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United States Department of the Interior
National Park Service

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NAT. REGISTER OF HISTORIC PLACES
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 Iron Nation's Gravesite

other names/site number

2. Location

street & number Messiah Cemetery, Iron Nation District, Lower Brule Sioux Reservation [ ] not for publication

city or town Lower Brule [x] vicinity

state South Dakota code SD county Lyman code 085 zip code 57548

3. State/Federal Agency Certification

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

I hereby certify that this _x_ 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 _x_ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

__ **national** _x_ **statewide** __**local**

Jay D. Vogt 12-20-2013
Signature of certifying official/Title Date

12-20-2013
State or Federal agency/bureau or Tribal Government

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

Signature of commending 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:)

for Edson M. Beall 2.24.14
Signature of the Keeper Date of Action

Iron Nation's Gravesite
Name of Property

Lyman County, SD
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply.)

x	Private
	public – Local
	public – State
	public - Federal

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

	building(s)
	district
	site
	structure
x	object

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

Contributing	Noncontributing	
0	0	buildings
0	0	sites
0	0	structures
1	0	objects
1	0	**Total**

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

n/a

Number of contributing resources previously listed in the National Register

n/a

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Funerary: Grave

Current Functions
(Enter categories from instructions.)

Funerary: Grave

7. Description

Architectural Classification
(Enter categories from instructions.)

No Style

Materials
(Enter categories from instructions.)

foundation: Earth
walls:
roof:
other: Stone

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

Iron Nation's grave is located in a two-acre cemetery on a bench of land about 400 yards west of the Missouri River. The cemetery is rural and fenced with barbed wire. To the east are a shelterbelt and a house. To the north is the Messiah Episcopal Church, a simple gabled building with white-painted wood clapboard. Native prairie grass surrounds the cemetery. Iron Nation's grave and monument are located at the southeast corner of the cemetery. It is a family plot measuring 20' x 10' with Iron Nation's grave located at the southwest corner of the family plot. The granite monument over Iron Nation's grave is the significant feature. Bricks delineate the family plot from the other graves.

The granite monument reads:

"We, the Lower Brule Indians
put up this stone in memory of our
dear Head Chief
Solomon Iron Nation
Who died November 14, 1894,
Aged 79 years.

Children, Love one another."

Iron Nation's Gravesite
Name of Property

Lyman County, SD
County and State

8. Statement of Significance

Applicable National Register Criteria

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

- [X] A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- [X] 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.
X
- [ ] 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.
- [X] C a birthplace or grave.
- [ ] D a cemetery.
- [ ] E a reconstructed building, object, or structure.
- [X] 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.)

Ethnic Heritage: Native American
Religion

Period of Significance

1934

Significant Dates

1934

Significant Person

(Complete only if Criterion B is marked above.)

Solomon Iron Nation

Cultural Affiliation

Architect/Builder

Period of Significance (justification)

The period of significance represents Iron Nation's commemoration by the Lowe Brule Sioux Tribe.

Criteria Considerations (explanation, if necessary)

Iron Nation's gravesite meets Criterion Consideration C (Birthplace or Grave) because it is the only remaining site associated with Chief Solomon Iron Nation. No other properties exist to represent this Lakota Sioux chief. A house in Oacoma built for Iron Nation and used as an agency building burnt down in circa 2005.

Iron Nation's gravesite meets Criterion Consideration F (Commemorative Properties) because it's primary significance is symbolic. It represents an important change in the way the Lower Brule commemorated the burial sites of significant leaders.

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

Iron Nation's gravesite is significant under Criteria A and B. It is eligible under criterion A as the first known commemorative grave monument erected over a Lakota (Sioux) chief in South Dakota by a tribe. The Lower Brule dedicated the marker in 1934. The commemorative marker represents a significant comingling of traditions between Sioux and Judeo-Christian memorializations.

The gravesite is also eligible under criterion B as the only remaining link to Solomon Iron Nation, an important Sioux chief of the Lower Brule, signer of many treaties, and significant person to South Dakota.

