Prairie Homestead, interpretive pamphlet, Keith and Dorothy Crew,
 Interior, SD.
 Ray H. Mattison to Superintendent - Badlands National Monument,
 August 21, 1964.

NW 1/4 265984
 4854290
 012 5336/009 9427/41 30
 06 0 11/196 597/111
 0

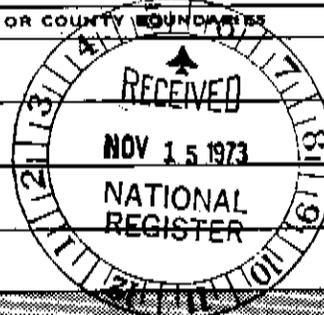
10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees Minutes Seconds	Degrees Minutes Seconds	
NW	43° 47' 58"	101° 54' 36"				
NE	43° 47' 58"	101° 53' 06"				
SE	43° 48' 22"	101° 54' 18"				
SW	43° 48' 22"	101° 54' 36"				

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 100

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE



SEE INSTRUCTIONS

11. FORM PREPARED BY

NAME AND TITLE:
Paul Putz - Research Assistant

ORGANIZATION: **South Dakota Historic Preservation** DATE: **7 Nov 73**

STREET AND NUMBER:
W.H. Over Dakota Museum - University of South Dakota

CITY OR TOWN: **Vermillion** STATE: **South Dakota** CODE: **46**

12. STATE LIAISON OFFICER CERTIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name: Dr. James E. Gillihan

Title: Historic Preservation Officer

Date: 7 Nov 73

NATIONAL REGISTER VERIFICATION

I hereby certify that this property is included in the National Register.

DR. W. M. ...
 Director, Office of Archeology and Historic Preservation

Date: 1/11/74

ATTEST:

Charles O. Herring
 Acting Keeper of The National Register

Date: 1-7-74

Longitude
NM 101° 54' 36"
NE 101° 53' 06"
SE 101° 54' 18"
SM 101° 54' 36"

Latitude
NM 43° 47' 58"
NE 43° 47' 58"
SE 43° 48' 22"
SM 43° 48' 22"

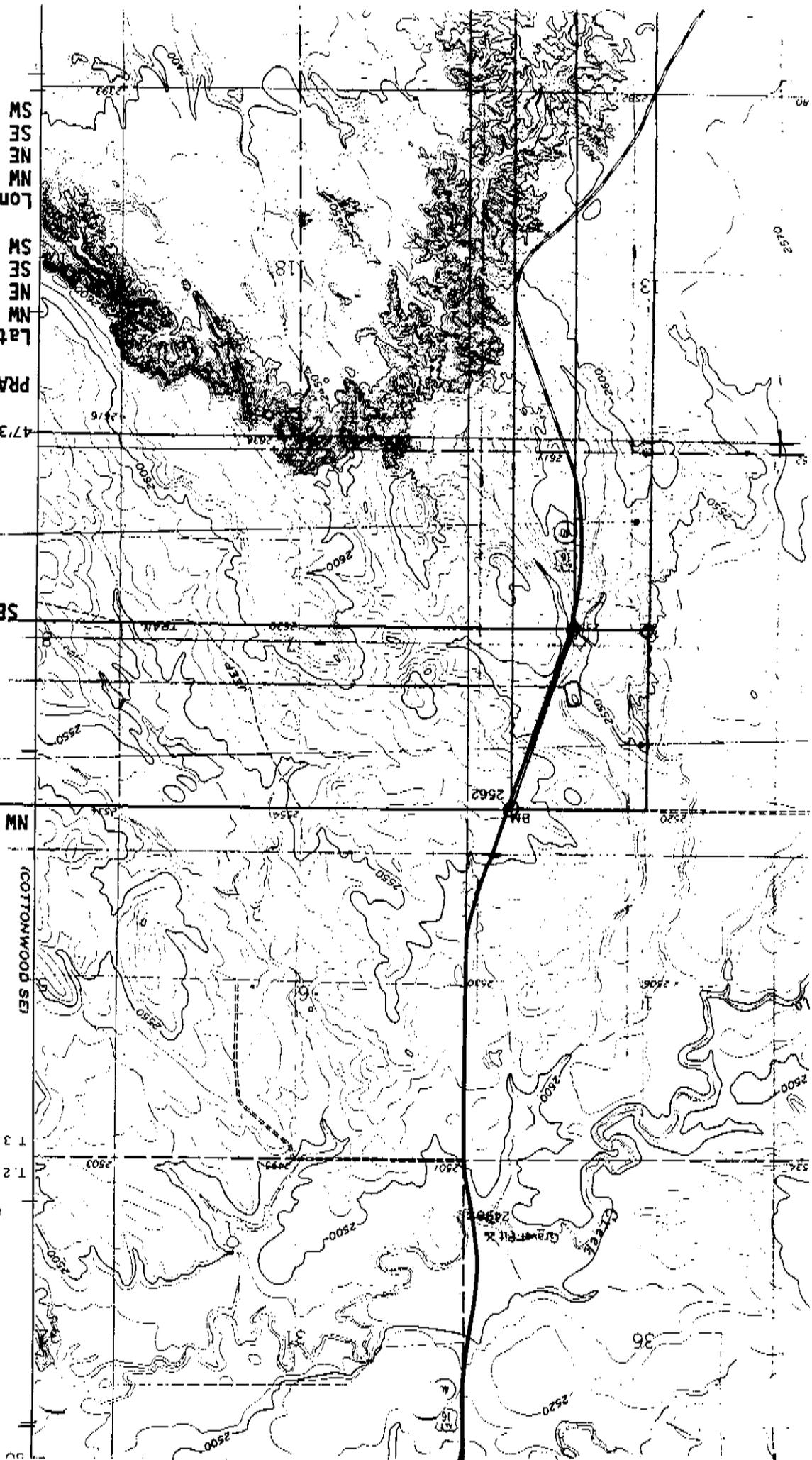
PRAIRIE HOMESTEAD

47°30"

(location of
buildings)
SE & SM
43° 48' 22"

NM & NE
43° 47' 58"

COTTONWOOD SEI
NW 1/4 265 920
SW 1/4 265 960
SE 1/4 265 300
NE 1/4 266 600
LGM





1978 Number: Jan. 16, 1974

Title: Prairie Remount

Loc.: Jackson Len S.D.
house to right, barn in
center, chicken coop, left

PROPERTY OF THE NATIONAL REGISTER

1978 Number: Jan. 16, 1974

Title: Prairie Remount

Loc.: Jackson Len S.D.
house from the east,
note cellar to right

PROPERTY OF THE NATIONAL REGISTER



12802

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE: South Dakota
COUNTY: Marshall
FOR NPS USE ONLY
ENTRY DATE

1. NAME

COMMON:
Fort Sisseton

AND/OR HISTORIC:
Fort Wadsworth (changed by Army in 1876)

2. LOCATION

STREET AND NUMBER:
Fort Sisseton State Park

NE 1/4 NE 1/4 Sec 10 R 56 T 126

CITY OR TOWN:
Britton

CONGRESSIONAL DISTRICT:
District 1

STATE: **South Dakota** CODE: **46** COUNTY: **Marshall** CODE: **091**

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input checked="" type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Object	<input type="checkbox"/> Building <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input type="checkbox"/> Private <input type="checkbox"/> Both	<input type="checkbox"/> Yes: <input type="checkbox"/> Restricted <input checked="" type="checkbox"/> Unrestricted <input type="checkbox"/> No
PUBLIC ACQUISITION: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered			
STATUS: <input type="checkbox"/> Occupied <input checked="" type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress			
PRESENT USE (Check One or More as Appropriate): <input type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input checked="" type="checkbox"/> Educational <input type="checkbox"/> Entertainment <input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input type="checkbox"/> Museum <input checked="" type="checkbox"/> Park <input type="checkbox"/> Private Residence <input type="checkbox"/> Religious <input type="checkbox"/> Scientific <input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify) _____ <input type="checkbox"/> Comments _____			

4. OWNER OF PROPERTY

OWNER'S NAME:
State of South Dakota, Department of Game, Fish and Parks

STREET AND NUMBER:

CITY OR TOWN:
Pierre

STATE:
South Dakota

CODE:
46

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC:
Marshall County Courthouse

STREET AND NUMBER:

CITY OR TOWN:
Britton

STATE:
South Dakota

CODE:
46

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:
Advisory List to the National Register

DATE OF SURVEY: **1969** Federal State County Local

DEPOSITORY FOR SURVEY RECORDS:
U.S. Dept. of Interior, NPS, Office of Archaeology & Historic Preservation

STREET AND NUMBER:

TOWN:
ington

STATE:
D.C.

CODE:
11

SEE INSTRUCTIONS

STATE:
COUNTY:
ENTRY NUMBER:
DATE:
FOR NPS USE ONLY

7. DESCRIPTION	
CONDITION	(Check One)
	<input type="checkbox"/> Excellent <input type="checkbox"/> Good <input type="checkbox"/> Fair <input type="checkbox"/> Deteriorated <input type="checkbox"/> Ruins <input type="checkbox"/> Unexposed
	(Check One)
	<input type="checkbox"/> Altered <input checked="" type="checkbox"/> Unaltered <input type="checkbox"/> Moved <input checked="" type="checkbox"/> Original Site
DESCRIBE THE PRESENT AND ORIGINAL (If known) PHYSICAL APPEARANCE	
<p>Fort Sisseton was built in 1864 by order of General Pope to provide protection for friendly Indians, immigrants, and settlers. The original log buildings were gradually replaced by stone and brick structures, all of which stand today in various conditions of reconstruction, stabilization, or repair. Following its abandonment the fort was turned over to the state. The buildings were allowed to deteriorate until the 1930's when a transient camp was set up nearby and men were set to work restoring the stables, replacing the original flat roof with a hipped gable. Later, WPA projects were more historically accurate and the present structures are not significantly altered by their efforts. Included in the Fort Sisseton site are 15 masonry buildings, 9 building sites, several cisterns or cistern sites, and breastwork remains.</p> <p><u>Site 1. North Barracks (1866)</u></p> <p>Today this building contains the visitor center, lounge, and audio-visual rooms. It is 45' x 182' and is built of split field stones. The building was designed to house two companies of soldiers, about 150 men. In 1834 when reconstruction began, only the exterior walls and remnants of the interior walls still stood.</p> <p><u>Site 2. South Barracks (1866)</u></p> <p>This building is the same size as the north barracks; however, it never had an attached porch. Inside you can see the wall mountings where the soldiers' bunks were hung. This building served as a storage area for commissary supplies during the later years of the fort's active life. The interior walls were never replaced during reconstruction.</p> <p><u>Site 3. Oil House</u></p> <p>This stone building was used to store oils for lamps, machinery, and other needs of the fort. North of this building and inside the breastworks are depressions that mark the sites of the toilets, cisterns, and a bakery that were located east of the barracks. The trading post was located across the road from a break in the embankment that marks the original east fort entrance.</p> <p><u>Site 4. Guard House</u></p> <p>Originally the guard house was built with two rooms and two cells designed to hold about 20 persons. The building is made of brick manufactured by the troopers. There was a wooden porch on the west side of the guard house when it was first constructed.</p> <p><u>Site 5. Magazine (1866)</u></p> <p>This building was used to store gun powder and ammunition. The stone and brick construction has preserved the building in near-original condition.</p> <p>continued . . .</p>	

SEE INSTRUCTIONS

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

ST South Dakota	
COUNTY Marshall	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE

(Number all entries)

7. Description (Fort Sisseton)

Site 6. Commissary Sergeant's Quarters

One of the few buildings built outside the breastworks, this building is also built of split field stone. It is often mistakenly called the "lookout post." Originally a porch was attached over the south entrance. 25 feet west of the commissary sergeant's quarters was the quartermaster sergeant's quarters. About 100' southwest of this site is a depression that marks the remains of a 3-room root cellar. This cellar was used to store some of the produce raised in the 3 gardens maintained by the fort's personnel. One garden was for enlisted men, one for use of the hospital patients, and one for the post officers.

Site 7. Adjutant's Office

The adjutant's office is a small, one-story brick building.

Site 8. Officers' Quarters

The front of this brick building has been restored much to its original appearance. The back, or west side, of the structure shows evidence where sheds and kitchens were removed and never replaced. Officers and their families lived in this building. Southwest of the officers' quarters and inside the corner of the breastwork is a depression that marks the site of the first powder magazine. It was a log structure with stone foundation and was 17' x 15'. It was replaced by the brick and stone magazine after 1866.

Site 9. Commanding Officer's Residence (1866)

This 2-story brick building housed the fort commander. The rear of this facility also shows signs where kitchens and sheds have been removed and not replaced. The original structure and plans call for the restoration of these wooden additions.

Site 10. Doctor's Quarters

A wood shed lean-to is missing from this building that housed the fort's doctor and his servants. Directly west of the doctor's residence and inside the earthworks are depressions that mark the sites of hospital toilets and death house. During periods when the ground was frozen, bodies of deceased personnel were kept in the death house until graves could be dug.

Site 11. Blockhouses

Log blockhouses each 28' x 28' were built on the southeast and northwest corners of the breastworks. Signs of the rock foundations of the 2-story

continued . . .

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

ST	South Dakota
COUNTY	Marshall
FOR NPS USE ONLY	
ENTRY NUMBER	DATE

(Number all entries)

7. Description (Fort Sisseton)

Site 11. Blockhouses, continued

log structures are still evident. After a few years, the fear of conflict on the frontier was lessened and the blockhouses were used for storage.

Site 12. Hospital

Originally this brick building was rectangular in shape, 33' wide and 60' long, and 1 1/2 stories high. It was remodeled into a larger structure during the latter years of the fort's active life. In 1967 the east wall of the hospital was remodeled to save it from further deterioration.

Site 13. Library-Schoolhouse

This one-story brick building was originally 40' x 60' in a cross design. It was one of the last of the fort's facilities to be constructed. It first served as the library, and 94 volumes were stocked. In 1878 it was decided that a school was needed, and the post library was chosen for this facility. Later it served as a telegraph office, and court martials were also conducted in this building. Today it serves as the park ranger's residence.

Site 14. Stable

This structure was also built outside the ditch enclosure. It is constructed of split field stone and is 35' x 219'. The roof was a flat gable design, but was remodeled to the present gambrel roof style by the WPA workers who undertook extensive restoration at the fort in 1934. The stable was designed with 78 stalls. Its prime service was to house the mules used to operate the saw mill. In 1873 the animals on the post were listed as 2 horses and 22 mules. The site of the fort's cemetery is 1/4 mile west of the barn. The remains of the deceased were removed to another military cemetery on a more permanent post prior to the closing of Fort Sisseton. A rail fence has been reconstructed around the cemetery site. Several of the wooden posts are part of the original rail fence.

Site 15. Carpenter's and Blacksmith's Shops

In 1934 when the restoration of many of the fort's buildings began, these buildings were in ruin. A display of blacksmith tools of the era may be viewed from the doorway of the blacksmith shop. Directly east across the highway is the site of the fort's saw mill. Logs were hauled from as far away as Sica Hollow, over 20 miles, to be sawed into lumber for construction at the fort. The ice house was located south of the saw mill, near the shore of the Kettle Lakes. Ice cut during the winter months was stored to

continued . . .

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

ST. South Dakota	
COUNTY Marshall	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE

(Number all entries)

7. Description (Fort Sisseton)

Site 15. Carpenter's and Blacksmith's Shops, continued

be used as drinking water during the summer months when the water in the lake became warm and bitter-tasting. Rain water was also collected and stored in 100-barrel cisterns located at various places inside the breast-works. Many of these cisterns were in usable condition as late as the mid-1930's when most of them were removed and used by farmers in the vicinity. Following the high bank of the lake shore south of the ice house is a depression that marks the site of the lime kiln. It was 8' across in a semicircular shape. The kiln was used to make brick for construction at the fort. Further south from the kiln site, and nearly opposite the original east entrance to the fort, are depressions marking the site of the fort's trading post.

SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- Pre-Columbian 16th Century 18th Century 20th Century
 15th Century 17th Century 19th Century

SPECIFIC DATE(S) (If Applicable and Known)

established in 1864

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|--|---|--|--|
| <input type="checkbox"/> Aboriginal | <input checked="" type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) |
| <input checked="" type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input checked="" type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | _____ |
| <input type="checkbox"/> Conservation | | | _____ |

STATEMENT OF SIGNIFICANCE

Established in 1864, Fort Sisseton protected immigrants, settlers, and friendly Indians from hostile Santee Sioux. Originally built to provide escort service for Idaho miners and to keep the peace among opposing Indian factions following the Minnesota Uprising of 1862, Fort Sisseton's role gradually changed to one of protecting the various elements of settlement--surveyors, railroad crews, and homesteaders. The fort was abandoned in 1888 when nearby reservation lands had been homesteaded and less-"civilized" Indian bands had been successfully confined west of the Missouri River.

The fort was originally named Fort Wadsworth in honor of a Civil War general but, upon the discovery in 1876 that another Fort Wadsworth existed in New York State, the name was changed to Fort Sisseton after the area's Sisseton Sioux tribes.

Fort Sisseton's history is not dramatic in the conventional "cowboy and Indian" sense, but the experiences of those who lived there offer a view of the hard work and frustration connected with human adaptation to a prairie environment. Also, Fort Sisseton was part of an important chain of posts stretching from Minnesota to the upper Missouri designed to control hostiles and expedite migration to the far frontier. Thus the fort is a manifestation of governmental policy as well as military necessity.

All of Fort Sisseton's permanent buildings remain standing in excellent to fair condition. The site, including 35 acres of surrounding prairie, is owned by the State of South Dakota and under the direction of the Department of Game, Fish and Parks. The Department opens the fort to visitors during the summer months. At this date, a bill is pending in the South Dakota Legislature appropriating funds for further restoration.

SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

A Narrative Report for Fort Sisseton State Park, prepared by the National Park Service at the request of the South Dakota Game, Fish & Parks Dept., Division of Forestry and Parks.

Hummel, Edward A., "The Story of Fort Sisseton," South Dakota Historical Review, Vol. 2, #3, October, 1937, pp. 126-144.

Schell, Herbert, History of South Dakota, University of Nebraska Press, 1961, pp. 50, 54, 66-68.

10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY				O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES				
CORNER	LATITUDE		LONGITUDE		LATITUDE		LONGITUDE		
	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds
NW	45°	39	40	97	31	54-	0	.	.
NE	45°	39	40	97	31	38-	0	.	.
SE	45°	39	32	97	31	48-	0	.	.
SW	45°	39	32	97	31	54-	0	.	.

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 35

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE

11. FORM PREPARED BY

NAME AND TITLE: **Paul Putz, Research Historian**

ORGANIZATION: **South Dakota Historic Preservation** DATE: **2-28-73**

STREET AND NUMBER: **W. H. Over Dakota Museum, University of South Dakota**

CITY OR TOWN: **Vermillion** STATE: **South Dakota** CODE: **46**

12. STATE LIAISON OFFICER CERTIFICATION

NATIONAL REGISTER VERIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name _____

Dr. James E. Gillihan

Title **State Liaison Officer**

Date **3-21-73**

I hereby certify that this property is included in the National Register.

Director, Office of Archeology and Historic Preservation

Date _____

ATTEST:

Keeper of The National Register

Date _____

SEE INSTRUCTIONS

SOUTH DAKOTA STATE HISTORIC PRESERVATION OFFICE
HISTORIC SITES SURVEY STRUCTURE FORM 06-21-2011



SHPOID ML00000001
Siteld 14376
StructureID 19171

SITE INFORMATION

***Survey Date:** 2/20/1973 12:00:00 AM
***Surveyor:** Unknown
***Property Address:** 434th Avenue
***County:** ml
***City:** Britton
***Quarter1:** NE
***Quarter2:** NE
***Township:** 125N
***Range:** 56W
***Section:** 10
Acres: 35.000
Quadname:

Legal Description:

Location Description: Fort Sisseton State Park

Owner Code1: F
Owner Code2:
Owner Code3:
Owner Name: SD Game, Fish & Parks
Owner Address:
Owner City: Pierre
Owner State: SD
Owner Zip: 57501

HISTORIC SIGNIFICANCE

***DOE:** NR Eligible
***DOE Date:** 5/10/1973 12:00:00 AM
Nomination Status: NR listed
Listed Date: 5/10/1973 12:00:00 AM
Ref Num: 73001745
Period: 1800-99
Category: District
Historic District Rating: C
Register Name: Fort Sisseton
Multiple Property Name
Significance Level1:
Significance Level2:
NR Criteria 1: A
NR Criteria 2:
NR Criteria 3:
NR Criteria 4:
Significance Notes : Offers a view of history, looking of the hard work and frustration connected with human adaptation to a prairie environment. Was an important chain of posts stretching from Minnesota to the upper Missouri, designed to control hostiles and expedite migration to the frontier. Thus the fort is a manifestation of governmental policy as well as military necessity.

Physical Notes: At the Fort Sisseton site are 15 masonry buildings, 9 building sites, several cisterns or cistern sites, and breastwork remains. Site 1-1866, North Barracks-today contains the visitor center, lounge, and audio-visual room. The building is 45x182 feet, constructed with split field stone. The building was designed to house about 150 men. Site 2-1866, South Barracks-same size as the north barracks, however it never had an attached porch. The interior has wall mountings where the soldiers' bunks hung. The building served as a storage area for commissary supplies during the later years. Site 3-Oil House, stone construction, was used to store oils for lamps, machinery, and other needs of the fort. North of this building and inside the breastworks are depressions that mark the sites of the toilets, cisterns, and a bakery. The trading post was located across the road from a break in the embankment that marks the original east fort entrance. Site 4-Guard House-the building is constructed with brick manufactured by the troopers. It was built with two rooms and two cells designed to hold about 20 persons. There was a wooden porch on the west side of the guard house when it was first constructed. Site 5-1866, Magazine-constructed with stone and brick, this building was used to store gun powder and ammunition. Site 6-Commissary Sergeant's Quarters-outside the breastworks, constructed with field stone. Originally a porch was attached over the south entrance. 25 feet west was the quartermaster sergeant's quarters. About 100 feet SW is a depression of a 3-room root cellar. This cellar was used to store some of the produce raised in the three gardens. Site 7-Adjutant's Office-small one story, brick construction.

Other Notes: Established in 1864, originally built to provide escort service for Idaho miners and to keep peace among opposing Indian factions. Role gradually changed to one of protecting the various elements of settlement. The fort was abandoned in 1888. All permanent buildings remain standing. The fort was originally named Fort Wadsworth in honor of a Civil War general but, upon the discovery in 1876 that another Fort Wadsworth existed in New York State, the name was changed to Fort Sisseton after the area's Sisseton Sioux tribes.

Link to National Register Nomination:

<http://pdfhost.focus.nps.gov/docs//NRHP/Text/73001745.pdf>

**United States Department of the Interior
National Park Service**

For NPS use only

**National Register of Historic Places
Inventory—Nomination Form**

received

date entered

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

1. Name

historic Mobridge Auditorium

and/or common same

2. Location

street & number 212 Main Street

NA not for publication

city, town Mobridge _____ vicinity of

state South Dakota code 046 county Walworth code 129

3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input checked="" type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input checked="" type="checkbox"/> educational
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> NA in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
		<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input type="checkbox"/> private residence
			<input type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input type="checkbox"/> other:

4. Owner of Property

name City of Mobridge

street & number 205 East 2nd Street

city, town Mobridge _____ vicinity of state South Dakota

5. Location of Legal Description

courthouse, registry of deeds, etc. Register of Deeds

street & number Walworth County Courthouse

city, town Selby _____ state South Dakota

6. Representation in Existing Surveys

title Mural Art Inventory has this property been determined eligible? yes no

date 1984-1986 federal state county local

depository for survey records State Historical Preservation Center

city, town Vermillion _____ state South Dakota

7. Description

Condition		Check one	Check one
<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

Describe the present and original (if known) physical appearance

The Mobridge Auditorium is located on the main business street of town and faces west. Two stories in height, the building is constructed with concrete block around a steel frame and is covered with a brick veneer. Dating from 1936-7, the building is treated in the art deco style.

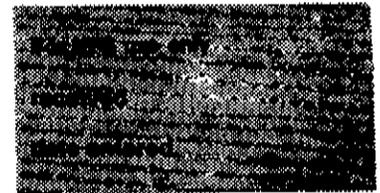
Rectangular in shape, the building has a raised stage and a storage area toward the back. The two side facades are blank, while the rear has emergency exit doors. The three, secondary, facades are finished in a dark brown brick. The front facade has lighter, tan brick which wraps around to cover several feet of the side facades. Art deco ornamentation is used on the main facade. The entrance is centrally located and covered with a metal canopy and this is set within a recessed panel. Above the door are three windows which light the second floor. A larger, projecting panel surrounds the central panel. Flanking this are three window bays separated by stylized columns or pilasters of brick. All windows are eight over eight panes. Concrete is used on a belt course, cornice and door surround and is incised with stylized deco versions of columns, capitols and medallions.

Ten Indian murals enrich the interior walls of the gymnasium/auditorium. Five on the south wall depict "Ceremonies of the Sioux", while those on the north wall portray "History Along the Missouri River". These paintings by Oscar Howe dramatically recreate the history and culture of the Sioux people.

Each painting is discussed briefly, "Retreat" depicts an Indian who has left his camp to find an isolated place to be with his god. "Christian Service" shows Father Pierre Jean DeSmet conducting a Christian service among the Sioux. DeSmet was one of the earliest and most influential missionaries in the Dakota. "Fool Soldier Rescue", commemorates the rescue of a group of white women and children from a band of Santee Sioux. The "Fool Soldiers" were a group of young Indians from Cheyenne Reservation who through barter with the Santee freed and returned the hostages to safety. "Treaty Making", illustrates the last Indian treaty that was signed in the summer of 1889. It gave to the U.S. Government all the land between the White and Cheyenne Rivers and the areas of Perkins and Harding Counties. "Sakakjawa and Lewis and Clark" portrays the guidance by Sakakjawa of Lewis and Clark on their journey to the Pacific. "Calf Woman and the Mystic Pipe", shows Calf Women, a celestial

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**



Continuation sheet Mohrbridge Auditorium Item number 7 Page 1

being, with a pipe in her hands which is to bring good fortune to its owners. "The Sun Dance" pictures the most famous of the Dakotan's ceremonies. It is the ceremony in which young warriors prove their courage by withstanding this painful ritual. "Victory Dance" illustrates the dance that celebrates victory over an enemy. "Hunka Ado-Wampi" depicts the prenuptial ceremony for a Sioux woman. "Social Dance" depicts a dance which was primarily for fun and was an important part of tribal life.

Indian artists John and Tom Saul of Fort Thompson added the decorative borders to the murals and throughout the auditorium.

8. Significance

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

Specific dates 1936 1941-2 **Builder/Architect** architect: Roland R. Wilcken
 builder: Fred E. Peterson
 murals: Oscar Howe
 trim: Tom and John Saul

Statement of Significance (in one paragraph)

The Moberge Auditorium is significant as an example of Works Progress Administration art deco architecture and for its mural art work also commissioned by the WPA and executed by acclaimed Sioux Indian artist, Oscar Howe. Howe's work is important within the context of 20th Century American Indian art and South Dakota mural art as it represents his evolution in style from the Santa Fe Studio style to his own unique vision.

Constructed in 1936, the Moberge City Auditorium was a local WPA project designed by architect, Roland Wilcken. Wilcken was an Aberdeen architect who had several WPA commissions for schools and who also did work for the Episcopal Church's Indian mission schools and churches. Contractor/builder Fred E. Peterson also had his offices in Aberdeen. He worked as a carpenter and drew architectural plans for small commissions. A native of Malmo, Sweden, he came to the United States in 1900. The other contractors who worked on the building were William F. Rose who did the plumbing and heating, Anton Fredburg, engineer and Albin Peterson, superintendent of construction. Constructed for \$115,000 in 1936 and officially opened on May 6, 1937, the building has served a multitude of purposes.

The design qualities of the building are focused on the front facade. Here the typical art deco treatment is used and the front consists of a series of layered, flat planes. The column or pilaster-like features are rendered in brick and the allusion to fluting is stylized into 45° angled triangles of brick. The front entrance is enclosed in a projecting, pedimented plane which has a recessed center panel containing the door. Concrete trim is molded into stylized columns, cornice and decorative panels. The later have a faint allusion to Prairie School decoration. Altogether the building is a well-preserved, modest example of art deco design architecture.

Of greater interest are the murals. Within the context of South Dakota mural art, the Oscar Howe murals are an outstanding example. Several historic periods of mural art work have been identified. The first is

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Inventory—Nomination Form

Continuation sheet Mobridge Auditorium Item number 8 Page 1

the American Renaissance-style murals which were popular for government buildings in the 1900-1930 era. More modest, simple and pastel versions of these archetypal murals are found in the courthouse work of the Oyen Studios of LaCrosse, Wisconsin. The federally-assisted art projects of the 1930s and early 1940s resulted in many "workers-realism" murals. A special program employed Indian artists to paint mural art in schools on the reservations; the two recorded examples of this work are both free-hand naturalistic murals. Another type of realism was employed for locally-commissioned public projects in the 1910-1950 era. Farmers, pioneers and workers in stylized rural settings are the subject of these murals. Later murals dating from the 1960s and 1970s were out-door and school projects which emphasized geometric designs or abstracted designs of local landmarks. Other, more highly personal works include Ole Running's almost dream-like, oddly proportioned murals in the Old Minnehaha County Courthouse, Olive Perchiens English landscapes in the Doland Security Bank and visionary paintings of Christ and Sioux Indian life by Vernon Rock in the Yankton Trustees Prison.

Oscar Howe's work within this context is both unique and innovative. Howe's training at the Studio at the Santa Fe Indian School had encouraged his use of a flat pictorial plan with no fore or background. Shapes were outlined to give a flat, two-dimensional quality. All paintings were to have a strong graphic rather than plastic quality which lent itself well to mural painting. Howe chose for the Mobridge Auditorium a combination of Indian and South Dakota pioneer history motifs, which refer to specific events or myths of the region. Unlike almost all other murals in the state, Howe's are rooted in the very history and cultural legacy of the area. While Howe had been taught to use muted colors, he chose instead the vibrant hues seen in Sioux quilting, quillwork, leather painting and beadwork. The rich blues, golds, and reds were masterfully used to give a depth and emotional impact to the murals.

Howe would go on from this point to develop his own style which was distinguished by his use of traditional, vibrant colors, of subject matter which was a reinterpretation of Sioux Indian history and mythology, and use of "a dynamic, fluid movement based upon edge and contour" (Day and Quintell). The heart of his work was the casein paintings on paper which date from 1955 to 1978. As John Day and Margaret Quintell write, his interests focused on formal considerations. "His emphasis (was) on the development of a consistent and highly integrated system of visual communication". His work starts with a point from which he generates a linear design.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only
received
date entered

Continuation sheet Mobridge Auditorium

Item number 8

Page 2

Born in 1915 on the Crow Creek Reservation, Howe was a Yanktonai Sioux. His ancestors were tribal leaders who painted the yearly winter counts of the tribe on hide. In 1922 he was sent to the Pierre Indian School from which he graduated in 1933 at which time he had already shown serious promise as an artist. He worked for two years as a laborer, but when he came down with tuberculosis, he was sent to New Mexico to recover. He enrolled at the Studio of the Santa Fe Indian School in 1935. The Studio was run by Dorothy Dunn and produced a generation of nationally and internationally acclaimed Indian artists. Regretably Dunn based much of her ideas of what Indian art should be on Southwest Indian traditions and a rather rigid code developed as to what the Indian students were to paint. In the 1950s and 1960s Oscar Howe's stature and personal evolution as an artist helped to change that constricting policy which had inhibited Indian artists. In 1938 Howe graduated as the class salutatorian and had exhibited his work across the United States and in Paris and London.

He returned to South Dakota and began teaching at the Pierre Indian School which paid him only room and board. In 1940 the South Dakota Artist's Project of the WPA awarded him the commission to paint the ceiling of the Mitchell City Library. As a result he was awarded a scholarship to study mural painting at Lawton, Oklahoma, under Olaf Nordmark.

In 1941 he once again returned to South Dakota and was awarded the Mobridge Commission. When World War II broke out he was drafted, but his draft was deferred several months in order to allow him to complete the murals. Working 20 hours a day, he completed them in June 1942 and went on to serve in the Army until 1945.

While in Germany he met his future wife, Heidi. A prize in 1946 from the Philbrook Art Center at Tulsa, Oklahoma allowed him to finance her trip to America and in 1947, they were married. After the War, Howe received a B.A. from Dakota Wesleyan and a M.F.A. from the University of Oklahoma. He taught in the Pierre public school system at Dakota Wesleyan College and in 1957 came to the University of South Dakota as Assistant Professor and Artist-in-Residence. In 1960 he was made South Dakota Artist Laureate. A year prior to his death in 1983, Howe's work was treated in a retrospective exhibit organized by the Oscar Howe Art Center and the University of South Dakota Art Galleries. It traveled from South Dakota to the Thomas Gilcrease Museum in Oklahoma and the Heard Museum in Arizona. At a time when American Indian artists are receiving wide national and international acclaim, Howe remains a pioneer in the attempt to find expression for Indian ideas and culture and a leading figure in the successful effort to blend two cultural traditions into a visionary whole.

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form



Continuation sheet Mobridge Auditorium Item number 8 Page 3

As the Oscar Howe murals are less than 50 years old several issues concerning their exceptional significance must be addressed.

1. Level of significance

The murals have a state level of significance for their importance to the overall history of mural art in South Dakota. In addition, Howe was the state's artist laureate and had a national reputation as a painter who expressed his Native American culture in his work.

2. Property and significance

The Howe murals relate to several themes in mural art. First, as a graduate of the Santa Fe Indian School, Howe gains significance from his association with this historic institution and its revolutionary program of the 1930s which had a major impact on Native American art. Secondly, Howe's work can be seen within the context of Sioux Indian mural art, which dates from c1929 to the present. His work is an outstanding example of academic training being brought to bear on traditional art forms and myths. His success is evident in his stature and reputation as an artist. Thirdly, Howe's work represents one of the best examples of a WPA or government-assisted art project growing out of the Great Depression in South Dakota.

3. Perspective

See attached list of exhibits and publications.

4. Recent structures

Not applicable

5. Scholarly evaluation

See general section 8 essay.

6. Fragility

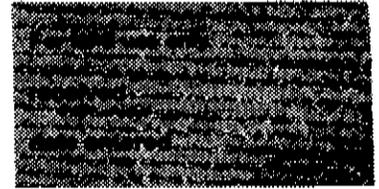
The murals are suffering from some cracking of the surface and from stains caused by leaking water. Generally, the City maintains the murals carefully. However, all mural art is inherently fragile due to the strain and stress of the wall surface and to rapidly changing tastes in interior decoration. While the Howe murals are in no immediate danger, they should be regarded as more fragile than his paintings and their protection is more important at this date.

7. Comparative value

See #2 of this page and the section 8 essay.

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form



Continuation sheet Mobridge Auditorium

Item number 9

Page 1

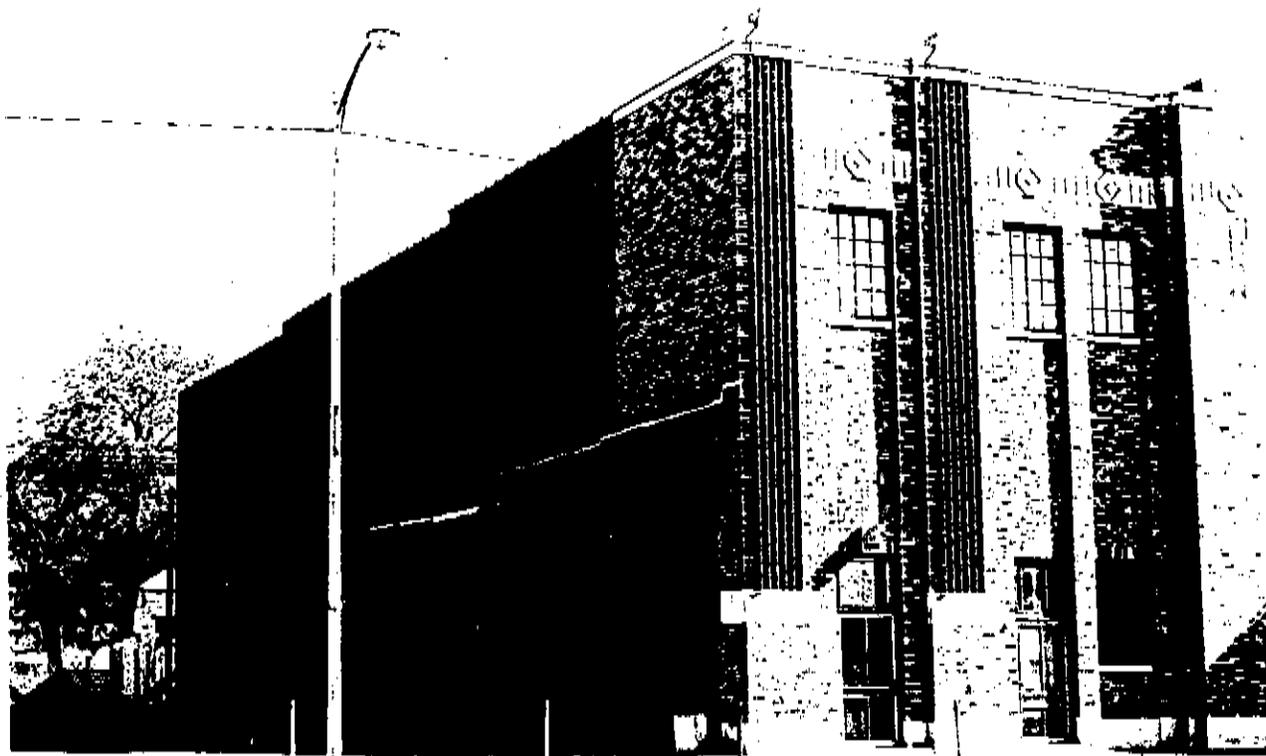
Gardner, Ray, et al., Mobridge: Its First Fifty Years, ed. Julius Skaug.
Mobridge: privately printed, 1967. 250 pp. illus.

"Oscar Howe: Artist of the Sioux" pamphlet, Vermillion, South Dakota.

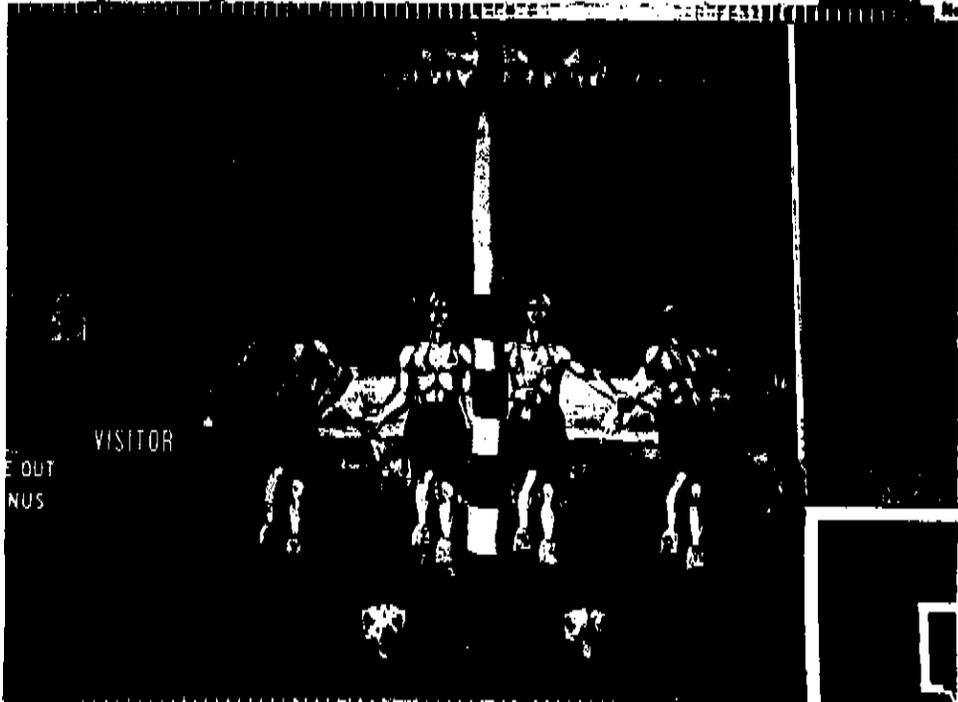
Pennington, Robert, Oscar Howe: Artist of the Sioux, Sioux Falls,
South Dakota: O'Connor Commercial Printers, 1961. Illus., notes,
appendices.

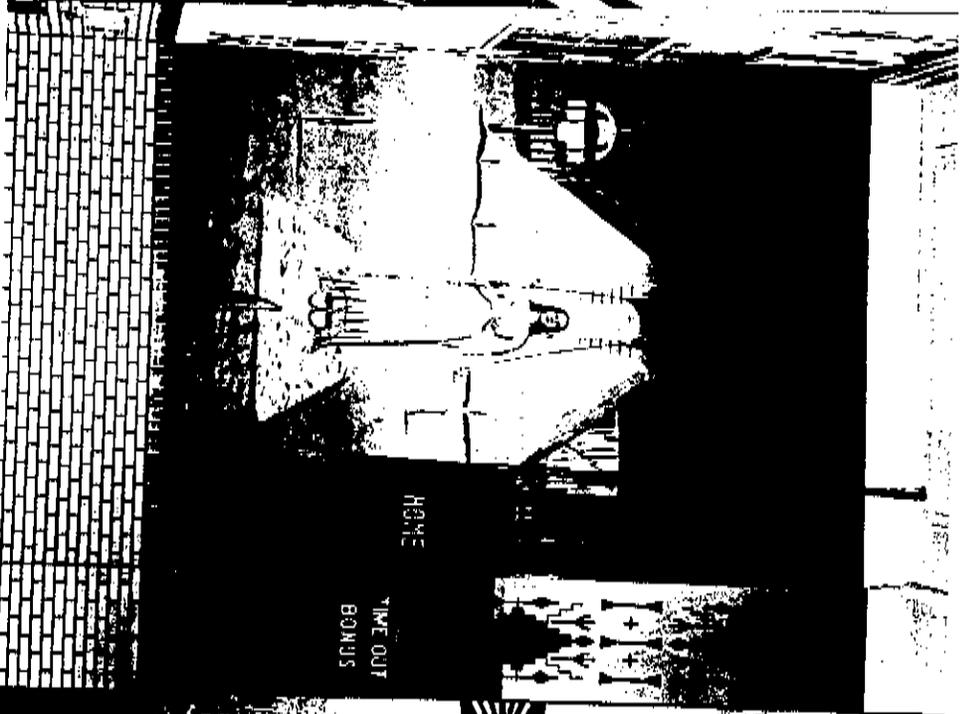
Dockstader, Frederick J., editor, Oscar Howe, A Retrospective Exhibition,
Tulsa, Oklahoma: Thomas Gilcrease Museum Association, 1982.

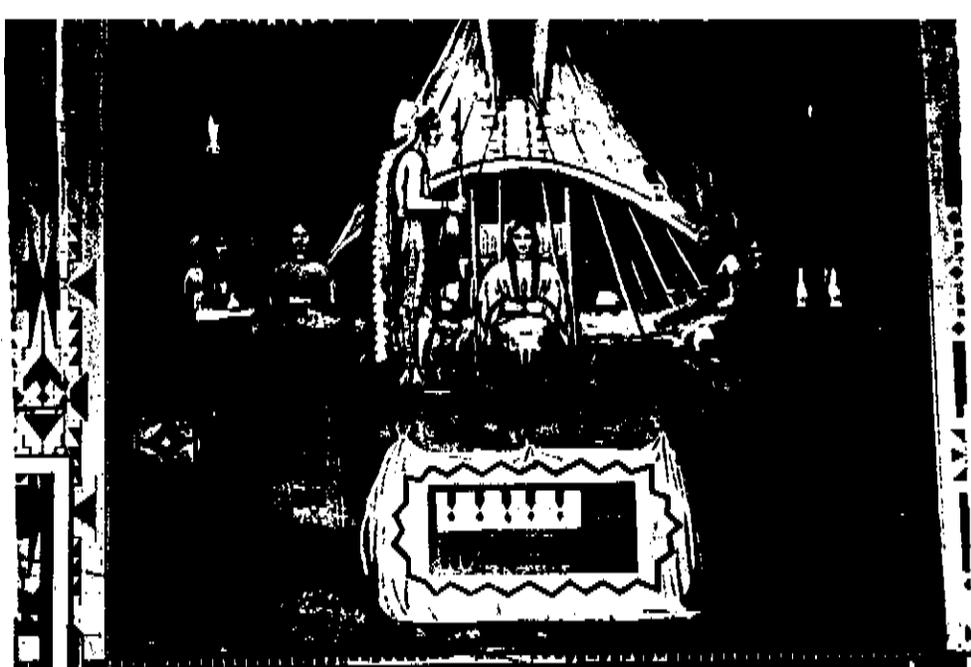
Pipe, Rebecca, "The New Deal Art Projects: An Overview". MSS. State
Historical Preservation Center, 1985.