(Note: the term Sioux is used to describe three related, but distinct, groups - the Lakota, Nakota, and Dakota. Of those, the Lakota (also called Teton) are divided into seven sub-bands including the Hunkpapa, Minneconjou, Blackfoot, Two Kettle, Sansarc, Brule, and Oglala. Iron Nation was a member of the Brule, or *Kul Wicasa* as they linguistically refer to themselves.)

Sioux Burial Customs and Memorializations

American Indian burial practices are widely varied through geography and time and have been shaped by differing environments, social structure, and spiritual beliefs.[i] As burial customs evolved, various forms of encasement, sub-surface interment, cremation and exposure were common.[ii] These methods evolved in response to seasonal movements of nomadic societies or fixed locations of more sedentary societies.[iii]

Many groups of plains Indians and certain Indians of the northwest commonly practiced above-ground burials using trees, scaffolds, canoes and boxes on stilts.[iv] Some of these ceremonies called for secondary interments following exposure to the elements or incineration.[v] Mortuary customs varied even among geographically similar groups and by era according to prevailing spiritual beliefs and methods.[vi]

Traditionally, most Sioux did not bury their dead below ground, at least immediately after death. Ritual practices with deep spiritual meaning developed amongst Siouian society that were practiced for generations. Respect for the old ways prohibits a detailed description of these practices. However, the historical record can provide a general overview of Sioux burial customs.

There were a number of ways to bury a person, but most important was to place the body in a tree or on a scaffold high enough to be out of the reach of animals. If placed in a tree, the body was secured in the limbs and possessions that could not be wrapped with the body were placed below the limbs supporting the body.[vii] Ideally, a tree with four prominent limbs was sought to represent the Four Directions.[viii] The great Sioux leader Crazy Horse was placed in a tree after his passing. He was wrapped in a red blanket and placed in a tree on a bluff above Camp Sheridan in Nebraska.[ix]

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[i] Elisabeth Walton Potter and Beth M. Boland. *National Register Bulletin 41: Guidelines for Evaluating and Registering Cemeteries and Burial Places*. (Washington: DC, United States Department of Interior National Park Service, 1992) 3.
[ii] Ibid, 3.
[iii] Ibid, 3.
[iv] Ibid, 4.
[v] Ibid, 4.
[vi] Ibid, 1.
[vii] Ibid, 131.
[viii] Ibid, 131.
[ix] Ibid, 435.

Four main posts, also representing the Four Directions, supported scaffold burials.[x] Scaffolds were typically seven or eight feet high, ten feet long, and four or five feet wide.[xi] The main posts were forked with side poles laid across the forks, on which a flooring of small poles was laid.[xii] Food and drink along with weapons, tools, medicine, and pipes were also placed with the deceased.[xiii] If the person was important, his or her favorite riding horse may also be killed and placed underneath the scaffold.[xiv]

Scaffold burials were used for respected members of the tribe, while persons of lesser consequence may be buried in shallow graves near the crest of a hill.[xv] Also, warriors killed on the battlefield were often not buried. It was believed that their bodies should be left on the battlefield so their spirits could haunt the enemy.[xvi]

Transitions, Christianity and Policy

The change from scaffold/tree burials to below-ground burials occurred fairly swiftly because of the fast encroachment of Anglo culture on the plains. Factors that influenced this change included acceptance of Christianity (either full or partial), confinement on reservations, attrition through the death of elders, and intermarriage among Indians and Anglos. The diversity in burial practices among the Sioux was primarily a result of the coalescing of indigenous religion and Christianity.[xvii]

The earliest contact between Christian missionaries and the Sioux occurred in the Minnesota/Wisconsin area where Jesuit missionary explorers Claude Allouez and Jacques Marquette first encountered the eastern Sioux about 1655.[xviii] Roman Catholic missionaries continued sporadic contact throughout the next two centuries. Explorers and voyageurs of French, Spanish, and English descent also carried their religion with them to some degree as they traversed the northern plains in the eighteenth and nineteenth centuries.