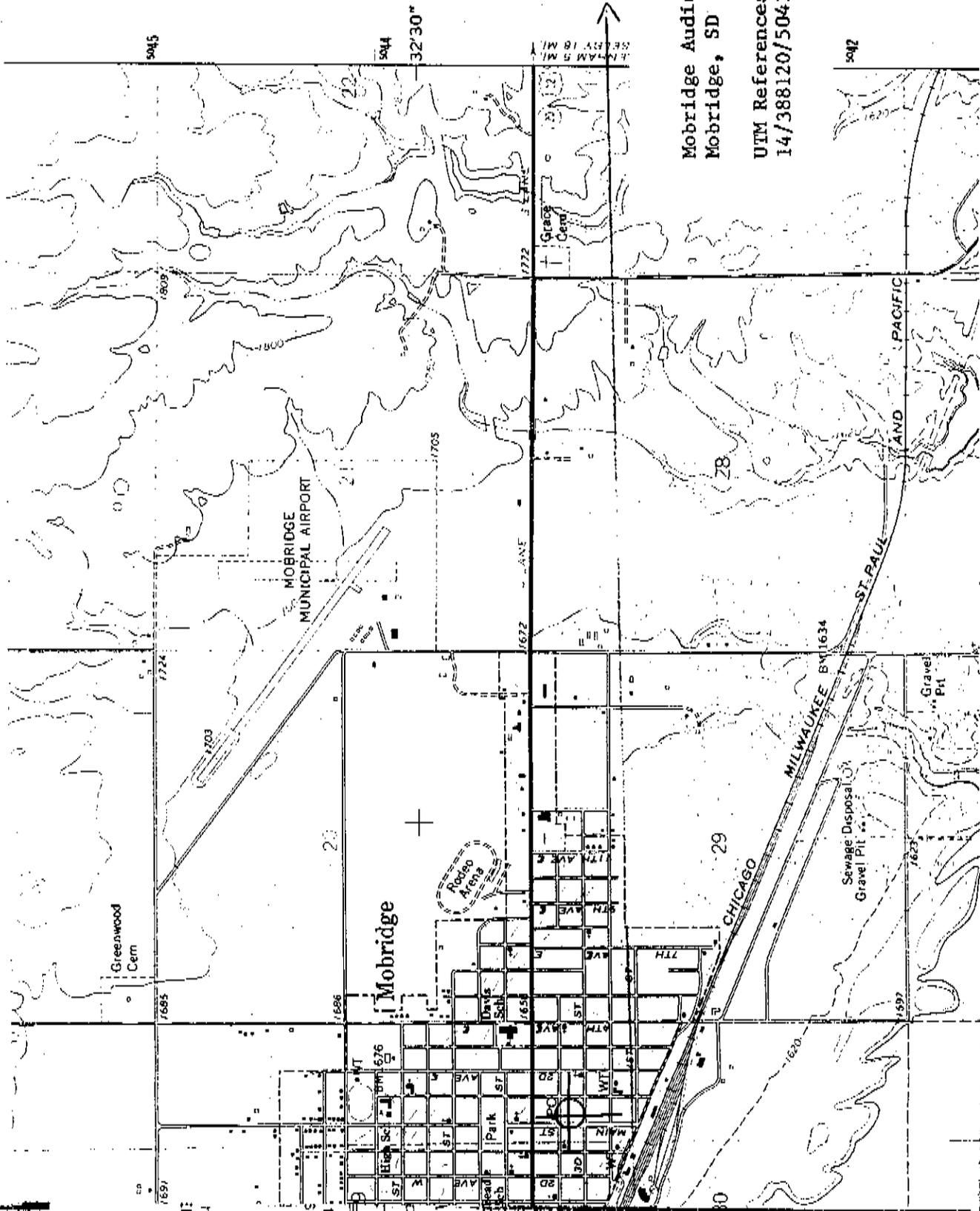






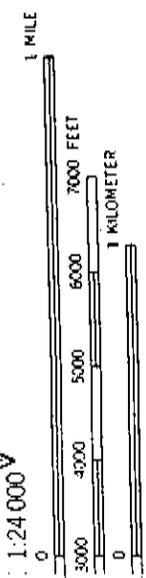
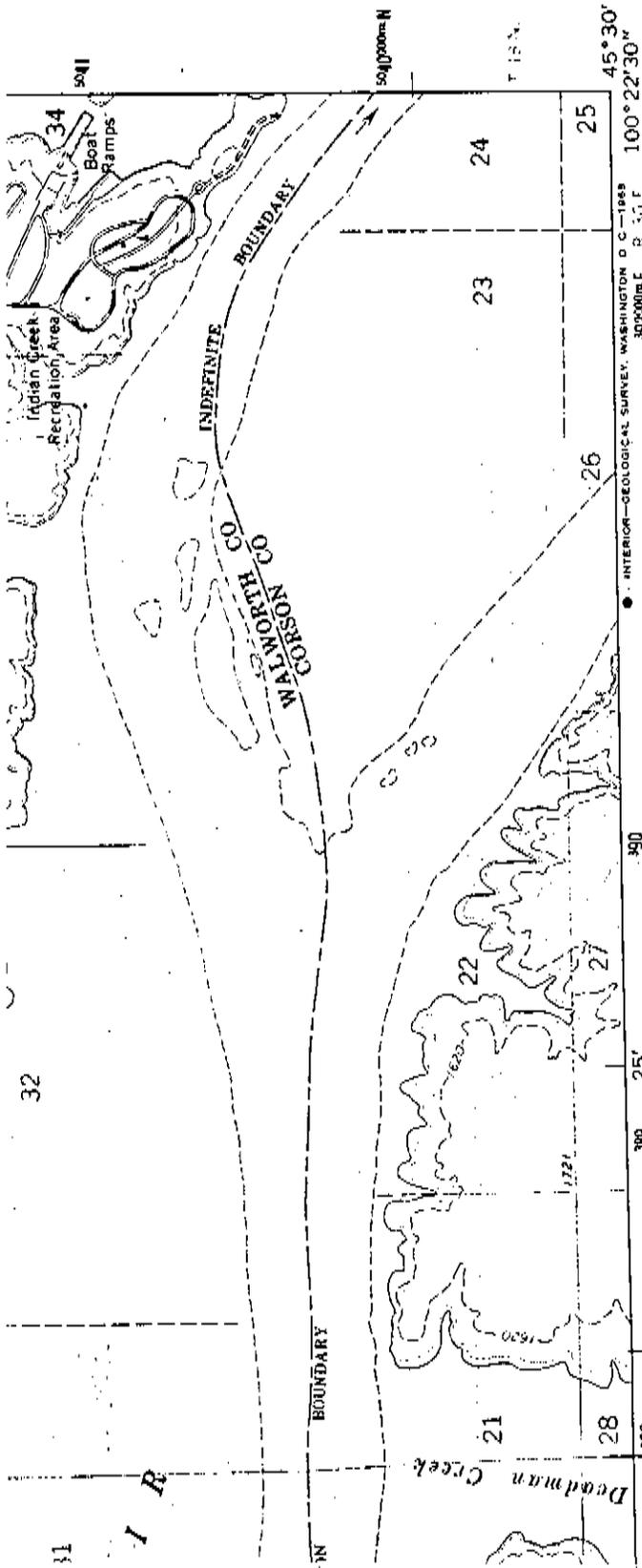






Mobridge Auditorium
 Mobridge, SD

UTM References:
 14/388120/5043280

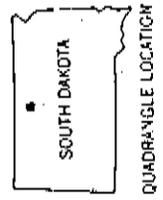


ROAD CLASSIFICATION

- Heavy-duty
- Medium-duty
- Light-duty
- Unimproved dirt

U. S. Route

State Route

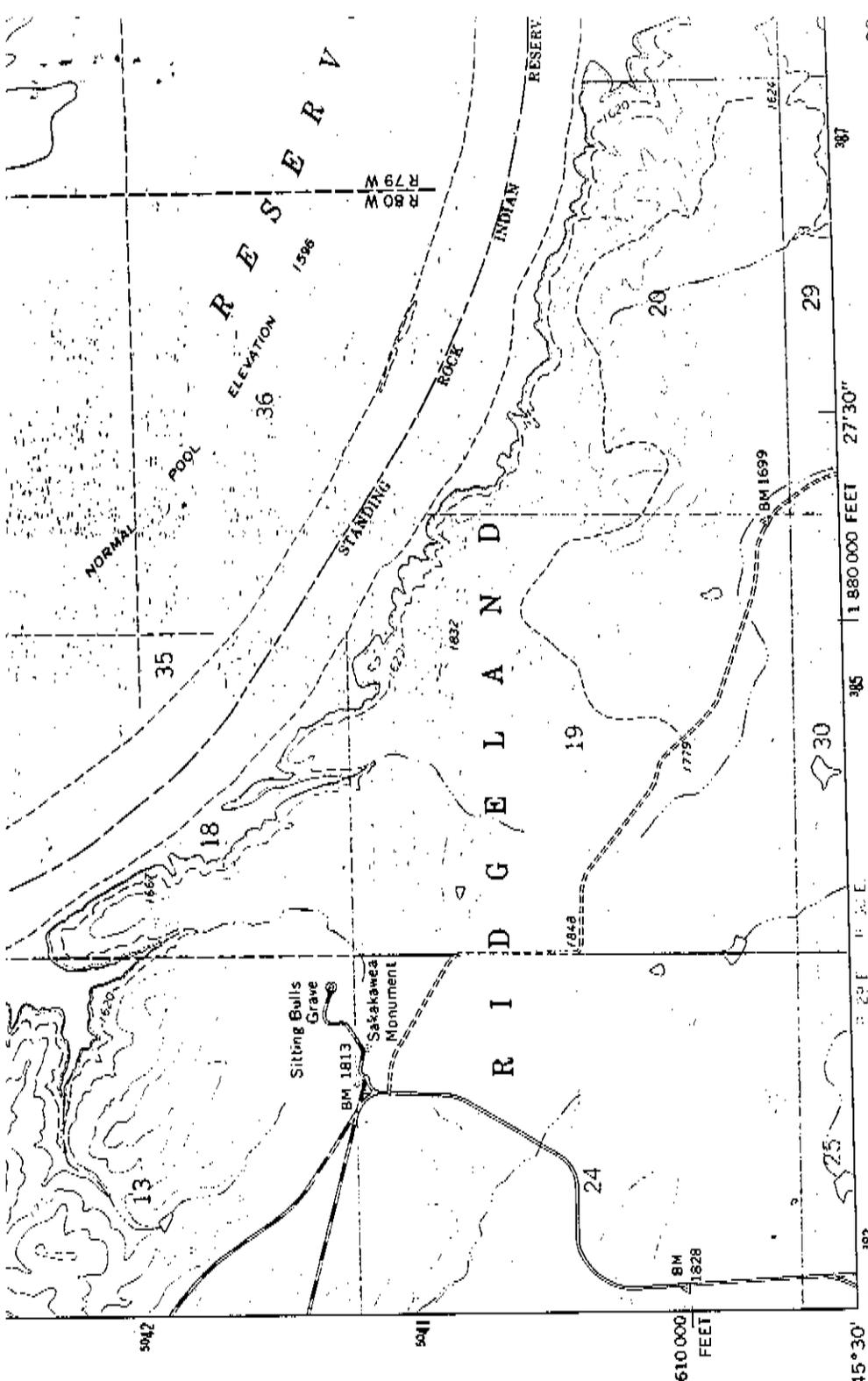


MOBRIDGE, S. DAK.
 N4530—W10022.5/7.5

NATIONAL MAP ACCURACY STANDARDS
 FOR COLORADO 80225, OR WASHINGTON, D. C. 20242
 GPS AND SYMBOLS IS AVAILABLE ON REQUEST

1967

AMS 5975 III SW—SERIES V873



Mapped, edited, and published by the Geological Survey

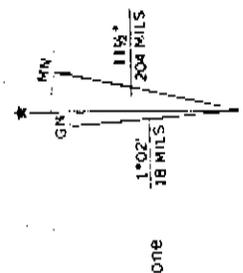
Control by USGS and USC&GS

Topography by photogrammetric methods from aerial photographs taken 1964. Field checked 1967

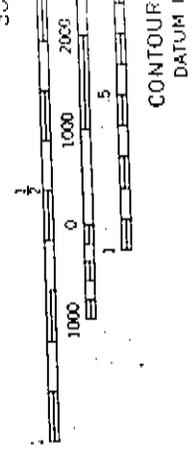
Polyconic projection. 1927 North American datum
 10,000-foot grid based on South Dakota coordinate system, north zone
 1000-meter Universal Transverse Mercator grid ticks, zone 14, shown in blue

Red tint indicates area in which only landmark buildings are shown
 Areas covered by dashed light-blue pattern are subject to controlled inundation

Fine red dashed lines indicate selected fence and field lines where generally visible on aerial photographs. This information is unchecked



UTM GRID AREA 1967 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET

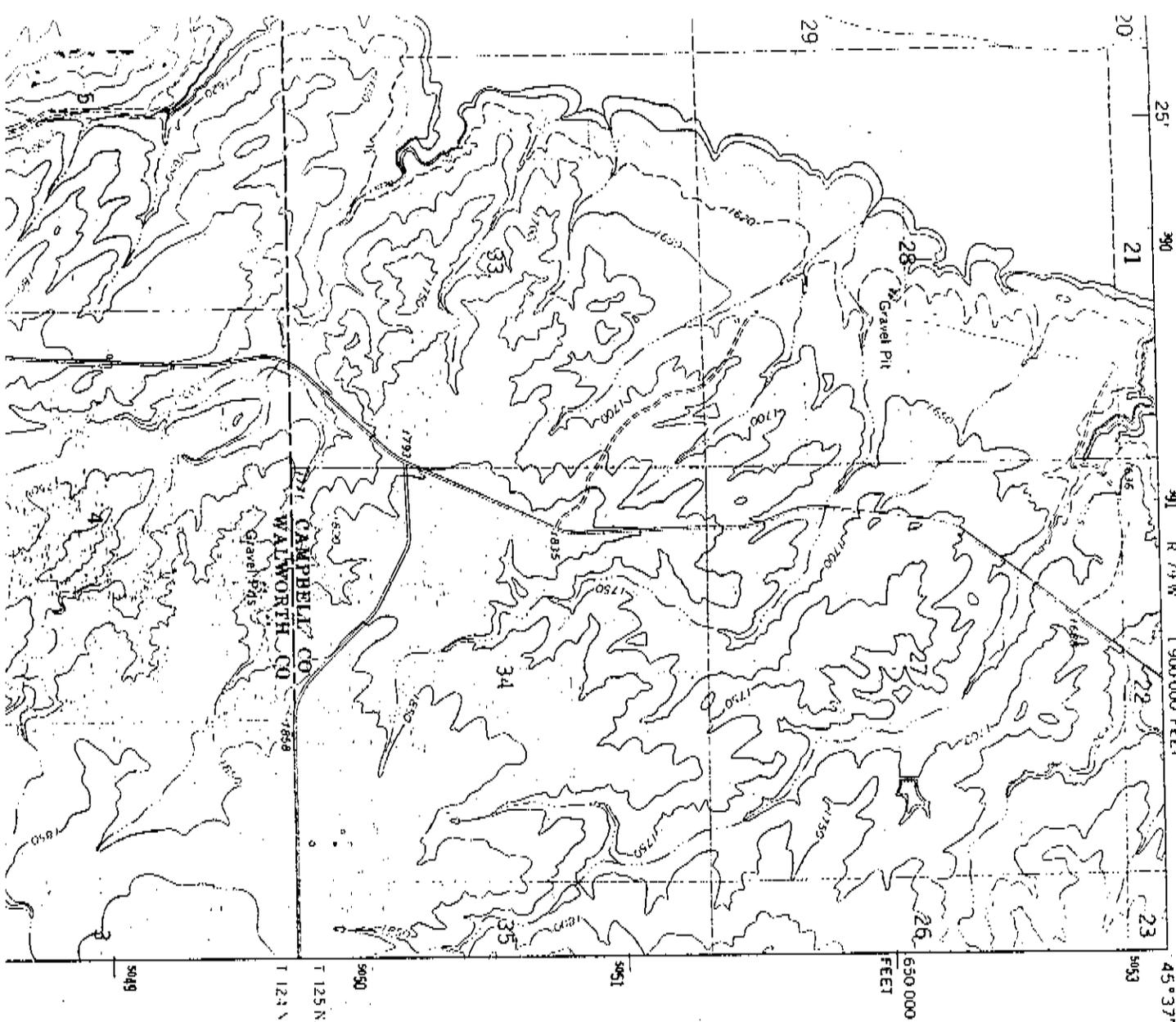


THIS MAP COMPLES WITH A FOLDER DESCRIBING TOPOGRAPHIC FOR SALE BY U.S. GEOLOGICAL SURVEY, DE

MOBRIDGE QUADRANGLE
SOUTH DAKOTA
7.5 MINUTE SERIES (TOPOGRAPHIC)

1:50,000
R 79 W 1 900 000 FEET
100° 22' 30" W
45° 37' 30" N

5925 II NE
(MOBRIDGE NE)



United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Marty Mission School Gymnasium and St. Therese Hall

other names/site number Marty Indian School

2. Location

street & number Southwest corner of 303rd Street and 388th Avenue

not for publication

city or town Marty

vicinity

state South Dakota code SD county Charles Mix code 023 zip code 57361

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Signature of certifying official _____

Date _____

Title _____

State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official _____

Date _____

Title _____

State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register

determined eligible for the National Register

determined not eligible for the National Register

removed from the National Register

other (explain): _____

Signature of the Keeper _____

Date of Action _____

6. Classification

Ownership of Property
 (Check as many boxes as apply)

- private
- public - Local
- public - State
- public - Federal

Category of Property
 (Check only **one** box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
 (Do not include previously listed resources in the count.)

Contributing	Noncontributing	
2	0	buildings
0	0	district
0	0	site
0	0	structure
0	0	object
2	0	Total

Name of related multiple property listing
 (Enter "N/A" if property is not part of a multiple property listing)

SCHOOLS IN SOUTH DAKOTA

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
 (Enter categories from instructions)

- EDUCATION: school
- RECREATION AND CULTURE: sports facility
- RECREATION AND CULTURE: auditorium

Current Functions
 (Enter categories from instructions)

- VACANT
- EDUCATION: school

7. Description

Architectural Classification
 (Enter categories from instructions)

- OTHER: Stripped Classicism
- MODERN MOVEMENT: Art Deco

Materials
 (Enter categories from instructions)

- foundation: CONCRETE
- walls: BRICK
- STONE: Limestone
- roof: SYNTHETICS: Rubber
- other:

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

Marty Mission Gymnasium and St. Therese Hall are located in Marty, Charles Mix County, South Dakota. These buildings are significant statewide under Criterion A and C for Education, Religion, Art, Ethnic Heritage, and Architecture. Marty is a small rural community on the Yankton Sioux Reservation where St. Paul's Mission, Marty School, and, after 1975, the tribal headquarters are all located. St. Paul's Mission was established first in 1911 and assigned a resident priest in 1921, when its school and later the town were named Marty. Being reliant upon money from the church and donors, the mission and school buildings were erected piecemeal as resources were available. The earliest buildings were frame buildings salvaged from towns nearby, and, by the time that the Gymnasium and St. Therese Hall were started in the 1930s, they were much more substantial brick, stone, and concrete buildings that nonetheless still made use of salvaged materials. The campus includes over a dozen buildings, landscaped grounds, and many mature trees. Of these, the Gymnasium and St. Therese Hall have been selected by the Yankton Tribal Historic Preservation Office to be nominated to the National Register. The Gymnasium is a three-story, brick, stripped Classicism building and St. Therese Hall is a long, four-story, brick and limestone, Art Deco building designed by Catholic architect, Edward Schulte, from Cincinnati, Ohio. They are located next to each other in the southwest corner of the campus. They retain excellent integrity to their respective dates of construction of 1935 and 1947, with only one modified entrance on St. Therese and some infilled windows being noticeable alterations. Their size and architectural styles reflect the growing school as it became more firmly established in the community.

Narrative Description

Gymnasium

The three-story gymnasium is a rectangular, three-story building with a concrete foundation, brick walls, and flat roof. Limestone constitutes the base and top of the pilasters, the window sills, and the coping along the roofline and parapets. The pilasters and fenestration give the building a vertical emphasis. The top of the pilasters also feature double projecting bands of brick below the limestone cap. Additional ornamentation across the entire building comes from soldier course bricks in horizontal bands that protrude slightly from the plane of the wall and run above the first-story windows, the third-story windows, and with a rowlock course below the limestone coping along the roof line. These rows of soldier and rowlock brick with limestone coping also follow the several gable parapets found on sections of the roofline.

The north elevation is symmetrical and protrudes slightly from the east and west elevations at a slightly lower height than the main part of the roof. The entryways, at the east and west ends of the first floor on this elevation, each feature pilasters, double glass-and-panel wood doors, and a doorhead with a simple limestone gable. At the base of the outer pilasters there are blocks with engravings "Dedicated to Saint Christopher" and "1935." Horizontal rows of soldier course brick and metal plates are located directly above the doors. Each of the arches feature a course of rowlock brick capped by limestone and cast iron crosses mounted on the peak. The center of the façade has four pilasters, the outer two of which extend to the roofline. Each story has four narrow window openings symmetrically spaced between the pilasters. The eight windows on the upper two-stories have been boarded over with wood, while on the first story the two central window openings have been infilled with brick and the outer two are one-over-one double-hung wood windows. Atop these central pilasters is a gabled parapet with soldier and rowlock courses of brick below a limestone coping. Under the parapet is a large stone with the engraved words "Mens Sana In Corpore Sano," from first-century Roman poet Juvenal, which translates: "A Sound Mind in a Sound Body."

The east elevation has seven pilasters and two extend up to a centered gabled parapet. The parapet features a stone reading "Marty Auditorium." The majority of the window openings on this elevation are paired, though there are single openings on the protruding northern bay and two southern-most bays (the latter being the stage area in the interior). The windows on these openings have been infilled with wood and most of those on the third story were downsized to a very small single-pane window. On the second story of the central bays and on the southern-most bays, there is soldier course brick work in decorative rectangles with limestone block corners. Toward the northern end of the elevation is a small projection with a central limestone-capped parapet, two pilasters, and two window openings (on the side and the main face) that are infilled with wood.

Like the east elevation, the west elevation has seven pilasters, mostly paired openings, soldier course brick work in decorative rectangles, and windows infilled with wood and very small single-pane windows. Four windows toward the southern end have been infilled with glass blocks. Also toward the southwest corner is a projecting two-story, three-bay section with two pilasters, six single window openings, and a boarded up door on the south side. The windows are one-over-one single-hung and three are boarded up. On northwest corner of this projecting section is an additional small projection with two pilasters, a central limestone-capped gabled parapet, and a boarded over window.

The south elevation is built on an incline. It features two centered pilasters, five boarded windows on the first story (single opening between the pilasters and paired openings to either side), and a single nine-over-one window centered on the second story. The first-story soldier-course band begins lower then juts up to follow the line above the windows, and limestone blocks form those corners in the band. The south elevation also features open drain spouts that come through the top of the wall parapet at either end of the building.

The gymnasium space itself is accessed by the north doors and up a flight of stairs to the second floor entrance. The gym has a wood panel floor, balcony seating with a simple metal railing above the main entrance and down the east and west sides, murals painted in panels along the balcony, a stage on the south end, and a tile ceiling. The stage opening has rounded corners, painted and molded trim, and wood flooring. There are doorways to either side of the stage. The entrances on the north elevation of the building lead up stairs to the gymnasium/auditorium space. The first floor contains assorted rooms for shower rooms, offices, meeting rooms for teams and tribal community gatherings, and a large room with a solid hardwood floor used for roller skating and basketball practices.¹

List of murals by Felix Walking Elk, 1938 (in the order of the narrative)

1. Coyote from Red Butte
2. Buffalo hunt
3. Tribe gathering on the Sioux River
4. Yanktons welcome Lewis and Clark, 1804
5. Lewis and Clark wrapping infant Struck-by-the-Ree in a U.S. flag
6. Steamboat on the Missouri River
7. Chief Struck-by-the-Ree
8. Blackrobe arriving in 1839, Jesuit Father Pierre Jean DeSmet
9. Verdel Family Landing or Verdel Ferry Crossing over the Missouri River between South Dakota and Nebraska
10. Benedictine Abbot Martin Marty answering the Sioux call for help
11. Blackrobe Benedictine Abbot Martin Marty in 1876
12. First chapel (1913-1921) at St. Paul's
13. Venerable old Chief Blue Cloud, Mahpiyato, or William Bean, who died in 1918, on the night of Father Sylvester's first visit to St. Paul's
14. Tribal Gathering
15. Ohanzi Shelter
16. White Swan Chapel
17. Relocating the first post office to Marty
18. First chapel (1913-1921) at St. Paul's
19. Yellow Bird, Thunder Horse, and David Zephier (Black Spotted Horse) at St. Meinrad, Indiana, petitioning Father Abbot Athanasius to name Father Sylvester as permanent missionary to the Yankton at St. Paul's

¹ Correspondence with Cletus Goodteacher, 1 August 2011.

20. Marty School
21. Chapel by the River Bluffs
22. Playing a game on the frozen river

St. Therese Hall

St. Therese Hall is a three-story rectilinear building nonetheless characterized by a vertical emphasis created by fenestration and the projecting towers on each corner of the building, which balance the horizontality created by building's length and the first floor being done with a different material. At closer proximity to the building, the vertical emphasis is most prominent. The fenestration includes multiple column bays of narrow paired six-over-six windows—most with their original metal screens—in limestone surrounds. Its foundation is concrete and limestone. The walls on the first-story are limestone with a raised limestone band separating it from the upper-stories which are brick. Decorative geometric limestone low relief ornamentations are used throughout the building, including a band of Greek key design fretwork above the third-story windows and square beveled block designs above first-story windows. The corner towers contain staircases and each feature first-story entrances on the east and west facades, tall, narrow glass block windows with limestone surrounds, the continuance of the geometric limestone banding, limestone circular beveled blocks, and stepped pyramidal roofs with mounted crosses.

The north elevation has a one-story limestone extension. It has seven six-over-six single windows and two doors on the north side. One of the entrances has had a projecting brick entryway addition that features two angled walls extending from the corners. The north elevation of the main portion of the building has the glass block windows in limestone surrounds on the corner towers, geometric banding, limestone block accents, and central, paired windows in a limestone surround. However, it has only a single, centered column of windows opening into the hallways.

The east and west elevations are practically identical. On each elevation are eleven bays of paired windows, geometric banding, limestone block accents, and corner towers with glass block windows. Entrances with metal doors are located at the base of the towers. On the east elevation that faces an open field, the surrounds of the single doors on the corner towers are simple and slightly recessed, and there are six gutters coming out of the roof parapet and running to the ground (not present on the west elevation). On the west elevation that faces the main campus, both double doors have limestone surrounds that feature a raised pointed arch outline, granite door steps, an engraved "St. Therese / Hall" with a beveled circular block above the wording and three small sculpted squares lining each side of the word "Hall." The cornerstone engraved with two crosses and "A.D. 1945" is also laid on the left side of northern-most door on the west elevation.

The south elevation also repeats the northern elevation without the one-story extension. It has the glass block windows and circular blocks on the towers, as well as limestone surrounds on the towers and on the centered single column of paired windows (on the end of the hallways). On the first floor of the south elevation there is a centered paired window with a single beveled block above it, but there are additionally two other sets of smaller paired windows on the eastern half of the first story.

The interior of St. Therese Hall includes granite stairways with metal railings inside the corner towers, and glazed tile block walls throughout. Single hallways run through the first and second floor with large classrooms on either side. Doors to the classrooms are single leaf wood with a four-light window cut out of each. Above each of the room walls there are three sets of glass block windows letting light into the hallway. The hallways have dropped ceilings and terrazzo floors. The third floor features a larger open activity space with glazed tile block columns, historically used as a recreation room.²

² Correspondence with Cletus Goodteacher, 1 August 2011.

B. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

EDUCATION

ART

RELIGION

ETHNIC HERITAGE

ARCHITECTURE

Period of Significance

1935-1962

Significant Dates

1935, 1947

Significant Person

(Complete only if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Eisenman, Leonard

Schulte, Edward

Period of Significance (Justification)

The Gymnasium was begun in 1935 and completed in 1935, and St. Therese Hall was designed in the late 1930s, begun in 1943, and finished in 1947. The period of significance corresponds to the period during which the buildings were constructed and utilized, from 1935 to 1962 as the National Register of Historic Place's 50-year limit.

Criteria Considerations (explanation, if necessary)

The Gymnasium and St. Therese Hall were constructed as part of a Catholic mission to the Yankton Sioux Reservation, but have historical importance because of the significant role played by missions within the educational and social history of the reservation and within the missionary activities of the Catholic Church.

Statement of Significance Summary Paragraph (provide a summary paragraph that includes level of significance and applicable criteria)

The Gymnasium and St. Therese Hall at Marty Mission School are significant statewide under Criterion A and C in the areas of Education, Art, Religion, Ethnic Heritage, and Architecture. The two buildings were built in 1935 and 1943-1947 respectively and represent 1930s school architecture, early twentieth century Sioux art, the development of the mission and community around Marty, and the history of Catholic missions to American Indian tribes in South Dakota. They reflect the assimilation-through-education projects that operated on reservations through the early twentieth century and were an intersection for many trends in history. The Gymnasium and St. Therese Hall fall under Criteria Consideration A for religious properties because they were built as part of the Catholic boarding school at St. Paul's Mission on the Yankton Sioux Reservation. The buildings, nonetheless, are eligible under Criterion A for the role of the mission within educational and social history of the Yankton Reservation, as well as in the history of religion for their representation of mission activities to American Indian tribes undertaken by the Catholic Church. Additionally, the Marty Mission School overall has importance beyond state boundaries because many tribes have ties to the mission including: Sioux (members from Pine Ridge, Rosebud, Crow Creek, Lower Brule, Yankton, Sisseton-Wahpeton, Cheyenne River, Standing Rock, and Spirit Lake), Santee Sioux (Nebraska), Ponca (Nebraska), Arikara, Kiowa, Omaha Tribe of Nebraska, Winnebago Tribe of Wisconsin/Nebraska, Chippewa (Turtle Mountain and Red Lake), Assiniboine, Potawatomie (Kansas), Kickapoo, Gros Ventre, and others. The Gymnasium and St. Therese Hall at Marty Mission School also fall within the Multiple Property Listing for Schools in South Dakota.

Narrative Statement of Significance (provide at least one paragraph for each area of significance)

The Marty Mission School is located in Marty, South Dakota, in southeastern Charles Mix County. The headquarters of the Yankton Sioux Tribe have also been located in Marty since 1975. The historic campus includes over a dozen buildings, landscaped grounds, and many mature trees planted since the mission's founding. The gymnasium and St. Therese Hall are located next to each other in the southeast corner of the campus. The mission cemetery is located along the road to the north. A modern school building has been built to the northeast of this historic campus.

The buildings are significant for the role they played in **Education**. Schools are significant places of identity formation and cultural interaction. Marty Mission School was the first boarding school located within reservation boundaries of the Yankton Sioux Tribe.³ Many Indian children from other tribes also attended the school. The federal government and church denominations used mission schools as a way to help alleviate material poverty and assimilate American Indian tribes through standard curricula, moral education, and industrial training.

The gymnasium is significant under **Art** for the murals painted by Felix Walking Elk in 1938. They are representative of American Indian art in the twentieth century in their use of a narrative form in a series of murals to tell the community's history and traditions. It was purposefully used in these school buildings because of their community setting.

The buildings are significant under **Religion** as part of the Marty Mission complex. The Marty Mission School represents the history of the Catholic Church's work with the Yankton Sioux, as a part of their missionary efforts with tribes across the nation. The buildings were funded through contributions of Catholics across the nation and constructed by Benedictine Father Sylvester Eisenman, his brother Leonard, local reservation families, and the students of the mission. The Oblate Sisters of the Blessed Sacrament, a religious order for Indian women, was also founded at Marty Mission.

The buildings are significant under **Ethnic Heritage** for their association with the Yankton Sioux at Marty Mission. Sioux hands dug the foundation, laid the bricks, raised money, and painted the murals on the buildings. The mission school represents outside efforts to assimilate the children into Euro-American culture, but the school also served to bring children of different tribes together in a community, and to preserve Yankton Sioux culture through language, art and beadwork, tribal dancing, and oral history lessons. Mission schools were additionally places where definite and significant cultural interaction occurred between the white staff members and the different tribal traditions brought by the children.

The buildings are significant for their **Architecture**. The gymnasium is a good vernacular example of stripped Classicism and is constructed out of materials that teachers and students salvaged themselves from the United Bank Building in

³ An earlier boarding school, St. Paul's School, was operated by the Episcopal Church on the government's Yankton Agency property at Greenwood.

Sioux City, Iowa. St. Therese Hall demonstrates the influence of Art Deco styling on a popular school building form. St. Therese Hall was designed by Edward Schulte, a resident of Cincinnati, Ohio, and prolific architect for the Catholic Church in the Midwest through the mid-twentieth century. He became known for combining modern elements with traditional forms in ecclesiastical architecture.

Developmental history/additional historic context information (if appropriate)

From the first decades of the 1800s through the mid-1900s, religion and education formed a crux of the assimilationist policy of the federal government and of most major Christian denominations' missionary work with American Indian tribes.⁴ The mission schools were a significant physical representation of those intrusive policies, but they also came to have a valued place in the reservation communities because of the amount of time that so many community members and extended families spent there together as children. A common thread throughout the study of history is that fond individual and community memories often exist simultaneously alongside complex historical narratives, and mission schools are particularly good lenses into that tension.

THE SIOUX FEDERATION

The Sioux are a federation of tribes and bands related by family, language, and culture, and they call themselves the Oceti Sakowin or Seven Council Fires. The Oceti Sakowin are the (Dakota) Mdewakanton, Wahpeton, Wahpekute, Sisseton, (Nakota) Yankton, Yanktonai, and (Lakota) Teton, the latter of which are also grouped into seven tribes: Oglala, Brule, Minneconjou, Hunkpapa, Sans Arc, Two Kettle and Blackfoot.⁵ The Dakota tribes resided furthest to the east from Minnesota west to the Missouri River, the Nakota lived just on the east side of the Missouri River, and the Lakota lived west of the Missouri River. Another tribe, the Assiniboine (Stony), had moved to the western Canadian prairie before the French first recorded meeting the Sioux.⁶ The term "Sioux" itself was a French abbreviation of a term used by the Ojibwa Indians, meaning "rattlesnake," as a derogatory term for their enemies to the west.⁷ The term became standard usage in the Euro-American documents and literature of the time and came to include all the people in the Sioux federation.⁸

In the 17th century, French traders encountered the Sioux camped in the Mille Lacs area in east-central Minnesota.⁹ These same French traders, however, allied themselves with and armed the Ojibwa, making the balance uneven between the Ojibwa and the Sioux, and so the Sioux relocated further west—inhabiting the area from the upper Missouri Valley to the Black Hills region of South Dakota.¹⁰ Although the Yankton and Yanktonais lived most of the year in the lands east of the Missouri River, they also hunted on the plains and highlands around the Black Hills west of the Missouri.¹¹

Over the years, time spent hunting buffalo and trading for firearms with American and Canadian fur companies made Sioux tribes more capable to engage in battle both with other tribes and the U.S. Army as contact increased over the years.¹² Conflict increased as white settlers, gold seekers, and military posts expanded across the plains. In the Treaty of Fort Laramie of 1851, the Tetons, Yanktons, and Yanktonais agreed to allow safe passage to non-Indians traveling west through the Platte River Basin.¹³ In the mid-1850s, several significant conflicts between the U.S. government, the Brûlé, and the Wahpekute resulted in many military posts being established, including Fort Randall across from what became the Yankton Reservation.¹⁴ The 1858 Treaty of Washington opened most of the eastern half of South Dakota to white settlement. A new bout of skirmishes farther east in southern Minnesota between the Army and the followers of Little

⁴ See for examples: Steve Talbot, "Spiritual Genocide: The Denial of American Indian Religious Freedom, from Conquest to 1934," *Wicazo Sa Review* 21(2) (Autumn 2006); Thomas G. Andrews, "Turning the Tables on Assimilation: Oglala Lakotas and the Pine Ridge Day Schools, 1889-1920s," *The Western Historical Quarterly* 33(4) (Winter 2002), 407-430; Allison M. Dussias, "Ghost Dance and Holy Ghost: The Echoes of Nineteenth-Century Christianization Policy in Twentieth-Century Native American Free Exercise Cases," *Stanford Law Review* 49(4) (April 1997), 773-852.

⁵ The terms used here for the tribes are Anglicized spellings. Herbert T. Hoover, *Yankton Sioux People. Context/Draft* (Vermillion, SD, 1986), 4.

⁶ Herbert T. Hoover. *The Yankton Sioux*. (New York, NY: Chelsea House Publishers, 1988), 13.

⁷ Hoover, *The Yankton Sioux*, 13.

⁸ *Ibid*, 13.

⁹ *Ibid*, 14.

¹⁰ *Ibid*, 14-15.

¹¹ *Ibid*, 15.

¹² *Ibid*, 6.

¹³ *Ibid*, 16.

¹⁴ *Ibid*, 16.

Crow from the Mdewakanton, Wahpekute, Sisseton and Wahpeton tribes developed into the U.S.-Dakota War of 1862 that lasted through the early 1870s and extended west through much of Dakota Territory.¹⁵ Around several hundred settlers and Indians were killed in the conflict, including the mass execution of thirty-eight male tribal leaders in Mankato, Minnesota.¹⁶ As conflict continued westward, Tetons and Yanktonais joined in battles for the next twenty years to keep settlers out.¹⁷

Through this period, many of the Sioux people, not actively engaged militarily, continued to live near, trade with, and be missionized by whites. Fur company posts and later military posts served as residential and trade centers. By the 1860s, a concerted force of Christian missionaries and federal officials had come to the tribes with the goals to break traditional tribal bonds and assimilate members through religion, education, and agriculture. In 1876, the Battle of the Little Bighorn between the U.S. Army and the Lakota, Northern Cheyenne and Arapaho tribes showed the continued strength of the Sioux federation despite growing the pressures of white settlement. The federal government split the Great Sioux Reservation west of the Missouri River into smaller reservations and officially opened much of the Sioux's territory to white settlement. Organized resistance to white settlement fell apart after 1890, when the Hunkpapa leader Sitting Bull was executed on Standing Rock Reservation and when Ghost Dance followers and their families were massacred at Wounded Knee on the Pine Ridge Reservation.¹⁸

The Ihanktonwan (Yankton) Sioux

From Dakota to English, Ihanktonwan translates as Dwellers at the End or Village at the End. The Yankton Sioux Reservation is located in southeastern South Dakota. Because the Yankton tribe never officially participated in the conflicts with the federal government, one historian has said that "they have had an uninterrupted, working relationship with federal officials reaching back farther in time than that of any other Sioux tribe."¹⁹ Before 1858, the Yankton occupied around 13.5 million acres between the upper Des Moines and Missouri Rivers through southern South Dakota and northern Nebraska, and they maintained major camps on the northern bank of the Missouri River, the Missouri Hills, where their reservation was later defined.²⁰ The Yankton traveled east to the sources of pipestone in southwestern Minnesota to make sacred pipes, and west to the Black Hills for hunting trips.²¹ A significant minority of the tribe came from families of mixed French and Yankton ancestry. In 1858, in the face of increasing pressures of white settlement and in order to maintain continued good relations with the U.S. government, Yankton leaders including chief Struck-by-the-Ree (or Strike-the-Ree, also Adani Apapi, who lived from 1804 to 1888, and whose name reflects battle with the Arikara or "Ree" tribes to the north) signed the Treaty of Washington that gave up 11,155,890 acres of their territory in what became eastern South Dakota in return for rights to the Pipestone Quarry, 431,000 acres of reservation land, a federal Indian agency (later named Greenwood located just southeast of the Marty mission), as well as promised annuities and services over fifty years.²² In 1862, they were segregated into seven bands, that of ranking leader Struck by the Ree, Medicine Cow, Smutty Bear, White Swan, Pretty Boy, Feather In The Ear, and Mad Bull. An eighth chief was recognized at this time Frank Deloria on behalf of the Half Breed Band. During the U.S.-Dakota War, some individual Yankton, often younger men, joined the groups of warriors, but the tribe as a whole officially accepted American governance. It "took real statesmanship to remain neutral" while their relatives fought, "but the Yanktons were people with an elevated sense of honor, and they felt themselves obligated to remain at peace with the United States" because of their continued relationship.²³

Being located along the Missouri River meant continual interaction with Euro-Americans through fur trading routes between Fort Vermillion and Fort Pierre, the steamboat trade from Sioux City, the ferry over the Missouri River, and the activity surrounding Fort Randall and Greenwood Agency when they were established in 1858-1859.²⁴ The appointed Indian Agent residence and offices, Presbyterian and Episcopal missions, mission and government schools, merchant stores, and an Agency Physician were located at Greenwood. Families initially settled in band villages, but later the programs of the General Allotment Act of 1887 (or Dawes Act) divided the reservation into individual family farms and

¹⁵ Hoover, *The Yankton Sioux*, 17.

¹⁶ *Ibid.*, 17.

¹⁷ *Ibid.*, 17.

¹⁸ *Ibid.*, 18.

¹⁹ Hoover, *Yankton Sioux People*, 14.

²⁰ *Ibid.*, 16.

²¹ *Ibid.*, 15.

²² Hoover, *Yankton Sioux People*, 30; *Executive Documents of the House of Representatives*, Second Session, 51st Congress (Washington, D.C.: Government Printing Office, 1891), 69.

²³ Vine Deloria, *Singing for a Spirit: A Portrait of the Dakota Sioux* (Sante Fe, NM: Clear Light Publishers, 1999), 41.