Religion played a role in every aspect of Sioux life and it could not be separated from the broader culture. Early missionaries were welcomed and respected. It was not until Indians saw that not all white men followed the doctrines of Christianity did they begin to question the motives of missionaries.[xix]

The first mission station amongst the Sioux was established in 1834.[xx] The American Board of Commissioners for Foreign Missions authorized T.S. Williamson to found the mission in Minnesota.[xxi] The following year, Williamson, Jedidiah D. Stevens, and the brothers Gideon and Samuel Pond all arrived among the eastern Sioux and began missionary work.[xxii] In 1837, Stephen Return Riggs also joined the mission.[xxiii] These missionaries, together with their families, dominated the Presbyterian and Congregational missions amongst the Sioux.[xxiv]

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[x] Ibid, 131.
[xi] George Belden. *Beldon, the White Chief: or Twelve Years Among the Wild Indians of the Plains*. (Athens: OH, University of Ohio Press, 1974) 87.
[xii] Ibid, 87.
[xiii] Bryant, 636.
[xiv] Powers, 131.
[xv] Hassrick, 297.
[xvi] Powers, 133.
[xvii] Raymond J. DeMalliet and Douglas R. Parks. *Sioux Indian Religion: Tradition and Innovation*. (Norman: OK, University of Oklahoma Press, 1987), 7.
[xviii] DeMalliet and Parks , 9.
[xix] Virginia Driving Hawk Sneve. *That They May Have Life: the Episcopal Church in South Dakota, 1859-1976*. (New York: NY, Seabury Press, 1977), 3.
[xx] DeMalliet and Parks, 9.
[xxi] DeMalliet and Parks, 9.
[xxii] DeMalliet and Parks, 9.
[xxiii] DeMalliet and Parks, 9.
[xxiv] DeMalliet and Parks, 9.

Catholic missionaries were also active among the Sioux. Father Jean-Pierre De Smet, a Jesuit from Belgium, began his work with the Sioux in 1839.[xxv] De Smet performed baptisms and gave catechetical training to tribes in Minnesota and along the Missouri River.[xxvi] De Smet managed to establish strong relationships with many of the Sioux tribes.

The Episcopalians entered Sioux mission work later. Samuel D. Hinman established a mission and school at the Lower Sioux Agency in Minnesota in 1860.[xxvii] However, the removal of the Sioux from Minnesota following the 1862 uprising ended mission activity amongst the Sioux there.[xxviii]

All of these missionary groups followed similar programs. All sought to train Indian ministers, deacons, and other catechists to help convert other Indians.[xxix] These laypersons could administer the daily routines of congregations and free up the missionary's time. Schools that taught the Anglo way of doing things and the fundamentals of Christian religion were central to these missions.[xxx]

The election of Ulysses S. Grant began a new era for missionary work amongst the Indians. In his inaugural address in 1869, Grant said, "The proper treatment of the original occupants of this land – the Indians – is one deserving of careful study. I will favor any course toward them which tends to their civilization and ultimate citizenship."[xxxi] This promise became Grant's Peace Policy, which was enacted by Congress later that year.

The Peace Policy contained the following major provisions with major implications to the Sioux:

1. The Indians were to be placed on reservations as quickly as possible so that the dictates of humanity and Christian civilization could be met. On the reservations, they were to be taught as fast as possible the arts of agriculture and civilization through the aid of the Christian organizations of the country actively engaged in the work, acting in harmony with the federal government. The Indian's intellectual and moral character was to be developed with kindness and humanity through Christian principles.
2. It would be the policy of the President to punish with severity any tribe that refused to live on the reservation and determined to continue their nomadic way of life.
3. All supplies of every kind needed by the Indians on the reservations should be purchased at fair and reasonable prices in such a way that supplies would arrive when and where needed and without having the government funds squandered in their purchase. No longer should profiteers be allowed to make money on Indians supplies.
4. It was the purpose of the government, with the advice of the religious organization, to procure competent, upright and moral religious agents to care for the Indians on the reservations and to distribute the goods and provisions purchased for them by the government. The church groups were to aid in the intellectual, moral and religious culture and thus assist in the humanity and benevolence of the policy.
5. It was the policy of this peace enactment to establish schools, churches and Sabbath schools through the instrument of the church organizations so that the Indian might be taught a better way of life and be trained to be citizens of this great nation.[xxxii]

For many reasons, including incompetent agents and growing paternalism of the churches, the policy failed.[xxxiii] However, the power given to the different denominations under this policy greatly influenced the Sioux in South Dakota who where gradually being placed on reservations. The policy occurred at a time when sweeping changes, including the comingling of traditional Sioux religious practices and Christian practices, were embedding themselves in the culture.