²⁴ Hoover, *Yankton Sioux People*, 17.

ranches with square houses or "scatter housing" and set up demonstration farms to teach white agriculture.²⁵ Agricultural efforts, and the general upkeep of the farms themselves, were closely guided with inspections, as often as weekly, by both native and white farming district superintendents.²⁶ For decades through the early 1920s, the allotted lands and monies were held in "trust" by American agency officials, and tribal members were not clearly American citizens until a general citizenship act in 1924. In 1896, "surplus" lands not assigned as allotments were opened to white homesteaders by Presidential proclamation, and the laying of railroad track through that area in 1899-1900 supported the settlement of towns like Wagner and Lake Andes.²⁷ In the late nineteenth century, along with their white neighbors, the tribe dealt with floods from the Missouri River, as well as the natural disasters of drought, insects, and disease that came to their crops.²⁸

In the twentieth century, the Yankton Sioux Reservation continued to be deeply impacted by economic, environmental, and governmental factors. A 1922 Industrial census by the federal government showed that the 1920s on the Yankton Reservation were difficult economic times caused by the post-World War I agricultural depression and the dependencies on federal government assistance created by the allotment and trust programs.²⁹ These economic difficulties only increased with the onset of the Depression in the 1930s. Also during this period, the Greenwood Agency was demoted to a sub-agency under the Rosebud Reservation in 1933 (not recovering full status until 1969). Eventually the Indian New Deal initiated by the Commissioner of Indian Affairs, John Collier, reached the Yankton reservation with direct relief, agricultural programs, and public works projects in an attempt to address concerns about Depression-era poverty and unemployment.³⁰ However, the Yankton Sioux were one of the tribes who voted against accepting the terms of Collier's 1934 Indian Reorganization Act, instead passing their own constitution in 1932, and they also resisted other federal programs during the 1940s-1960s that attempted the "termination" of federal responsibility for reservations and the effects of nineteenth and early-twentieth century policy.³¹ In 1952, the Urban Indian Relocation Program was one such termination program that incentivized tribal members to move and take jobs in urban areas. Even before this program, many had already sold their lands and moved off-reservation in search of economic and/or educational opportunities, but a significant portion also returned to the reservation because of "white racism and cultural isolation" in the cities.³² From 1946 to 1956, the construction of the Fort Randall Dam also inundated much of the reservation, including significant bottomland ecological environments, and disrupted the lives of those displaced as well as the broader community.³³ By the 1950s, the reservation included only 42,000 acres, from the 430,000 in 1858.

EARLY CATHOLIC MISSION WORK IN DAKOTA TERRITORY

The Marty Mission to the Yankton Sioux has a long lineage through the history of Sioux and Catholic interaction in South Dakota and the former Dakota Territory. One of the most significant of these early Catholic missionaries to the Yankton was Father Jean-Pierre De Smet.³⁴ De Smet, a Jesuit from Belgium, had begun his work with the Sioux in 1839, coming from his operational base at the noviate in St. Louis, Missouri to perform baptisms and give catechetical training to tribes in Minnesota and those along the Missouri River.³⁵ For several decades, De Smet's translator and guide was an *iyeskas* (or *ieska*, meaning of mixed ancestry) named Zephyr Rencontre.³⁶ Chief Struck-by-the-Ree first met with Father De Smet in 1844, cautiously accepting his friendship and religious teachings as "a choice to promote a relationship for his people."³⁷ According to historian Herbert T. Hoover, Struck-by-the-Ree, who became chief in the mid-nineteenth century, "led a life

²⁵ Hoover, *Yankton Sioux People*, 24, 33, 43.

²⁶ *Executive Documents*, 70.

²⁷ Hoover, *Yankton Sioux People*, 24.

²⁸ *Ibid*, 23-24.

²⁹ *Ibid*, 38.

³⁰ *Ibid*, 39-40, 44.

³¹ Deloria, *Singing for a Spirit*, 212; Herbert T. Hoover, "Yankton Sioux Tribal Claims against the United States, 1917-1975." *The Western Historical Quarterly* 7(2) (April 1976), 140; Lawrence C. Kelly, "The Indian Reorganization Act: The Dream and the Reality," *Pacific Historical Review* 44(3) (August 1975), 309; and Kenneth R. Philip, "Termination: A Legacy of the Indian New Deal," *The Western Historical Quarterly* 14(2) (April 1983), 165-180.

³² Philip, "Termination," 166.

³³ Deloria, *Singing for a Spirit*, 212.

³⁴ Robert Galler, "Making Common Cause: Yanktonais and Catholic Missionaries on the Northern Plains," *Ethnohistory* 55(3) (Summer 2008), 447-449.

³⁵ Harry F. Thompson, ed., *A New South Dakota History*, Second Edition (Sioux Falls, SD: Center for Western Studies, 2009), 318, Galler, "Making Common Cause," 447.

³⁶ Galler, "Making Common Cause," 451.

³⁷ *Ibid*, 451-454.

that exemplified the acculturation process" by arranging for Christian missions and schools and by "his leadership in peaceable adjustment" to whites among his people.³⁸

One of Struck-by-the-Ree's motivations in accepting the priest may have been to use the power of De Smet's god through troubles like the 1853 cholera epidemic, but the tribe also maintained its own religious life.³⁹ According to historian, Robert Galler:

Tribal leaders showed interest in gaining access to power that they perceived coming from Catholic rituals, but they did not want to break from their own traditions that had also proved effective for many generations. De Smet valued his friendships with Sioux leaders, but he still presented a rather 'bleak prognosis' for missionary success with Sioux bands because of their insistence on maintaining cultural traditions.⁴⁰

Perhaps partially through De Smet's influence, the Yankton Sioux were not among those tribes and bands who actively participated in the war that began in Minnesota in 1862. The Episcopal and Presbyterian churches also sent missionaries to the Yankton and established churches and schools at the new Greenwood Agency.⁴¹ During this time, Father De Smet continued to come on missions, possessed personal honesty not seen in most federal emissaries to the tribes, criticized federal policy, and managed to establish strong relationships with most of the Sioux tribes, securing a "positive tribal memory of De Smet in Sioux Country" that generally carried forward with later Catholic missionary efforts of the Sina Sapa or black robes.⁴²

The Marty Mission School was eventually named for Bishop Martin Marty, a Swiss monk of the Order of St. Benedict (O.S.B.), who led the later nineteenth century Catholic mission efforts among the Sioux in Dakota Territory. Marty began his work as a missionary to the Americas after meeting Father De Smet at the Einsiedeln Abbey in Switzerland.⁴³ Abbot Marty arrived in September 1860, to "revive" the St. Meinrad mission in Indiana (established in the 1850s for the local German, Irish, and Czech communities) and, when named its Superior at the age of 26, he began setting up a parish, a school, and selling land lots to raise money.⁴⁴ In 1874, the Catholic Church established the Bureau of Catholic Indian Missions to oversee work among the tribes of western America.⁴⁵ Perhaps inspired by Father De Smet's long-time association with the Sioux tribes, Bishop Martin Marty came west in 1876, three years after De Smet's death and shortly after the Battle of the Little Bighorn had begun to cast doubts on the success of federal Indian policy to that point. Marty traveled on multiple extended trips from St. Meinrad to Dakota Territory and "learned the sociopolitical practices of communities, established personal relationships, and was resourceful enough to gather personnel to fulfill Sioux requests for Catholic missions."⁴⁶ Marty began learning Sioux languages by using books and speaking with iyeskas, but also traveled with interpreter William Halfey. Through the late nineteenth century, Marty also arranged for other missionaries to go out to many of the Lakota and Nakota Sioux agencies as well as to Fort Totten in what is now North Dakota.⁴⁷

In 1879, the Catholic Church established a Vicariate of Dakota Territory and appointed Marty the first Vicar Apostolic, and, from 1881 to 1889, the town of Yankton served as the Catholic see from which mission work to both white settlers and the tribes could be carried out.⁴⁸ At the time, the town of Yankton was the center of power for the territory in terms of politics, business, and society. When South Dakota became a state, the see was moved to the fast-growing city of Sioux Falls.⁴⁹ Later, in 1902, the Diocese split East and West of the Missouri River with a see in Sioux Falls and another in Rapid City.⁵⁰

³⁸ Hoover, "Yankton Sioux Tribal Claims," 128; Hoover, *Yankton Sioux People*, 21.

³⁹ Galler, "Making Common Cause," 452.

⁴⁰ *Ibid.*, 453.

⁴¹ Hoover, *Yankton Sioux People*, 28-30.

⁴² Thompson, *A New South Dakota History*, 319; Galler, "Making Common Cause," 452.

⁴³ The Catholic missionary force in America used many clergy from Jesuit and Benedictine orders of Germanic countries that had faced increasing difficulties after the 1848 revolutions and the rise of secular governments. Galler, "Making Common Cause," 448-449.

⁴⁴ Galler, "Making Common Cause," 449.

⁴⁵ Thompson, *A New South Dakota History*, 320.

⁴⁶ Thompson, *A New South Dakota History*, 319; Galler, "Making Common Cause," 456.

⁴⁷ Thompson, *A New South Dakota History*, 319.

⁴⁸ Thompson, *A New South Dakota History*, 318, 103; Galler, "Making Common Cause," 457.

⁴⁹ Thompson, *A New South Dakota History*, 318.

⁵⁰ *Ibid.*, 320.

RESERVATIONS and PEACE POLICY

When Father De Smet traveled in Dakota Territory from the 1830s to the 1860s the Sioux tribes occupied large, less-than-formalized areas of land through southern Minnesota and Dakota Territory, on the western edge of the main body of white settlement. After the Battle of the Little Big Horn in 1876, the federal government split the Sioux into twelve agency centers of formalized and much more limited boundaries—around 10% of their previous lands—and opened the rest of the territory to Euro-American homesteaders and town-builders.⁵¹ Through the late nineteenth century, Euro-American settlement of Dakota Territory “boomed” and tribes no longer occupied the frontier fringe, but were surrounded in smaller reservations by white settlement.⁵² In those changing circumstances, federal policy shifted from a policy of removal to one of managing reservations. They financed an increasingly active assimilation program, although they had encouraged assimilation in some degree since the colonial period. Throughout the assimilation project, tribal cultural traditions were deeply affected and many altered, but none of the federal programs ever succeeded as completely as intended.

From 1869, the administration of President Ulysses S. Grant implemented an attempt to moralize federal Indian policy through the Quaker Peace Policy. This moralist approach denounced the history of militaristic violence and broken treaties, and instead asserted that the federal government “had to save Indians from extinction by dissolving tribal cultures and incorporating Indian individuals into the American nation.”⁵³ Under this policy, administered by the Board of Indian Commissioners, the government no longer treated tribes as sovereign nations but as wards of the state—officially rescinding treaty rights through the 1871 Indian Appropriation Act.⁵⁴ From 1869 to 1882, federal Indian policy assigned each reservation to different Christian denominations to oversee missions, health and medical programs, instruction for adults in agriculture and private property including home construction, and education for children in both English and agro-industrial training.⁵⁵ The denominations nominated Indian agents and used federal appropriations to maintain programs to their allotted tribes. The allotment system also gave denominations a sense of proprietary rights over their assigned reservations and some church officials a sense of entitlement to the resources of the reservation.⁵⁶ Although the use of Christian churches to lead assimilation efforts was partly an attempt to reduce corruption and broken treaty promises within the Bureau of Indian Affairs’ system, there were a few notorious denominational appointees who established widespread “Indian Ring” networks of mission officials and nearby white businessmen who profited from the acquisition of tribal lands and the interception of goods and monies appropriated to the tribes.⁵⁷

The Peace Policy was plagued by continued corruption and many argued that it was ineffective, so changes in federal administration and policy shifted to assimilation through private property rather than through missions. Denominational assignments ended in 1883, but the federal government continued to issue contracts and give tax incentives to religious groups to maintain missions and schools on reservations.⁵⁸ In 1895, government support of sectarian schools ended, but the schools established on reservations by the federal government were heavily Protestant in influence.⁵⁹ Slowly, through the twentieth century, critics voiced their opinions in the national debates over federal Indian policy of assimilation. In 1928, the Meriam Report, commissioned by the Department of the Interior, contained an unprecedented critique of the forced assimilation carried out on reservation schools, but the issue of Americanization as educational policy remained contentious throughout the twentieth century.⁶⁰ Through the 1920s, many scholars, policy advisors, and organizations began making arguments for religious freedom, and native religious practices were given federal sanction in 1935, where before practices like going to medicine men and holding religious ceremonies and dances had been illegal.⁶¹

⁵¹ Thompson, *A New South Dakota History*, 319.

⁵² Galler, “Making Common Cause,” 459.

⁵³ Dussais, “Ghost Dance,” 778, 780; Andrews, “Turning the Tables,” 409.

⁵⁴ W.F.C. Jr. “The Constitutional Rights of the American Tribal Indian,” *Virginia Law Review* 51(1) (January 1965), 127.

⁵⁵ Andrews, “Turning the Tables,” 411, Dussais “Ghost Dance,” 780; Joseph E. Illick, “Some of Our Best Indians Are Friends...”: Quaker Attitudes and Actions regarding the Western Indians during the Grant Administration,” *The Western Historical Quarterly* 2(3) (July 1971), 283, 287-288; and Talbot, “Spiritual Genocide,” 15.

⁵⁶ Dussais, “Ghost Dance,” 821-822.

⁵⁷ Thompson, *A New South Dakota History*, 319; Talbot, “Spiritual Genocide,” 12.

⁵⁸ Dussais, “Ghost Dance,” 784.

⁵⁹ Dussais, “Ghost Dance,” 785; Karl Markus Kreis, *Lakotas, Black Robes, and Holy Women: German Reports from the Indian Mission in South Dakota, 1886-1900* (Lincoln: University of Nebraska Press, 2007), 53.

⁶⁰ K. Tsianina Lomawaima, and Teresa L. McCarty. “When Tribal Sovereignty Challenges Democracy: American Indian Education and the Democratic Ideal,” *American Educational Research Journal* 39(2) (Summer 2002), 286-287.

⁶¹ Talbot, “Spiritual Genocide,” 7, 26-29.

CATHOLIC MISSIONS

The 1869 Bureau of Indian Commissioners allotted no denominational assignments to the Catholic Church even though they had previously worked with at least thirty-eight tribes.⁶² Later in 1872, they received seven missions across the country, and by 1878 had received rights to establish missions in Dakota Territory with the tribes at the Standing Rock Reservation (in the middle of the North and South Dakota border) and the Fort Totten Reservation at Devil's Lake (in east-central North Dakota).⁶³ The Catholic clergy's lack of association with federal policy, as well as their vows of poverty and chastity (preventing the accumulation of personal and family wealth that had motivated the most corrupt of Indian Rings), proved beneficial for their reputation among the Sioux tribes.⁶⁴ Protestant denominations, on the other hand, were commonly "associated with federal officials in an era of reservation corruption and non-Indian land rushes onto reservation land."⁶⁵

When Bishop Marty began traveling in Dakota Territory, he "inherited a mission field governed by federal agencies and the new Bureau of Catholic Indian Missions, formed in 1874 to support aggressive and well-organized Catholic mission efforts."⁶⁶ During the Peace Policy, the Bureau of Indian Commissioners had assigned the Yankton Sioux reservation to the Episcopal Church. Despite this, Bishop Marty met with the Yankton Sioux in 1877, and he offered mass in the homes of the Bonnins, the Picottes, and Cournoyers families.⁶⁷ In 1880, Bishop Marty set up the first mission to the Yankton Sioux, called St. Ann's about 90 miles from Yankton on ten acres donated by Bruno Cournoyer, and arranged for three Presentation Sisters to come from Ireland to serve at the mission.⁶⁸ St. Ann's was a one-story chalkrock building described as "huddling on the banks of the Missouri River," it had the river as its only water source, all supplies had to come from Yankton, and foodstuffs were donated by neighbors.⁶⁹ After a hard winter and Bishop Marty's failure to secure government support for a Catholic mission on the Episcopal-assigned reservation, the Presentation Sisters were subsequently transferred away from the Yankton reservation.⁷⁰

After denominational allotments ended, several Sioux tribes asked the Catholic Church to set up missions on their reservations and to intercede on their behalf, such as when reservation lands west of the Missouri River were opened to white settlement after 1885.⁷¹ Sioux tribal leaders often supported mission schools; some because they had converted to Catholicism, others because they believed (to some degree) in the inevitability of assimilation, and others because the schools would teach the next generation enough of American language and culture to help later negotiations for the tribe's interests within the federal system.⁷² Catholic missions had been able to maintain a good reputation among the tribes, and missionaries like De Smet and Marty had developed good personal relationships in the field with Sioux leaders.⁷³

Elsewhere in Dakota Territory, there had been Catholic missions established at Standing Rock and Devil's Lake around 1879. After the Peace Policy ended, the Catholic Church established Jesuit missions at the Rosebud and Pine Ridge Reservations (southwestern SD) in 1885, the Stephan mission and Immaculate Conception school at the Crow Creek Reservation (central SD) in 1886, the Holy Rosary Mission (later the Red Cloud Indian School) on the Pine Ridge Reservation (southwestern SD) in 1888, missions for the Cheyenne River Reservation in 1892 (central SD), and St. Joseph's Indian School in Chamberlain (central SD) in 1927 to serve both the Cheyenne River and nearby Lower Brule Reservations.⁷⁴ Other Catholic efforts included the establishment of the St. Joseph and St. Mary Societies—fellowship organizations divided by gender, an Annual Indian Congress—a summer encampment modeled after German Catholic

⁶² Dussais, "Ghost Dance," 781.

⁶³ Galler, "Making Common Cause," 457; Sister Mary Claudia Duratschek, "The Beginnings of Catholicism in South Dakota" (PhD. Catholic University of America, 1943), 48.

⁶⁴ Galler, "Making Common Cause," 445.

⁶⁵ *Ibid.*, 458.

⁶⁶ Thompson, *A New South Dakota History*, 320.

⁶⁷ Sister Claudia Duratschek, *Crusading along Sioux Trails: A History of the Catholic Indian Missions of South Dakota*. (St. Meinrad: IN, A Grail Publication, 1947), 276.

⁶⁸ Duratschek, *Crusading*, 278.

⁶⁹ *Ibid.*, 278.

⁷⁰ *Ibid.*, 279-280.

⁷¹ Galler, "Making Common Cause," 459.

⁷² Andrews, "Turning the Tables," 416, 427, Galler, "Making Common Cause," 454.

⁷³ Galler, "Making Common Cause," 441.

⁷⁴ Thompson, *A New South Dakota History*, 320-322, Galler, "Making Common Cause," 460.

models, the Sacred Heart Hospital in Yankton in 1897, an academy in Yankton in 1922, and the Mount Marty College in Yankton in 1936.⁷⁵

Catholic mission schools, despite not having an official role in federal policy, were one of the developments influencing assimilation, similar in ways to other government and sectarian schools on reservations. Federal education-through-assimilation programs used both on- and off-reservation boarding schools as well as on-reservation day schools.⁷⁶ At schools on the reservation, staff could work on assimilating different age levels within the community, but they also meant a more diffused power interaction. Tribal members could reciprocally influence the staff by teaching the tribe's culture to the missionaries, encouraging bicultural education, or even intimidating the teachers until they left.⁷⁷ Many school teachers and missionaries to reservations came with grand humanitarian and evangelistic motivations that often did not stand up to the climate and material scarcity of the western reservations, or to the isolation from their familiar social and cultural environments back east.⁷⁸ A significant minority of teachers were tribal members, and teachers varied in terms of assimilationist or accommodationist pedagogy. Several examples of bilingual and bicultural educational styles were documented historically, including the Marty Mission School as well as the Presbyterian Mission at Greenwood, which operated a day school and taught writing in both Dakota and English.⁷⁹ Many of the Catholic missionaries were immigrants, having come to the American West from European countries, and English was a second language for them as well as their pupils; English in classrooms was used per federal mandate, but Catholic Indian Missions encouraged the priests to learn the local tribe's language as well.⁸⁰ Another aspect of a complicated history, Catholic missions allowed some forms of Indian culture including traditional arts and language, possibly out of pragmatism or paternalism, but missionaries suppressed religious aspects of tribal culture to the extent that they could.⁸¹

After the Second Vatican Council (1962-1965), Catholic policy towards evangelism changed worldwide. Working with American Indian tribes, they moved away from an attitude and approach based on Catholicism as the "one true faith"—the nineteenth-century missiology of civilization—and instead, adopted a policy of inculturation that attempted to "embrace as much Native culture as possible" in mission work.⁸² These changes occurred concurrently with tribal political activism movements.⁸³ In the 1970s, all mission schools except for Holy Rosary on the Pine Ridge Reservation (where local parents petitioned for the Church to remain) were turned over to tribal management and supported by federal education funding.⁸⁴

MARTY MISSION SCHOOL

Marty Mission School was first established as a day school in 1919 and began operating as a boarding school in 1922. It was operated by St. Paul's Mission that began in 1911 as an extension of the work of the St. Francis Mission on the Rosebud Reservation. From his first visits in 1918 until his death in 1948, Father Sylvester Eisenman established and built up the Marty School at St. Paul's Mission. The school served students coming from the Yankton reservation as well as from around South Dakota, North Dakota, Nebraska, Minnesota, Kansas and Missouri. The school came under tribal management in 1975, at which point tribal headquarters were also moved from Greenwood to Marty, and later in 1989, St. Paul's was established as an independent parish.⁸⁵

Earlier in 1883, Bishop Marty had tried opening an Indian industrial school in Yankton, but, in 1887, he transferred the school north to the newly opened Immaculate Conception School at Stephan, which ended organized mission efforts to the

⁷⁵ Thompson, *A New South Dakota History*, 321; Kreis, *Lakotas*, 55, 58.

⁷⁶ Galler, "Making Common Cause," 460; Andrews, "Turning the Tables," 412, 417.

⁷⁷ Andrews, "Turning the Tables," 408, 412.

⁷⁸ *Ibid.*, 414.

⁷⁹ Andrews, "Turning the Tables," 422; *The Forty-Seventh Annual Report of the Board of Foreign Missions of the Presbyterian Church, presented to the General Assembly, May 1884* (New York: Edward O. Jenkins' Sons, 1884), 147.

⁸⁰ Kreis, *Lakotas*, 27, 33; Mary Eisenman Carson, *8th Landing: The Yankton Sioux Meet Lewis and Clark* (West Conshohocken, PA: Infinity Publishing, 2004), 324; and Anne Ruggles Gere, "Indian Heart/White Man's Head: Native-American Teachers in Indian Schools, 1880-1930," *History of Education Quarterly* 45(1) (Spring 2005), 45.

⁸¹ Kreis, *Lakotas*, 36, 65.

⁸² For instance, in 1999, the Diocese in Rapid City established an Inculturation Project Office to survey the tribal communities about faith issues. Thompson, *A New South Dakota History*, 322.

⁸³ Thompson, *A New South Dakota History*, 322.

⁸⁴ *Ibid.*, 322.

⁸⁵ Hoover, *Yankton Sioux People*, 65; "St. Paul Parish – The Catholic Mission of the Yankton Sioux People," <http://www.parishesonline.com/Scripts/HostedSites/org.asp?SBA=2763&Content=2&p=26&ID=12787>.