Anglo religious practices and the geographic restraints of reservation life changed Sioux burial practices. Indians didn't necessarily convert to Christianity, but they adopted some ritual practices. The Sioux's acceptance of Christianity was the

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[xxv] Liz Almlie. *Marty Mission School Gymnasium and St. Therese Hall National Register of Historic Places Nomination*. (Pierre; SD, 2013), 10.
[xxvi] Almlie, 10.
[xxvii] DeMalliet and Parks, 10.
[xxviii] DeMalliet and Parks, 10.
[xxix] DeMalliet and Parks, 12.
[xxx] DeMalliet and Parks, 12.
[xxxi] Sneve, 4.
[xxxii] Sneve, 5.
[xxxiii] Sneve, 8.

acceptance of the God of their conqueror and a search for the white man's power, but old beliefs were not abandoned in this search.[xxxiv]

The evolution of burial customs and memorializations are important cultural changes in understanding history.[xxxv] Through Christian practices, the Sioux slowly adopted Anglo burial practices including the use of wood, stone, and metal headstones. Many of these burials occur in churchyards or in proximity of churches, which has remained a fairly standard practice through 20th century Judeo-Christian culture.

As typical for the practice, most headstones were erected shortly after burial. Iron Nation's commemorative obelisk was erected in 1934, forty years after his death. Prior to this date, no known Sioux tribes erected such Anglo-style monuments over chiefs. Commemorations by entire tribes in Anglo traditions - whether that be grave markers, sculptors, obelisks – all occur after this date in South Dakota. No known such commemorative activities conducted by Sioux tribes are known to predate Iron Nation's memorial. Commemorations were done by individuals, but not be an entire tribe in such tribute.

Anglo commemorations of this type have existed for years. Memorializations were popular over politicians, war heroes, and other people deemed to have cultural importance. *National Register Bulletin 41: Guidelines for Evaluating and Registering Cemeteries and Burial Place* states that under Criterion Consideration F a property commemorative in intent can be eligible if design, age, tradition, or symbolic value has invested it with its own historical significance. It also states that commemorative burial places that do not need to be justified under Criterion Consideration F include a gravemarker significant primarily as a document of the traditions of an ethnic or cultural group.

Iron Nation's commemorative grave monument documents the evolution of Sioux burial practices and also, to a larger extent, the coalescing of Anglo and Sioux traditions in South Dakota. It documents the first known time a Sioux tribe erected such an Anglo-marker to a Sioux chief in South Dakota.

The *U.S. Department of the Interior's Biographical and Historical Index of American Indians and Persons Involved in Indian Affairs* references that it was the first such monument erected over a Sioux chief by a tribe. The South Dakota State Historic Preservation Office (SHPO) found no references predating this claim. The SHPO also contacted the Tribal Historic Preservation Offices for Oglala Sioux Tribe (Pine Ridge), Rosebud Sioux, Cheyenne, Standing Rock, Sisseton-Wahpeton Oyate, Crow Creek, Flandreau-Santee, Yankton and the Cultural Office at Lower Brule. No such commemorative monuments predating Iron Nation's were identified.

Solomon Iron Nation (Wicasa Itancan Maza Oyate)

Written historical accounts on the life of Iron Nation are scant.[xxxvi] He was born in what is now South Dakota west of the Missouri River in February of 1805.[xxxvii] No personal accounts of his youth exist, but Iron Nation grew up at a time when the Sioux were the most powerful force on the northern plains. Between 1800 and 1840, there was little interference from Anglo culture on the northern plains. Fur trappers and traders entered the area in increasing numbers during this period, but their numbers were small and they tended to integrate into Indian culture. The United States government approved of this approach because it kept peace in the west and also added to the economy.

Iron Nation's band hunted buffalo on the plains and participated in the fur trade economy. In the 1830s, overland wagon trains on the southern edge of the Sioux's territory began to disrupt migration movements and affect the buffalo. This interference was the beginning of a conflict that would engulf the plains. Skirmishes between the tribes and white settlers would boil over by 1851, forcing the United States government to intervene.