Yankton Reservation for several years.⁸⁶ In 1911, William J. Eagle Thunder, a Rosebud catechist, was sent by the Jesuits to the Yankton Reservation to see if they would be open to having a mission established there.⁸⁷ When they accepted, the Jesuits sent Father Henry Westropp from St. Francis mission (on the Rosebud Reservation in south-central South Dakota) who was able to visit the Yanktons three times a year over the next couple of years. While with them in July 1913, a letter arrived from the Marquette League (a Catholic organization that focused on fund-raising for missions and schools to Western tribes) containing \$1,100 for the construction of a church among the Yankton—a legacy from New York seamstress, Ellen Haggerty.⁸⁸

Father Westropp selected Eugene Shooting Hawk's (Brunot) land for the location of the church due to its proximity to the road and creek. The Bureau of Catholic Indian Missions purchased the land for \$450.⁸⁹ A carpenter, Paul Einkopf, from nearby Wagner, SD, built the first St. Paul's Catholic Church on the Yankton Reservation.⁹⁰ Father Westropp worked among the Yankton until 1916, at which time he was sent to India.⁹¹ Bishop O'Gorman in Sioux Falls (Bishop Marty's successor) asked Father Ambrose Mattingly, O.S.B., posted at Stephan (on Crow Creek) to extend his mission to work with the Yanktons, and so, in 1917, Father Ambrose began monthly visits to St. Paul's.⁹² Running the mission at Stephan and making mission trips to the outlying churches wore down the aging Father Ambrose who been in the field for thirty years. Within a year, his superiors decided he should transfer to the mission at Devil's Lake, North Dakota, and exchange places with Father Sylvester Eisenman.

Norbert Eisenman (1891-1948) was born in New Albany, Indiana, to a father employed by Sned Iron Works of Louisville, Kentucky. Beginning in 1906, Norbert Eisenman attended college at St. Meinrad Abbey, Indiana, where Bishop Marty had begun his work in America. Norbert took his vows in 1915 and was ordained the next year—at which time he became Father Sylvester.⁹³ Father Sylvester immediately began his work as a priest in mission service at the Fort Totten Reservation at Devil's Lake, North Dakota. After two years, he was assigned to the Stephan mission on the Crow Creek Reservation in central South Dakota, and, from there, he served ten missions.⁹⁴ In 1919, Father Sylvester helped the Yanktons raise funds and move a church from Wagner to St. Paul's mission. The old chapel then served as a grade school and meeting hall. From 1919-1920, an Irish Franciscan nun, Sister Bernard, taught forty students from both Indian and white families.⁹⁵

There continued a long memory of Catholic missionary efforts to the Yankton. When two Sisters of the Blessed Sacrament visited St. Paul's mission in 1922, several of the men and women that they met had remembered being baptized as children by Father De Smet.⁹⁶ In April of 1921, Father Abbot Athanasius removed St. Paul's and two other missions from Father Sylvester's circuit. The news upset those at St. Paul's so much that Thunder Horse (age 80), Edward Yellow Bird (age 65), and David Zephier (Black Spotted Horse age 67) traveled to St. Meinrad, Indiana to appeal in-person to the Father Abbot to keep Father Sylvester. The three men spoke with Abbot Athanasius and then camped in his yard to await an answer. Their efforts succeeded and Abbot Athanasius assigned Father Sylvester as the first resident pastor at St. Paul's.⁹⁷ Father Sylvester wrote in a newsletter shortly after his posting that parents continued to support the school because of the need for education "to combat the present day conditions."⁹⁸

In his new position, and even though the 1920s were a difficult economic period for the reservation, Father Sylvester went to the Father Abbot in Indiana in the winter of 1921-1922 to get permission to open a boarding school, and then went to Philadelphia to ask Mother Katharine Drexel to send Sisters to run the school. In 1891, she had founded the Sisters of the Blessed Sacrament and dedicated the order to serve American Indian and African American communities. Mother Katherine eventually agreed, and sent Mother Ligouri, Sister Hilda, and Sister Ambrose from the Sisters of the Blessed

⁸⁶ Duratschek, *Crusading*, 282-283.

⁸⁷ *Ibid*, 284.

⁸⁸ *Ibid*, 285.

⁸⁹ *Ibid*, 285.

⁹⁰ Duratschek, *Crusading*, 285; Carson, *8th Landing*, 87.

⁹¹ Duratschek, *Crusading*, 286.

⁹² *Ibid*, 286.

⁹³ Mary Eisenman Carson. *Blackrobe for the Yankton Sioux: Fr. Sylvester Eisenman, O.S.B. (1891-1948)* (Chamberlain, SD: Tipi Press, 1989), 8-13.

⁹⁴ Carson, *Blackrobe*, 39.

⁹⁵ *Ibid*, 67-68.

⁹⁶ Bureau of Catholic Indian Missions, *The Indian Sentinel* 2(11) (July 1922), 503-504.

⁹⁷ Carson, *8th Landing*, 114; and Thompson, *A New South Dakota History*, 322.

⁹⁸ Carson, *8th Landing*, 135.

Sacrament to St. Paul's mission in September of 1922.⁹⁹ A frame building to house the nuns was completed that September, just before they arrived. Mother Drexel sketched the design for the two-story house and carpenters built it for \$2,955.¹⁰⁰

Father Sylvester's brother, Father Omer Eisenman, suggested the name "Marty" for the mission at St. Paul's, in honor of Bishop Martin Marty, O.S.B. St. Paul's Mission became known as Marty Mission or Marty, the name which continues today. In 1922, Tom Reandeu's two-room house from River Bottom was moved to the mission by steam tractor to serve as the Marty Post Office.¹⁰¹

Father Sylvester's decision to open a fulltime boarding school to replace the day school resulted from the difficulties of climate and the distance of travel. Father Sylvester believed that the boarding school was the only option for a successful education of the Yankton children.¹⁰² However, a boarding school meant additional responsibilities and concerns including building maintenance, institutional chores, campus development, and financial burdens. Fundraising and recruiting both lay and ordained staff members were constant concerns for Father Sylvester. For many years in the late 1920s and 1930s, diocesan aid was also lacking.¹⁰³ Fundraising efforts including sending newsletters called "The Little Bronzed Angel" to supporters and, in the late 1920s, bringing students east to Eucharistic Congresses in Chicago and New York to meet the benefactors, raffle off star quilts made by women of the tribe, and perform versions of traditional dances.¹⁰⁴

Over the years, many buildings and operational capacity was added to the mission and school. St. Joseph's Hall was built in 1923, funded through a \$3,000 gift from Mother Drexel and a \$5,000 gift from a Kansas farmer.¹⁰⁵ The first wood-frame classroom building called St. Therese's was finished in 1922 with materials salvaged from the 1882 government school at Greenwood. The Marty boarding school opened for its first full term in September of 1924 with fifty students.¹⁰⁶ In 1931, Father Sylvester bought additional land for a farm and flour mill.¹⁰⁷ The mission established St. Placid Orphanage in 1933 and, in 1937, campaigned for the Wagner Indian Hospital to be built on the Yankton Reservation.¹⁰⁸ The current St. Paul's Church, the "Queen of the Prairie," was built at the mission in 1942, and students aided in construction of the building and furnishings.¹⁰⁹ The gymnasium was built in 1935, and the earlier wooden St. Therese's was replaced with the current building, finished in 1947.¹¹⁰ Mother Drexel donated the money to construct St. Katharine's dormitory, and the school built St. Paul's High School in 1938—two years after the school received state accreditation.¹¹¹

DAILY LIFE

Students boarded at the Marty Mission school nine months of the year, and traveled in from tribes across the region every May and September coming on foot or in horse drawn wagons, while some were later picked up by mission-owned trucks and, after 1933, by bus.¹¹² Over time, students came from an increasing number of tribes across the region, from North Dakota, Nebraska, Minnesota, and even the St. Louis area. In 1924, board cost \$12.50 per month for each student, and

⁹⁹ Katherine Drexel was the founder and Mother Superior of the Sisters of the Blessed Sacrament, was an heir to the Drexel-Morgan banking family of Philadelphia, gave early support to the Marty Mission and around 60 other missions, and was canonized in 2000 as the patron saint of racial justice and of philanthropists. Galler, "Making Common Cause," 460; Carson, *Blackrobe*, 103; and Theresa L. Hessey, "The Native American Hand of God: The Oblate Sisters of the Blessed Sacrament." (Thesis, University of South Dakota, 1996), 16-17.

¹⁰⁰ Carson, *Blackrobe*, 108.

¹⁰¹ *Ibid*, 44, 105.

¹⁰² Hessey, "The Native American Hand," 15-16.

¹⁰³ Carson, *Blackrobe*, 128.

¹⁰⁴ Carson, *8th Landing*, 129, 136, 142.

¹⁰⁵ Carson, *Blackrobe*, 112.

¹⁰⁶ *Ibid*, 112.

¹⁰⁷ Maxine Shuurmans Kinsley, *Sioux City to Fort Randall Military Road, 1856-1892*, revisited (Sioux Falls, SD: Pine Hill Press, 2010), 136.

¹⁰⁸ Carson, *Blackrobe*, 233.

¹⁰⁹ Thompson, *A New South Dakota*, 322; See also Mary Eisenman Carson, *Miracle on the Prairie* (West Conshohocken, PA: Infinity Publishing, 2008).

¹¹⁰ Carson, *Blackrobe*, 112.

¹¹¹ *Ibid*, 112.

¹¹² Correspondence with Cletus Goodteacher, 10 May 2011, 8 September 2011; Hoover, *Yankton Sioux People*, 31; Carson, *Blackrobe*, 174.

the school had the capacity for 50 students; by 1933, there were 308 students.¹¹³ Students in grades 5 through 8 went to school for half a day and worked in the afternoon. In addition to providing needed labor for the mission, this helped transition students to the schedule of having classes indoors for extended periods of time.¹¹⁴ Female students worked in the kitchen, cleaned the church, and performed household duties while the male students helped work on the farm, plant trees, and run the print shop (for newsletters and other materials), as well as construct and maintain the mission. They planted trees and windbreaks and made the railings and pews for the 1942 church.¹¹⁵ This arrangement served dual purposes to help build the mission at a time when there was hardly any money pay contractors and to provide technical training. There was also religious and vocational education; students attended mass daily. Classes included training in baking, printing, sewing, mechanics, farming, shoe repair, and wood and metal repair. Students also completed chores around campus on weekends.¹¹⁶ Father Sylvester's brother and sister-in-law Leonard and Josephine respectively taught highly-regarded shop classes and piano.¹¹⁷ Additionally, his other brothers Omer and Ed, and his uncle Chris Hulsman came for short periods of time. Their mother, Grandma Elizabeth (Hulsman) Eisenman, came in May 1922 and stayed through the 1940s. Leonard died in an accident, on the construction site of the new shops building, on August 21, 1947, and Father Sylvester passed away just over a year later at the Sacred Heart Hospital in Yankton on September 14, 1948. Both were buried in St. Paul's Cemetery that had been established early in the twentieth century to the north of the campus.

The series of "Little Bronzed Angel" promotional newsletters reveal a number of anecdotes that give insight to daily life at the school. Father Sylvester's sermons and hymns were given in both English and Dakota, and he published a bilingual paper *Eyanpaha* in 1932; "old-timer" tribal members came to the school to teach beadwork and traditional dances, and a class on Indian Arts and Crafts was first held in 1937.¹¹⁸ One of the strongest supporters who made quilts and taught dances at the school until her death at age 100 in 1943 was Unci (Grandmother) Mary White Tallow (Osotewin); she was also buried at St. Paul's Cemetery. The mission hosted Marty Indian Congresses, which were yearly gatherings for fellowship for the broader Yankton community within a Catholic-guided context. The school also had a full-time nurse—Mary Jane Borden—who worked at the school and in the neighboring communities for many years, continually fighting infectious diseases like smallpox and tuberculosis.¹¹⁹ During the Great Depression when drought in the area was particularly bad, the school opened a community soup kitchen.¹²⁰

Memories from former students show more of the daily experiences at the school through the mid-twentieth century. Cletus Goodteacher, a student from 1949 to 1962, remembers:

To me, staying in boarding school for the nine months was a huge savings for my parents. Discipline was something I learned from the teachings at Marty Mission. We had dedicated teachers who went out of their way to help any and all students. Sports were a huge part of my life at Marty Mission. This teaching helped me all through my life time. It was a big learning experience for me that I carried all through my life. You met and made new friends each start of the new school year, to this day I still communicate with friends from the 1950's. Being in boarding school made my military life alot easier.¹²¹

St. Therese Hall "included a dorm on the third floor for grades 1 thru 8, class rooms on the 2nd floor for grades 1 thru 8, and a recreation room in the basement floor for all the girls. This is where the world's famous little girls (grades 1 thru 4) circus performance started under the direction of Sister Cecily that would perform in the gymnasium."¹²² One year the circus included 113 girls.¹²³ Goodteacher recalled that "there are two nuns to be recognized, they took care of the little girls (grade 1 through 4), up to the eighth grade girls, in St. Theresa's Hall, they were Sisters Davidica and Cecily. What a tremendous job they had taking care of about 100 young girls for nine months out of the school year and had to know the daily needs and wants of these age groups. They were dedicated individuals who saw the majority of their students

¹¹³ Carson, *8th Landing*, 135; Alba M. Edwards and Mary W. Dillenback, *Children under Institutional Care and in foster homes, 1933* (U.S. Bureau of the Census, 1935), 117.

¹¹⁴ Carson, *Blackrobe*, 117.

¹¹⁵ Carson, *8th Landing*, 350, 376.

¹¹⁶ Correspondence with Cletus Goodteacher, 7 June 2011.

¹¹⁷ Hessey, "The Native American Hand," 29-30; Carson, *8th Landing*, 191.

¹¹⁸ Bureau of Catholic Indian Missions, *The Indian Sentinel*, 503; Carson, *8th Landing*, 131, 324, 133, 252, 274, 313.

¹¹⁹ Carson, *8th Landing*, 255, 276.

¹²⁰ *Ibid*, 323.

¹²¹ Correspondence with Cletus Goodteacher, 11 May 2011.

¹²² Correspondence with Cletus Goodteacher, 4 May 2011.

¹²³ Carson, *8th Landing*, 346.

graduated from the eighth grade and go into high school to continue their education."¹²⁴ St. Therese Hall also housed the Indian Arts and Craft Department, which had grown out of the first classes in 1937 and was established as a high school department in 1947 when an accredited teacher was located.

The Old Marty Gym was a center of student and community life. Increasingly in the 1920s, the incorporation of auditoriums, gymnasiums, and other dedicated rooms reflected the use of school buildings for multiple community functions, particularly physical and social activities.¹²⁵ The Marty School gymnasium housed sports activities, social events, school programs, and community events. Goodteacher recalls the Gym hosting old movies on Sunday nights, school bazaars in October that families attended, community meetings, school talent shows, plays, Prom, Friday night dances, cheerleader and drill squad practices, pep rallies, homecoming coronations, music and choir festivals, Saturday haircuts, and rollerskating (popular in the 1940s and early 1950s).¹²⁶ In October 1936, the first "talkie" film shown at the mission school was presented in the auditorium.¹²⁷ In the 1956 *Smoke Signal*, the Marty school's yearbook, the National School Assemblies Programs were highlighted as entertaining and educational performances that included a magician, a violinist, an archer, a ventriloquist, a troubadour, and acrobats.¹²⁸ The lower floors of the gym housed a shoe repair shop used out of practical necessity as well as for instruction, and a large hardwood floor salvaged with other the building materials from Sioux City, Iowa and used for roller skating and basketball practice. The low ceilings and hoops suited younger players well as they practiced. There were also two apartments in the gym for male teachers.

Another former student passed along this memory from the early 1960s to Cletus Goodteacher:

Most students looked forward to the Friday night dances in the Old Marty Gym as it was that time to be close to your girlfriend and show your dance moves. Each guy had about five different kinds of shaving lotions splashed on his face, his hair slicked down, someone else's shirt on, chewing gum for you know what, shirt open to show off what?, carrying their own '45' records around. Most guys went through a pre-dance ritual just to impress his girl. Over the years I can remember some of the students who really had the moves on the dance floor, most girls were good dancers but only a handful of the guys were.... Using all the tricks we had up our sleeves, we tried to keep the lights real dim for the last few dances but the 'battle weary nuns' were always four to five steps ahead of us and kept the dance floor lit up like a night baseball game in Yankee stadium. We tried to reason with the nuns that the 'boogie man' could grab the girls but they wouldn't let us walk them back to their dorm.¹²⁹

Former student, Carol Davis had these memories of the Old Marty Gym:

I remember one of the proms where the gym was decorated as a tropical garden. They made large palm trees that stood throughout the floor. The boys came to the girls dorm and we walked in line, two-by-two, with our partners to the gym. We were allowed to sit at tables with our partners at the dance. The tables had little palm trees and umbrellas on them. The balcony was filled with nuns who sat through the dance and enjoyed the dancing and music. Someone played records – we did not have live bands. At the end of the dance the guys got to walk us back to the girl's dorm....

We used to participate in elocutions, or speech. All of the Catholic Indian mission schools took turns hosting. In about 1960, Marty hosted and the event was held in the gym. Students came from St. Francis, Holy Rosary, Stephan and of course Marty entered participants. I remember one of the students from St. Francis was Lionel Bourdeau who gave a speech titled, "The Joy of the Jesuit Priesthood." He eventually became the President of Sinte Gleska University at Rosebud.

Marty used to host track meets. After the track meet, there was usually a dance that was attended by students from the other Catholic Indian mission schools. In 1959, Marty hosted the track meet at the football field followed by a dance in the gym. At the dance, I was invited on the floor by a young man from Holy Rosary who asked me where I was from. I told him I was from the Turtle Mountain Reservation in North Dakota. He was from Pine Ridge and told me that he was glad that two of my tribal members had graduated the year before. He said he

¹²⁴ Correspondence with Cletus Goodteacher, 5 May 2011.

¹²⁵ Mark Elliot and Melissa Dirr, *Schools in South Dakota: An Educational Development* (Pierre: South Dakota State Historic Preservation Office, 1998), 15.

¹²⁶ Correspondence with Cletus Goodteacher, undated.

¹²⁷ Carson, *8th Landing*, 309.

¹²⁸ Marty School, *Smoke Signal*, 1956.

¹²⁹ Correspondence with Cletus Goodteacher, undated.

always lost to them and this year he took first in his categories. I asked who they were and he said Mush and Donuts Monette. I told him that they were my brothers.¹³⁰

The gym was also home to the Marty Braves basketball teams (both boys and girls) and their cheerleaders. Goodteacher recalled that in the 1950s and 1960s, people "packed in like sardines" to watch the Braves play.¹³¹ Coaches Emil Red Fish and Moe Shevlin had numerous years of winning basketball teams that were honed by hours of practice in the Old Marty Gym.¹³² Additionally he described that:

Sports were a big part of my life while attending Marty Mission from fall 1949 through May 1962.... The school and faculty support was so well appreciated by us players and the cheerleaders expressed this at each sport activity. Sometimes they would leave the old Marty gym, after a game, with hoarse throats from all the cheering/hollering they did.¹³³

Other anecdotes of note: World Heavyweight boxing champion Rocky Marciano visited Marty on October 30th, 1953 to meet with the students.¹³⁴ Marciano sparred with a couple older students in the gym at a student assembly and posed for pictures with Father Roger, Coach Emil Red Fish, students, and members of the Braves' football team. In 1957, a game between the Marty Mission and Sioux Falls Cathedral schools was reportedly the first live televised broadcast of a sporting event in South Dakota.¹³⁵

The Gymnasium and St. Therese Hall have been important buildings on the Marty campus. They were constructed in a period when the school grew the most, despite the Great Depression and delays during World War II. They played major roles in the educational and social lives of the students who lived on the campus.

THE OBLATE SISTERS OF THE BLESSED SACRAMENT

In 1934, seven female students – Mary Louise Vondall, Florence Frederick, Ruth Obershaw, Helen Tebo, Betty Davis, Rita Azure, and Lillian Dubois – approached Father Sylvester about founding a religious community for tribal members.¹³⁶ Father Sylvester eventually agreed and founded the Oblate Sisters of the Blessed Sacrament with the support of the Bishop in Sioux Falls, Mother Drexel, and the Sisters already at St. Paul's mission.¹³⁷ Marty admitted those first seven women as postulates on October 6th, 1935 and Sister Mary of Lourdes served as the first Superior of the new order.¹³⁸

As the school grew, more teachers and employees were in constant demand. Father Sylvester believed that founding this order of American Indian Sisters devoted solely to working with the American Indians would ensure the continuation of the mission by providing the necessary staff and support.¹³⁹ Founding the Oblate Sisters put a financial burden on the mission, however.¹⁴⁰ No financial support came from Mother Katharine Drexel, the Oblates, or St. Meinrad Abbey monks, so that the voluntary benefactors who supported the order could never provide for more than 30 members.¹⁴¹ Although never large, the order provided the core of the staff for the mission and school, eventually expanding their efforts to other reservations and urban areas.¹⁴² They received their own convent in 1958.¹⁴³ Many later Oblate Sisters felt that the order was founded, in part, because many American Indian women had found it difficult to work through established religious communities.¹⁴⁴

¹³⁰ Correspondence between Carol Davis and Cletus Goodteacher, 27 April 2011.

¹³¹ Correspondence with Cletus Goodteacher, undated.

¹³² *Ibid.*

¹³³ Correspondence with Cletus Goodteacher, 13 May 2011.

¹³⁴ Correspondence with Cletus Goodteacher, undated.

¹³⁵ *Congressional Record*, 108th Congress (May, 12 2003), s6024.

¹³⁶ Hessey, "The Native American Hand," 34.

¹³⁷ *Ibid.*, 38.

¹³⁸ *Ibid.*, 34, 38, 42.

¹³⁹ *Ibid.*, 35.

¹⁴⁰ *Ibid.*, 39.

¹⁴¹ *Ibid.*, 39.

¹⁴² Hessey, "The Native American Hand," 34, 38; Thompson, *A New South Dakota History*, 322.

¹⁴³ Carson, *Blackrobe*, 203.

¹⁴⁴ Hessey, "The Native American Hand," 34.

FELIX WALKING ELK, MURAL ARTIST

Felix Walking Elk was born June 4th, 1906 to Paul Walking Elk and Mary Standing Soldier. They were members of the Oglala Sioux Tribe of the Pine Ridge Reservation. In the mid 1930s, Felix did all the paintings for the Holy Rosary Mission, now known as Red Cloud Indian School, at Pine Ridge. His most well-known mural is of Kateri Tekakwitha, the "Lily of the Mohawks," which is preserved at Holy Rosary. Felix Walking Elk died in 1974.

In October 1938, Felix Walking Elk came to Marty and painted murals in the gym and painted Indian lore on the dining room walls.¹⁴⁵ Tradition at the Marty Mission recalls that Felix walked in and knocked on Father Sylvester's door one day with a box of paints and brushes looking for a job. Father Sylvester interviewed him and gave him a job on the spot so that Felix went to work in the gymnasium and the student dining hall. It is not clear who chose the topics of the murals. As the person commissioning them, Father Sylvester would have been in a position to dictate the topics to be depicted. However, Felix may have had some artistic liberty to interpret the general themes of the story himself.

The murals he painted told the history of the Yankton and the Marty (St. Paul's) Mission pictographically. Four of the murals pertain to the Yankton Sioux's encounter with Lewis and Clark, with one depicting them wrapping the infant Struck-By-the-Ree with a United States flag. Four of the murals depict important Catholic relationships with the Yankton, such as the arrivals of "blackrobes" Father Pierre DeSmet and Bishop Martin Marty. Three more murals are related directly to the establishment of St. Paul's Mission. One of these depicts the trip made by Yellow Bird, Thunder Horse, and David Zephier to St. Meinrad, Indiana, to secure a permanent priest for the Yankton. Another mural documents Father Sylvester's first visit to St. Paul's Mission. A third mural shows the construction of the chapel. The remaining murals depict a variety of historical persons and scenes with ties to the Yankton and the mission. There are murals featuring Chief Struck-By-the-Ree and Chief Blue Cloud. There is also a mural showing the Verdell Ferry crossing the Missouri River between South Dakota and Nebraska—used through 1945. Three other murals depict scenes of daily life including Indians playing a game on the frozen river, a coyote from Red Butte, and a buffalo hunt. As noted in one publication, "it was as if ancestral memories poured from his paints onto the walls, to be grasped by future generations, and held equally close."¹⁴⁶

SIOUX ART

Western Sioux art underwent significant changes in the last half of the nineteenth century. One was an issue of material because the near extinction of the buffalo herds created a scarcity of traditional hides and skins to work on, so artists began using muslin and canvas. The military and agency personnel began supplying them with paper, colored crayons, water colors, and inks which replaced the traditional use of powdered pigments.¹⁴⁷ Another significant change was the inspiration for the paintings. As Myles Libhart noted in his essay "Sioux Artists of the Twentieth Century," the limited reservation system meant that "the vital tradition of narrative painting was cut off from its original source of motivation by the cessation of warrior pursuits" that had been the sources of social reputation and stories told within tribes.¹⁴⁸ In spite of this, many artists continued to explore this narrative form in other ways, and drew inspiration from the major lifestyle and custom changes occurring around them. Many began undertaking, somewhat independently, to document the military, religious, and social histories of their people in visual formats.¹⁴⁹ Artists worked individually within the perspectives shaped by their experiences within their tribes and with outsiders. An article on "Native American aesthetics" by professor of philosophy, Leroy N. Meyer, argued that while the content, materials, and style might vary with the artist and the times, indigenous art stands apart because art, religion, and society are "deeply integrated" through the worldviews of the tribes.¹⁵⁰ Meyer references ethnographer William Powers' observations of a long history of syncretism in Lakota culture, both "in the terms *yulakota*, to do something in the way of the Lakota, and *wowicayulakotapi*, referring to Lakotification, adopting something so that it becomes Lakota."¹⁵¹

In the first half of the twentieth century, many contemporary Indian artists were entering the mainstream of America's artistic production.¹⁵² During the 1930s, John Collier and the Bureau of Indian Affairs worked through New Deal art programs to commission Indian artists to create murals in public buildings from local post offices to the Department of the Interior offices in Washington D.C. Private organizations and institutions also began commissioning such work and by the

¹⁴⁵ Carson, 8th Landing, 331.

¹⁴⁶ *Ibid*, 331.

¹⁴⁷ Myles Libhart, *Sioux Artists of the Twentieth Century*, vol. 4 (Spearfish: SD, Black Hills College Center of Indian Studies, 1982), 120.

¹⁴⁸ Libhart, *Sioux Artists*, 120.

¹⁴⁹ *Ibid*, 120.

¹⁵⁰ Leroy N. Meyer, "In Search of Native American Aesthetics," *Journal of Aesthetic Education* 35(4) (Winter 2001), 25-46.

¹⁵¹ Meyer, "In Search," 35.

¹⁵² Libhart, *Sioux Artists*, 138.

end of the 1930s many other post offices, museums, churches and other public buildings, mainly in western states, had murals by Indian artists as well.¹⁵³ These public works were grounded in the traditions of indigenous art as a form of public storytelling and they increased the popular awareness and appreciation of the work of American Indian artists.

ARCHITECTURE

The Gymnasium and St. Therese Hall reflect two of the most significant architectural trends of the 1930s as well as the growth of the school during that time period. A crucial factor in the development of the mission was the arrival of Father Sylvester's brother, Leonard, who moved his family from Indiana to Marty in 1929. Leonard was blessed with a natural mechanical aptitude, had graduated from the Winona Technical Institute in Indianapolis, and worked in the early automobile industry in Indiana.¹⁵⁴ Together, the brothers built 13 brick and stone buildings at the mission from 1930 to 1947.¹⁵⁵ Both St. Therese Hall and the Gymnasium took several years to construct. Money proved continually difficult to come by, which meant construction slowed or stopped when money ran short. Simultaneous projects ongoing at the mission also slowed construction, sending men and materials in many directions. Much of the community including students, Catholic volunteers, and local tradesmen made contributions in the construction of all the mission school buildings by providing labor, knowledge, and financial support. Sandstone and limestone blocks for the buildings were shipped from the St. Meinrad Abbey in Indiana through the nearest railroad station, ten miles north in Ravinia, and brought to the mission in wagons and trucks.¹⁵⁶ Leonard Eisenman oversaw construction of the Gymnasium using salvaged materials from Sioux City, Iowa and done in a stripped Classicism style. He also oversaw the construction of St. Therese Hall, an Art Deco building that had been designed by Cincinnati architect, Edward Schulte, known for his work for the Catholic Church in the mid-twentieth century.

Gymnasium

The gymnasium, the "Old Marty Gym" was built in 1935 from materials salvaged in 1934 by Leonard Eisenman, a small crew, and a large mission truck from the United Bank Building in Sioux City, Iowa—135 miles away from the mission.¹⁵⁷ They hauled away most of the building, including the marble, plumbing fixtures, radiators, trim, and common bricks that had to be cleaned before reuse.¹⁵⁸ The men and students at Marty began digging the foundation for the gymnasium in the spring of 1935. In October 1935, the recreation room in the basement was completed and opened up for the boys.¹⁵⁹ There was a rush to use the boxing ring, but the basketball court and stage were not ready until November. The first basketball games were played on Thanksgiving Day. At this same time, the shoe repair department in the gymnasium was also up and running.¹⁶⁰

The Old Marty Gym architectural style reflects stripped Classicism—a popular style during the Depression, particularly for federal and public projects like schools. Stripped Classicism features found on the gymnasium include the pedimented parapets centered on the north and east elevations, pilasters, and the reserved triangular arches over the entry doors. Leonard Eisenman was not a professional architect, but rather had amassed construction experience. Because this was a popular architectural style during the Depression, it would have been familiar to a builder of his experience. Stripped Classicism was used for several New Deal projects nationwide, especially for post offices and courthouses. Stripped Classicism uses important Classical elements such as symmetry, massing, and materials but in a reserved form absent of abundant ornamentation, which preceded the simple, abstracted forms of modernist architecture. Aesthetically, stripped Classicism communicates solidity, tradition, and moral authority, and avoids extravagant embellishments like those used in many 1920s styles—a reaction both to practical financial shortfalls and cultural shifts of the Depression. When popular during the 1930s, it also served the architectural "fusion of classical principles and modern simplification of form."¹⁶¹

¹⁵³ Libhart, *Sioux Artists*, 133.

¹⁵⁴ Carson, *Miracle on the Prairie*, 20.

¹⁵⁵ Carson, *Blackrobe*, 246-247.

¹⁵⁶ "St. Paul Parish – The Catholic Mission of the Yankton Sioux People,"

<http://www.parishesonline.com/Scripts/HostedSites/org.asp?SBA=2763&Content=2&p=26&ID=12787>; Carson, *Miracle on the Prairie*, 78.

¹⁵⁷ Carson, *Blackrobe*, 253; Carson, *8th Landing*, 277.

¹⁵⁸ Carson, *Blackrobe*, 277.

¹⁵⁹ Carson, *8th Landing*, 292.

¹⁶⁰ Carson, *Blackrobe*, 292.

¹⁶¹ Richard Striner, "Art Deco: Polemics and Synthesis," *Winterthur Portfolio* 25(1) (Spring 1990), 30.

St. Therese Hall

The mission completed the second St. Therese Hall in 1947. Although the architect, Edward Schulte (1890-1975) of Cincinnati, Ohio, drew the plans for the fireproof building in the late-1930s, the scarcity of material and manpower during World War II delayed completion of its construction. During the winter of 1943-1944 gravel was crushed from prairie rocks and hauled to the site in preparation for the concrete work. Some of the stone came from the quarries at Sioux Falls and some from Delmont.¹⁶² The limestone for the building came from Bedford, Indiana, and was stored at nearby St. Placid's Orphanage.¹⁶³ The real work began in the summer of 1945. A very small crew, consisting mostly of male students, began construction. Work continued into the winter of 1946 with more concrete being laid. Straw was packed between the wire and support columns to keep the cement from freezing. In April of 1946, the building slowly began to take shape, with only two sections remaining. Work continued all through 1946, but the high-paying jobs newly available to construct the Fort Randall Dam also drew resources and labor away and drove up construction costs for building projects at the mission. With these setbacks, the school was not completed until 1947.

Edward Schulte (1890-1975) was a prolific architect who commonly worked with the Catholic Church in the Cincinnati area from the 1920s to the 1960s, designing over eighty-eight churches. He began his career designing relatively traditional churches, but increasingly combined elements of Art Deco, Moderne, and other modernist trends within traditional forms.¹⁶⁴ Also in South Dakota, in 1950, he also designed the Bishop Marty Memorial Chapel on the campus of Mount Marty College in Yankton, in a Deco-influenced, "modified Gothic" style.¹⁶⁵

St. Therese Hall is a common school in form and massing for the period with a rectilinear plan and central hallway, but it has multiple Art Deco-inspired elements, including the vertical emphasis created by columns of limestone-framed windows, geometric ornamental detailing, straight-head windows, and the low relief stone work around the doors that also give a vertical emphasis. Prominent characteristics of Art Deco are a linear, hard edge or angular composition with a vertical emphasis and some stylized decoration. Façades often have a series of setbacks to emphasize the geometric form. Strips of windows add to the vertical feeling of the composition. Hard edge low relief ornamentation is placed around the door and window openings. Ornamental detailing is often of the same material as the building including various metals, colored glazed bricks or mosaic tiles. Art Deco was "mediational" and sought to bridge traditional form and symbolism with future-oriented style and imagery.¹⁶⁶ Art Deco takes its name from the Exposition Internationale des Arts Décoratifs et Industriels Modernes, held in Paris in 1925. Like stripped Classicism, it sought a middle-ground between classicism and modernism, but it used stylized ornamentation of the machine age and took classical inspiration from a wider range of world architecture. Art Deco was a widely popular style in the U.S. that pushed revivalist traditions of the Beaux-Arts and Revival styles into the age of the machine, but did not break off completely as other later modernist styles.¹⁶⁷ It was used for commercial buildings, skyscrapers, and institutional buildings more often than for residences. The style persisted through the early 1940s.

¹⁶² Carson, *8th Landing*, 399.

¹⁶³ Carson, *Blackrobe*, 412.

¹⁶⁴ Denis R. McNamara, *Catholic Church Architecture and the Spirit of the Liturgy* (Chicago: Hillenbrand Books, 2009), 196.

¹⁶⁵ Council of Independent Colleges, Washington, DC, November 2006, <http://hcap.artstor.org/cgi-bin/library?a=d&d=p1198>.

¹⁶⁶ Striner, "Art Deco: Polemics," 22-24.

¹⁶⁷ *Ibid.*, 27.

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form)

- Andrews, Thomas G. "Turning the Tables on Assimilation: Oglala Lakotas and the Pine Ridge Day Schools, 1889-1920s." *The Western Historical Quarterly* 33(4) (Winter 2002), 407-430.
- Bureau of Catholic Indian Missions. *The Indian Sentinel* 2(11) (July 1922).
- C., W. F. Jr. "The Constitutional Rights of the American Tribal Indian." *Virginia Law Review* 51(1) (January 1965), 121-142.
- Carson, Mary Eisenman. *8th Landing: The Yankton Sioux Meet Lewis and Clark*. West Conshohocken, PA: Infinity Publishing, 2004.
- , *Blackrobe for the Yankton Sioux: Fr. Sylvester Eisenman, O.S.B. (1891-1948)*. Chamberlain, SD: Tipi Press, 1989.
- , *Miracle on the Prairie*. West Conshohocken, PA: Infinity Publishing, 2008.
- Congressional Record*. 108th Congress, (12 May 2003).
- Council of Independent Colleges, Washington, DC, November 2006, <http://hcap.artstor.org/cgi-bin/library?a=d&d=p1198>.
- Davis, Carol. Correspondence 2011.
- Deloria, Vine. *Singing for a Spirit: A Portrait of the Dakota Sioux*. Sante Fe, NM: Clear Light Publishers, 1999.
- Duratschek, Sister Mary Claudia. "The Beginnings of Catholicism in South Dakota." PhD. Catholic University of America, 1943.
- , *Crusading Along Sioux Trails: A History of Catholic Indian Missions of South Dakota*. A Grail Publication, Yankton: SD, 1947.
- Dussias, Allison M. "Ghost Dance and Holy Ghost: The Echoes of Nineteenth-Century Christianization Policy in Twentieth-Century Native American Free Exercise Cases." *Stanford Law Review* 49(4) (April 1997), 773-852.
- Edwards, Alba M. and Mary W. Dillenback. *Children under Institutional Care and in foster homes, 1933*. U.S. Bureau of the Census, 1935.
- Elliot, Mark and Melissa Dirr. *Schools in South Dakota: An Educational Development*. Pierre: South Dakota State Historic Preservation Office, 1998.
- Executive Documents of the House of Representatives*. Second Session, 51st Congress. Washington, D.C.: Government Printing Office, 1891.
- The Forty-Seventh Annual Report of the Board of Foreign Missions of the Presbyterian Church, presented to the General Assembly, May 1884*. New York: Edward O. Jenkins' Sons, 1884.
- Galler, Robert. "Making Common Cause: Yanktonais and Catholic Missionaries on the Northern Plains." *Ethnohistory* 55(3) (Summer 2008), 439-464.
- Gere, Anne Ruggles. "Indian Heart/White Man's Head: Native-American Teachers in Indian Schools, 1880-1930." *History of Education Quarterly* 45(1) (Spring 2005), 38-65.
- Goodteacher, Cletus. Correspondence, 30 November 2010-8 September 2011.
- Hessey, Theresa L. "The Native American Hand of God: The Oblate Sisters of the Blessed Sacrament." Thesis, University of South Dakota, 1996.

- Hoover, Herbert T. *The Yankton Sioux*. New York, NY: Chelsea House Publishers, 1988.
- , *Yankton Sioux People*. Context/Draft. Vermillion, SD, 1986.
- , "Yankton Sioux Tribal Claims against the United States, 1917-1975." *The Western Historical Quarterly* 7(2) (April 1976), 125-142.
- Illick, Joseph E. "Some of Our Best Indians Are Friends...": Quaker Attitudes and Actions regarding the Western Indians during the Grant Administration." *The Western Historical Quarterly* 2(3) (July 1971), 283-294.
- Kelly, Lawrence C. "The Indian Reorganization Act: The Dream and the Reality." *Pacific Historical Review* 44(3) (August 1975), 291-312.
- Philip, Kenneth R. "Termination: A Legacy of the Indian New Deal." *The Western Historical Quarterly* 14(2) (April 1983), 165-180.
- Kinsley, Maxine Shuurmans. *Sioux City to Fort Randall Military Road, 1856-1892*. Revisited. Sioux Falls, SD: Pine Hill Press, 2010.
- Kreis, Karl Markus. *Lakotas, Black Robes, and Holy Women: German Reports from the Indian Mission in South Dakota, 1886-1900*. Lincoln: University of Nebraska Press, 2007.
- Libhart, Myles. *Sioux Artists of the Twentieth Century*, Vol. 4. Spearfish: SD, Black Hills College Center of Indian Studies, 1982
- Lomawaima, K. Tsianina and Teresa L. McCarty. "When Tribal Sovereignty Challenges Democracy: American Indian Education and the Democratic Ideal." *American Educational Research Journal* 39(2) (Summer 2002), 279-305.
- McNamara, Denis R. *Catholic Church Architecture and the Spirit of the Liturgy*. Chicago: Hillenbrand Books, 2009.
- Marty Mission School, *Smoke Signal*, 1956.
- Meyer, Leroy N. "In Search of Native American Aesthetics." *Journal of Aesthetic Education* 35(4) (Winter 2001), 25-46.
- "St. Paul Parish – The Catholic Mission of the Yankton Sioux People."
<http://www.parishesonline.com/Scripts/HostedSites/org.asp?SBA=2763&Content=2&p=26&ID=12787>.
- Striner, Richard. "Art Deco: Polemics and Synthesis." *Winterthur Portfolio* 25(1) (Spring 1990), 21-34.
- Talbot, Steve. "Spiritual Genocide: The Denial of American Indian Religious Freedom, from Conquest to 1934." *Wicazo Sa Review* 21(2) (Autumn 2006), 7-39.
- Thompson, Harry F. Ed. *A New South Dakota History*. Second Edition. Sioux Falls, SD: Center for Western Studies, 2009.

Previous documentation on file (NPS):

preliminary determination of individual listing (36 CFR 67 has been Requested)
 previously listed in the National Register
 previously determined eligible by the National Register
 designated a National Historic Landmark
 recorded by Historic American Buildings Survey # _____
 recorded by Historic American Engineering Record # _____

Primary location of additional data:

State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other

Name of repository: **South Dakota State Archives**

Historic Resources Survey Number (if assigned): CH00300008, CH00300009

10. Geographical Data

Acreage of Property 1.2 acres
(Do not include previously listed resource acreage)

UTM References

(Place additional UTM references on a continuation sheet)

1	<u>14</u>	<u>546820</u>	<u>4760039</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing

Verbal Boundary Description (describe the boundaries of the property)

The nomination boundary encapsulates the physical buildings and immediate surrounding of the Marty Mission School Gymnasium and St. Therese Hall as shown in the accompanying map. The boundary begins at UTM #1 (546825 E, 4760094 N) proceeds east to #2 (546861 E, 4760094 N), parallels 388th Avenue going south to #3 (546861 E, 4760014 N), cuts west between St. Therese and the building to the south at #4 (546817 E, 4760014 N), goes south to #5 (546817 E, 4760008 N) and west behind the Gymnasium to #6 (546787 E, 4760008 N), follows north to #7 (546787 E, 4760057 N), and finally east to #8 (546825 E, 4760057 N).

Boundary Justification (explain why the boundaries were selected)

These two buildings were selected by the Yankton Tribal Historic Preservation Office to represent the Marty School on the National Register at this time. The nomination boundary was chosen to include the Marty Mission School Gymnasium and St. Therese Hall buildings and their immediate surroundings.