The first major treaty on the northern plains was the Fort Laramie Treaty of 1851, which allowed white settlers to pass through tribal lands in exchange for annuities. Iron Nation and the Lower Brule were living near the mouth of the White River in south central South Dakota at the time and were not really affected by the treaty. In 1858, the Yankton signed a

[xxxiv] Sneve, 4.
[xxxv] Potter and Boland, 10.
[xxxvi] Stephen Byrnes. *South Dakota Hall of Fame Nomination Form: Indian Heritage: Head Chief Solomon Iron Nation*. (Chamberlain: SD, 2006), 9-D.
[xxxvii] Byrnes, 1.

treaty allowing white settlement west of Sioux City, Iowa along the Missouri River. The Lower Brule were aware of this, but not overly affected.

Iron Nation was a chief of the Lower Brule by the 1860s and signed the Fort Laramie Treaty of 1865 on behalf of the Lower Brule. This treaty located the Lower Brule on a permanent reservation and promised yearly annuities in return for peace. Iron Nation was also a signer of the Fort Laramie Treaty of 1868, which created the Great Sioux Reservation. The Fort Laramie Treaty of 1868 was a watershed event on the northern plains and set the stage for the conflicts of the 1870s-1890s. First, this treaty largely superseded the Treaty of 1865.[xxxviii] Next, the 1868 treaty set up boundaries for the Great Sioux Reservation, provided for the construction of buildings on reservations and allotment land for those interested in farming, and provided education, rations, equipment and medical services to the tribes.[xxxix] In return, the tribes agreed to cease all war activities, abide by the boundaries established in this agreement and not reside in territory outside these reservations, permit the construction of railroads, cease capturing white women and children from settlements, and cease disturbing wagon trains and travelers.[xl] The treaty also agreed "that the country north of the North Platte River and east of the summits of the Big Horn Mountains shall be held and considered to be unceded Indian Territory, and also stipulated and agreed that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or without the consent of the Indians first hand and obtained to pass through the same."[xli]

With the treaties signed and the reservations created, Iron Nation settled into life on the Lower Brule reservation located between Pierre and Chamberlain on the west side of the Missouri River. Iron Nation and Medicine Bull were leaders among the Lower Brule and were often designated primary chiefs by the whites.[xlii] However, their power among the Lower Brule was not absolute.[xliii]

The Lower Brule were adapting to reservation life and by 1876, Iron Nation, Medicine Bull, Big Mane and other headmen were cultivating large gardens of corn, potatoes and other vegetables.[xliv] In 1882, the government's Teller Commission explored the idea of trying to get the Lower Brule and other Sioux to sell their land.[xlv] Iron Nation was crucial in keeping his people together and resisting the threats of the commission, one of which was to relocate all the Lower Brule with the Upper Brule at Rosebud.[xlvi]

Iron Nation signed another treaty, along with others, in 1889, which carved up the large Great Sioux Reservation into five smaller reservations: Standing Rock, Cheyenne River, Pine Ridge, Rosebud, and Lower Brule. The new southern boundary of the Lower Brule reservation was established about 15 miles due north of the old line at the mouth of the White River. The first allotments of land to individual tribal members at this significantly smaller reservation occurred in 1891-1892, a time at which Iron Nation and Useful Heart were considered head chiefs of the Brule by the whites.[xlvii] Iron Nation died 14 November 1894 and was buried at Messiah Cemetery, Lower Brule Reservation, Lower Brule, South Dakota.

According to *National Register Bulletin #41: Guidelines for Evaluating and Registering Cemeteries and Burial Places,* historical figures of outstanding importance in local, state, or national history are usually more vividly associated with the places associated with their productive lives than with their graves. Gravesites may be far removed, geographically, from the setting of the individual's momentous activities. But if residences and businesses or professional headquarters are

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[xxxviii] George C. Estes and Richard Loder. *Kul Wicasa Oyate (Lower Brule Sioux Tribe).* (Lower Brule: SD, 1971), 5.
[xxxix] Estes and Loder, 5.
[xl] Estes and Loder, 5-6.
[xli] Estes and Loder, 6.
[xlii] Ernest L. Schusky. *The Forgotten Sioux: An Ethnohistory of the Lower Brule Reservation*. (Chicago: IL, Nelson and Hall Publishers), 60.
[xliii] Ibid, 60.
[xliv] Estes and Loder, 6.
[xlv] Estes and Loder, 11.
[xlvi] Estes and Loder, 11.
[xlvii] Estes and Loder, 22.

not preserved, the final resting place sometimes may be significant as the most substantial link to that person. It further states that graves that likely meet Criteria Consideration C requirements, if adequately documented, include a grave that is the only substantial link to a person of outstanding importance.