11. Form Prepared By

name/title Liz Almlie/Historic Preservation Specialist

organization South Dakota State Historic Preservation Office date November 1, 2011

street & number 900 Governor's Drive telephone (605) 773-6056

city or town Pierre state SD zip code 57501

e-mail liz.almie@state.sd.us

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.
A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Marty Mission School Gymnasium and St. Therese Hall

City or Vicinity: Marty

County: Charles Mix County

State: South Dakota

Photographer: Liz Almlie

Date Photographed: July 29, 2011

Location of original digital files: South Dakota State Historic Preservation Office

Description of Photograph(s) and number:

Photo #1

North elevation of Gymnasium, camera facing south

Photo #2

East elevation of Gymnasium, camera facing southwest

Photo #3

South elevation of Gymnasium, camera facing northeast

Photo #4

West elevation of Gymnasium, camera facing east

Photo #5

East elevation of St. Therese Hall, camera facing west

Photo #6

North elevation of St. Therese Hall, camera facing south

Photo #7

West elevation of St. Therese Hall, camera facing northeast

Photo #8

South elevation of St. Therese Hall, camera facing northeast

Photo #9

Interior of Gymnasium, camera facing south

Photo #10

Mural of Father Pierre-Jean De Smet arriving in 1839, Felix Walking Elk, Gymnasium

Photo #11

Mural of Marty school, Felix Walking Elk, Gymnasium

Marty Mission School Gymnasium and St. Therese Hall
Name of Property

Charles Mix, South Dakota
County and State

Property Owner:

(complete this item at the request of the SHPO or FPO)

name Yankton Sioux Tribe
street & number P.O. Box 1153 telephone (605) 384-3641
city or town Wagner state SD zip code 57380

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

NATIONAL REGISTER OF HISTORIC PLACES NOMINATION REVIEW MAP



SOUTH DAKOTA
STATE HISTORICAL SOCIETY

Department of Tourism

LEGEND

Local Roads (NS TRI) - DOT

By Surface Type

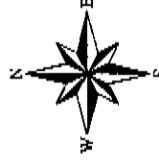
- Minimum Maintenance
- Graded or Gravel Surface
- Hard Surface Roads

National Register Boundary

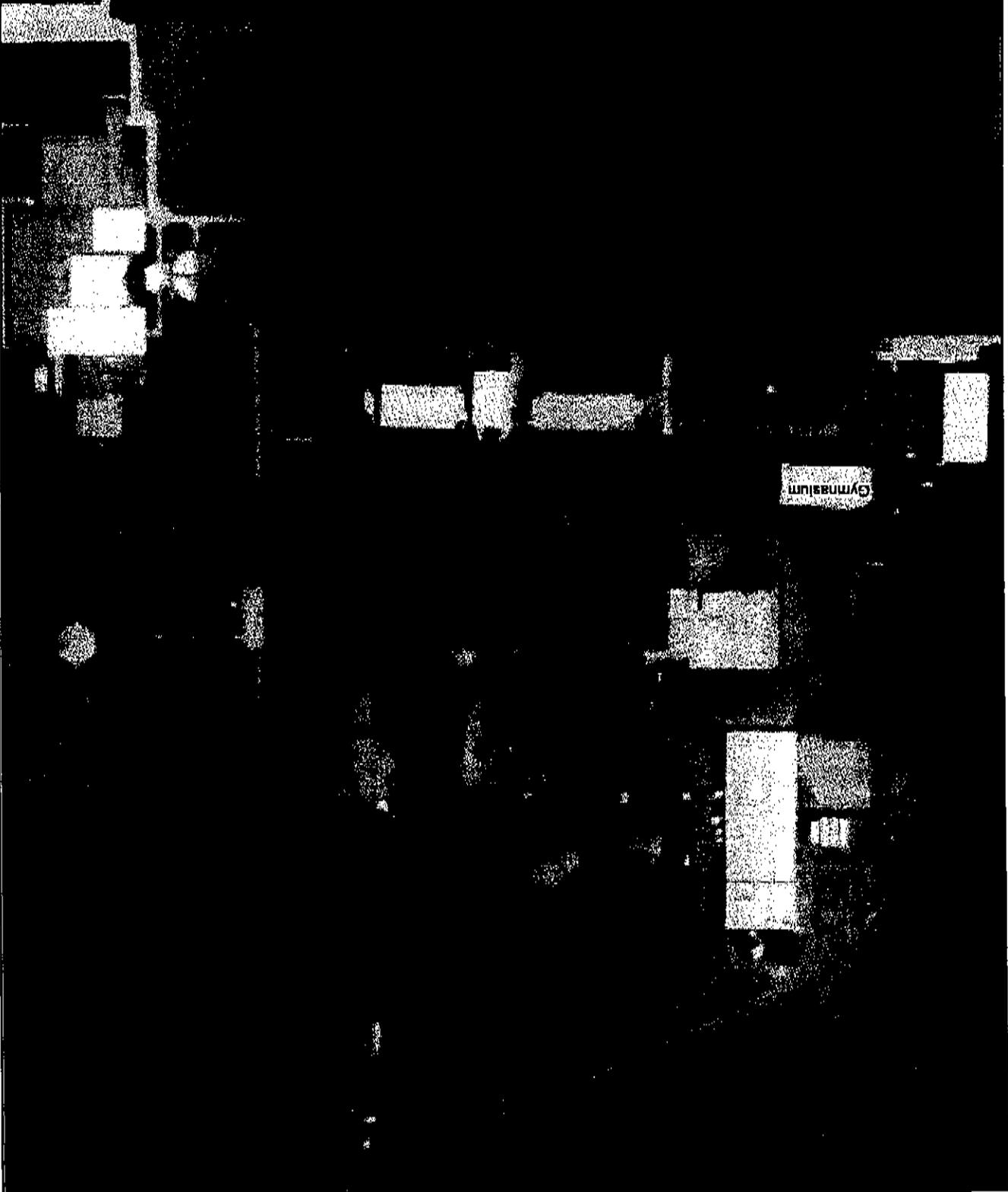
#1 = UTM point

NOMINATION FOR:

MARTY MISSION SCHOOL
GYMNASIUM AND
ST. THERESE HALL,
CHARLES MIX COUNTY



SOUTH DAKOTA
COUNTIES



Gymnasium

0 45 90 180 Meters

NATIONAL REGISTER NOMINATION PHOTOGRAPH KEY



LEGEND

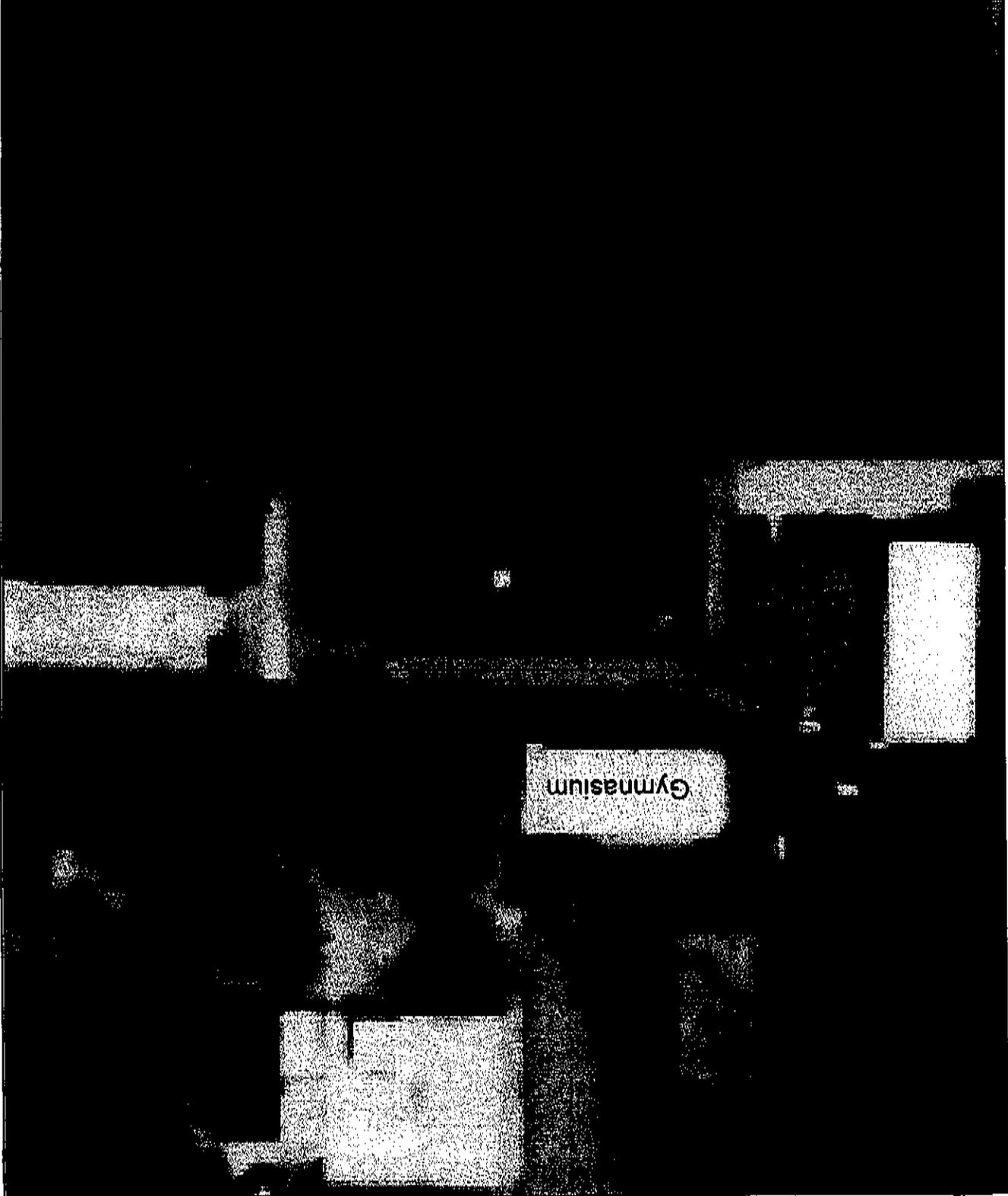
- Local Roads (NSTRI) - DOT
- By Surface Type
 - Minimum Maintenance
 - Graded or Gravel Surface
 - Hard Surface Roads
- Marty Mission School Buildings
- < 1 = Photo Location

NOMINATION FOR:

MARTY MISSION SCHOOL
GYMNASIUM AND
ST. TERESE HALL,
CHARLES MIX COUNTY



SOUTH DAKOTA
COUNTIES



copy

national register 10-19-72 12/6/61

Form 10-300 (July 1969)

UNITED STATES DEPARTMENT OF THE INTERIOR NATIONAL PARK SERVICE

STATE	South Dakota
COUNTY:	Kingsbury
FOR NPS USE ONLY	
ENTRY NUMBER	DATE

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

SEE INSTRUCTIONS

1. NAME

COMMON: Railroad Camp Shanty or Surveyor's Shanty

AND/OR HISTORIC:

2. LOCATION

STREET AND NUMBER:

CITY OR TOWN: De Smet

STATE: South Dakota CODE: 40 COUNTY: Kingsbury CODE: 077

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Object	<input checked="" type="checkbox"/> Building <input type="checkbox"/> Structure <input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	<input type="checkbox"/> Occupied <input checked="" type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress	Yes: <input checked="" type="checkbox"/> Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No

PRESENT USE (Check One or More as Appropriate)

<input type="checkbox"/> Agricultural	<input type="checkbox"/> Government	<input type="checkbox"/> Park	<input type="checkbox"/> Transportation	<input type="checkbox"/> Comments
<input type="checkbox"/> Commercial	<input type="checkbox"/> Industrial	<input type="checkbox"/> Private Residence	<input type="checkbox"/> Other (Specify)	
<input type="checkbox"/> Educational	<input type="checkbox"/> Military	<input type="checkbox"/> Religious		
<input type="checkbox"/> Entertainment	<input checked="" type="checkbox"/> Museum	<input type="checkbox"/> Scientific		

4. OWNER OF PROPERTY

OWNER'S NAME: Laura Ingalls Wilder Memorial Society, Inc.

STREET AND NUMBER:

CITY OR TOWN: De Smet STATE: South Dakota CODE: 40

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.: Courthouse

STREET AND NUMBER: Kingsbury County, De Smet, lot 9 Block 10 Western Town Lot Co.

CITY OR TOWN: De Smet, STATE: South Dakota CODE: 40

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY: South Dakota Historic Sites Survey

DATE OF SURVEY: 1968 Federal State County Local

DEPOSITORY FOR SURVEY RECORDS: South Dakota Historic Preservation Program

STREET AND NUMBER: W. H. Over Dakota Museum, University of South Dakota

CITY OR TOWN: Vermillion STATE: South Dakota CODE: 40

STATE: COUNTY: ENTRY NUMBER: DATE: FOR NPS USE ONLY

DESCRIPTION

CONDITION	(Check One)					
	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input checked="" type="checkbox"/> Altered	<input type="checkbox"/> Unaltered		<input checked="" type="checkbox"/> Moved	<input type="checkbox"/> Original Site	

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

The Railroad Shanty is a simple frame building measuring roughly 10' by 22' and covered with horizontal siding. The interior is unaltered and furnished with items described in Laura Ingalls Wilder's By the Shores of Silver Lake, including some of the actual Ingalls family possessions.

Presumably in the 1880's or early 1890's the building was moved three blocks from its original location and was placed on a cement block foundation. Sometime between that date and the present, siding was placed over the original plank and batten, and two small additions were made: a lean-to and a porch on the south and east sides, respectively. The building was purchased in 1967 by the Laura Ingalls Wilder Memorial Society, Inc., a local group, and now serves as a museum.

The shanty was built in 1878.

SEE INSTRUCTIONS

SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

<input type="checkbox"/> Pre-Columbian	<input type="checkbox"/> 16th Century	<input type="checkbox"/> 18th Century	<input type="checkbox"/> 20th Century
<input type="checkbox"/> 15th Century	<input type="checkbox"/> 17th Century	<input checked="" type="checkbox"/> 19th Century	

SPECIFIC DATE(S) (If Applicable and Known) 1878, 1879-80

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

<input type="checkbox"/> Aboriginal	<input checked="" type="checkbox"/> Education	<input type="checkbox"/> Political	<input type="checkbox"/> Urban Planning
<input type="checkbox"/> Prehistoric	<input type="checkbox"/> Engineering	<input type="checkbox"/> Religion/Philosophy	<input type="checkbox"/> Other (Specify)
<input checked="" type="checkbox"/> Agriculture	<input type="checkbox"/> Industry	<input type="checkbox"/> Science	_____
<input type="checkbox"/> Architecture	<input type="checkbox"/> Invention	<input type="checkbox"/> Sculpture	_____
<input type="checkbox"/> Art	<input type="checkbox"/> Landscape Architecture	<input type="checkbox"/> Social/Humanitarian	_____
<input type="checkbox"/> Commerce	<input checked="" type="checkbox"/> Literature	<input type="checkbox"/> Theater	_____
<input type="checkbox"/> Communications	<input type="checkbox"/> Military	<input checked="" type="checkbox"/> Music	_____
<input type="checkbox"/> Conservation	<input type="checkbox"/> Music		_____

STATEMENT OF SIGNIFICANCE

SEE INSTRUCTIONS

This building was once the home of Laura Ingalls Wilder, prominent author of children's books on pioneer life. The shanty was built in 1878 by the Chicago & Northwestern Railway to shelter railroad personnel. It was converted into a home by the Ingalls family during the winter of 1879-80. The family's experiences in the shanty were the subject of Wilder's By the Shores of Silver Lake, one of her most popular works. Other Wilder books trace the lives of the author's family in their struggle to settle permanently in De Smet, South Dakota. Laura Ingalls Wilder stories drew heavily on her childhood experiences; she states, "I lived everything that happened in my books." Two million copies of her works have been sold, many of them in foreign countries. They have been translated into 26 languages.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

3. Wilder, Laura Ingalls, By the Shores of Silver Lake, New York: Harper & Row. *passim*, 1939.
Brooklyn
- ~~Lane, Rose Wilder, On the Way Home, New York: Harper & Row.~~
1. American Guide Series, South Dakota, A Guide to the State, New York: Hastings House, 1952. *pp. 235*
2. Anderson, William, The Story of the Ingalls, Scranton PA: Harper & Row, *passim*.

10 GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees	Minutes	Seconds
NW	° ' "	° ' "		°	'	"
NE	° ' "	° ' "		44	23	08
SE	° ' "	° ' "		97	32	39
SW	° ' "	° ' "				

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 1/10 acre

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME AND TITLE:
Mrs. Leslie Dannenbring, President

ORGANIZATION: Laura Ingalls Wilder Memorial Society, Inc. DATE: 10-10-72

STREET AND NUMBER:

CITY OR TOWN: De Smet STATE: South Dakota CODE: 40

12 STATE LIAISON OFFICER CERTIFICATION NATIONAL REGISTER VERIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name _____

Title _____

Date _____

I hereby certify that this property is included in the National Register.

 Chief, Office of Archeology and Historic Preservation

Date _____

ATTEST:

 Keeper of The National Register

Date _____

SEE INSTRUCTIONS

Application Form A

SOUTH DAKOTA SURVEY OF HISTORIC RESOURCES

(Please Type)

1. Name and address of organization or individual submitting this application.

Laura Ingalls Wilder Memorial Society, Inc.
DeSmet, S.D. 57231

2. Name of Property:

Railroad Camp Shanty of 1879-80

3. Location of Property:

Street and Number First Street
City or Town DeSmet
County Kingsbury
Original Location: Yes () No (X)

4. Nature of Property: Building(s) () District or Area () Site () Object ()

Other one lot with shanty, converted to residence in early years after being moved from shores of Silber Lake of the Wilder Book to DeSmet

5. Present Owner of Property: Public () Private ()

Name Laura Ingalls Wilder Memorial Society, Inc.
Street and Number
City or Town DeSmet State S.D.
County Kingsbury

6. Present Use of Property:

Museum kept open days through summer for reception of visitors interested in the Wilder-Ingalls lore, receptionist also providing tours of vicinity to Wilder-Ingalls sites.

7. Legal Description of the Property:

Lot 9 Bl. 10 Original Plat, DeSmet

8. Condition of the Property: Excellent () Good (X) Fair () Deteriorated () Ruins () Unexposed ()

Give brief description of the physical appearance of the property.
In good condition, the railroad type batten siding covered with drop siding; buildin is modern but restored to interior as described in Wilder book

9. Is the significance of the property so designated on or near its location? Yes (X) No () If yes, tell how: a plaque is mounted on the outside wall

10. Photograph included: Yes (X) No () If yes, give the direction and weather conditions. see enclosed materials

11/27/71 Accept

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC

Ingalls Home

AND/OR COMMON

Ingalls Home

2 LOCATION

STREET & NUMBER

210 3rd Street, West

CITY, TOWN

De Smet

NOT FOR PUBLICATION

CONGRESSIONAL DISTRICT

#1

STATE

South Dakota

VICINITY OF

CODE
046

COUNTY

Kingsbury

CODE

077

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input checked="" type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> MUSEUM
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> COMMERCIAL
<input type="checkbox"/> SITE	<input type="checkbox"/> PUBLIC ACQUISITION	<input type="checkbox"/> ACCESSIBLE	<input type="checkbox"/> EDUCATIONAL
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> ENTERTAINMENT
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> GOVERNMENT
		<input type="checkbox"/> NO	<input type="checkbox"/> INDUSTRIAL
			<input type="checkbox"/> MILITARY
			<input checked="" type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME

Mrs. Bessie Christiansen

STREET & NUMBER

202 3rd St. Joliet Avenue

CITY, TOWN

De Smet

VICINITY OF

STATE

South Dakota

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,
REGISTRY OF DEEDS, ETC.

Kingsbury County Courthouse

STREET & NUMBER

CITY, TOWN

De Smet

STATE

South Dakota

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

South Dakota Historic Sites Survey

DATE

1968

FEDERAL STATE COUNTY LOCAL

DEPOSITORY FOR
SURVEY RECORDS

Vermillion Historical Preservation Center

South Dakota

CITY, TOWN

STATE

7 DESCRIPTION**CONDITION**

EXCELLENT
 GOOD
 FAIR

DETERIORATED
 RUINS
 UNEXPOSED

CHECK ONE

UNALTERED
 ALTERED

CHECK ONE

ORIGINAL SITE
 MOVED DATE _____

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

In 1887 Charles Phillip Ingalls built a two-story frame home in De Smet, Dakota Territory. The house is comprised of two offset rectangles with asphalt shingled roofs running perpendicular to one another. A lean-to is attached to the rear (north wall) of the home and was used as a coal shed. A single stack of bricks comprises the center straddle ridge chimney. Fenestration consists of double sash windows, which appear singly or in sets of two. Two doors, one on each story of the north wall, are unusual because no steps are built up to either of them presently. Although the house has no concrete foundation, it is in good shape.

The Ingalls home rests upon lot 12, block 10 in Brown's Addition at 210 West Third Street in De Smet, South Dakota. While the Ingalls family lived in the house, a barn and sand-point pump were in constant use. The backyard was covered with fruit trees and vegetables were planted in the adjoining lot. Now large poplar trees provide shade for the house in the Little Town on the Prairie.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input checked="" type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES **1887**BUILDER/ARCHITECT **Charles Phillip Ingalls**

STATEMENT OF SIGNIFICANCE

The Ingalls arrived in De Smet in 1879. Mr. Ingalls was employed as a time-keeper for the railroad which was then being built. Previous attempts at homesteading and farming in both Wisconsin and Kansas met with failure. The opportunity to work in Dakota was received by the family as one of good fortune. Their first year in De Smet was the subject of Laura Wilder's By the Shores of Silver Lake. The Long Winter and Little Town on the Prairie followed, tracing the family's lives between the years 1880-1882.

In 1885 Laura was married to Almonze Wilder and moved to a nearby homestead. Her father and mother moved permanently to De Smet where they lived in a number of places, some of them built and owned by "Pa" who gave up farming to become a professional carpenter. In 1887 he built a story and a half frame house in De Smet. His daughter Laura Ingalls Wilder moved to Missouri in 1894 but the house is mentioned by her and her daughter Rose in their books about Dakota life.

Charles Ingalls became an active member of the community. He served at various times as town clerk, Justice of the Peace, and deputy sheriff. At his death in 1902 he was mourned as one of the town's earliest pioneers.

The significance of Charles Ingalls' house lies in the fact that the real hero of a series of children's books about pioneer life lived there. In addition to "Pa" Ingalls, the house in De Smet was also the last home of Laura's mother and her sister Mary, whose blindness gave her a special part in the stories. Many descriptions of the prairies, the towns and the people in Laura's works are given through her personal descriptions to Mary. In a way, the house Pa Ingalls built is the sequil to all the "Little" books. It tells the final story of the Ingalls family in their struggle to create a decent way of life in The Little Town on the Prairie.

For De Smet, the house is a significant land mark associated with the Ingalls family whose history is also a record of the towns development.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

American Guide Series, South Dakota, A Guide to the State, New York: Hastings House, 1962, p. 235.
Anderson, William, The Story of the Ingalls, Scranton PA: Harper & Row, passim.
Lane, Rose Wilder, On the Way Home, Scranton PA: Harper & Row, 1962, p. 12, (illus. p. 13).
Wilder, Laura Ingalls, By the Shores of Silver Lake, New York: Harper & Brothers, 1939, passim.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 1/10 acre

Latitude: 44° 23' 07"

UTM REFERENCES

Longitude: 97° 33' 17"

A	<input type="text"/>	<input type="text"/>	<input type="text"/>
	ZONE	EASTING	NORTHING
C	<input type="text"/>	<input type="text"/>	<input type="text"/>

B	<input type="text"/>	<input type="text"/>	<input type="text"/>
	ZONE	EASTING	NORTHING
D	<input type="text"/>	<input type="text"/>	<input type="text"/>

VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE
Paul Putz, Historical Preservation Assistant; Mrs. Dannenbring, De Smet, South Dakota

ORGANIZATION
Historical Preservation Program

DATE
02-03-75

STREET & NUMBER
USD Alumni House 415 E. Main Street

TELEPHONE
605-677-5314

CITY OR TOWN
Vermillion

STATE
South Dakota

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL STATE LOCAL

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

FEDERAL REPRESENTATIVE SIGNATURE

TITLE

DATE

FOR NPS USE ONLY	
I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER	
	DATE
DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION	
ATTEST:	DATE
KEEPER OF THE NATIONAL REGISTER	