Solomon Iron Nation is a significant person to the Lower Brule Tribe and to South Dakota. He was a chief of the Lower Brules in the 1860-90s, the most turbulent time of change for the Lower Brule and the Sioux. He signed all the major treaties on behalf of his tribe and was a leader of the tribe as it made the transition to reservation life. There is no other property associated with Iron Nation. His house, which also later served as an agency building, was moved when the dams on the Missouri River were built. It was moved to Oacoma and burned down circa 2005.

Sioux leaders who resisted the reservation system, such as Crazy Horse and Sitting Bull, are well documented. These leaders, identified as "hostiles" from the literature of the period, are recognized for their leadership in resistance. Other leaders, such as Struck by the Ree and Iron Nation, who sought to lead their people peacefully through great transitions receive less attention.

Iron Nation did not take up arms against the U.S. government. He saw no future in it and only more death and hardship for his people in resistance. He was faced with difficult choices - fight the government and lose eventually or make peace, even if the circumstances of that peace were not ideal. He chose peace.

The Lower Brule supports the nomination of Iron Nation's grave to the National Register passing a resolution in 2013:

> Resolution
> Resolution No. 13-041
> Lower Brule Sioux Tribe
>
> Resolution to support the placement of Chief Iron Nation's Gravesite Monument of the National Register of Historic Places
>
> WHEREAS, the Lower Brule Sioux Tribe is a federally recognized Indian Tribe organized pursuant to the Indian Reorganization Act of 1934; and
>
> WHEREAS, as empowered by the Constitution and Bylaws, Article VI, Section 1, (e. Tribal Council as authorized by law to safeguard and promote the peace, safety, morals, and general welfare of the Lower Brule Sioux Tribe and to regulate and conduct trade and the use and disposition of property upon the reservation provided that any ordinance directly affecting nonmembers of the reservation shall be subject to review by the Secretary of the Interior; and
>
> WHEREAS, the Holy Comforter and Messiah Episcopal Church did present to the Lower Brule Sioux Tribal to support the placement of Chief Iron Nation's monument on the National Register of Historic Places; and
>
> NOW THEREFORE BE IT FURHTER RESOLVED, that the Lower Brule Sioux Tribal Council does hereby approve this request.
>
> CERTIFICATION
>
> The foregoing resolution was duly adopted by the Lower Brule Sioux Tribal Council assembled in Regular Session with a quorum present on the 4th day of January, 2013, by the affirmative vote of five for, none opposing, none absent and none not voting.
>
> Michael B. Jandreau, Chairman Lower Brule Sioux Tribe
>
> ATTEST:
> John McCauley, Sr., Secretary/Treasurer Lower Brule Sioux Tribe[xlviii]

[xlviii] Resolution No. 13-041 Lower Brule Sioux Tribe. *Resolution to Support the Placement of Chief Iron Nation's Gravesite Monument on the National Register of Historic Places*. 4 January 2013.

Developmental history/additional historic context information (if appropriate)

Indigenous hunters roamed the North American continent from 12,000-6,000 BC.[xlix] From about 6,000 – 1,000 BC archaic foragers chased bison, fished, and picked plants for sustenance.[l] Between 1000 BC and 800 AD a culture of woodland villages developed along the Missouri river and in the eastern part of South Dakota.[li] A culture named the Middle Missouri villages existed between 800-1600 AD and from about 1300 to 1833 AD the Coalescent Caddoan Arikaras lived along the Missouri River.[lii] The Sioux encountered this last group as they moved onto the plains.

The Sioux nation can be divided into three groups by general location and dialect - the Eastern or Santee (Nakota speakers); the Middle or Wichiyela (Dakota speakers); and the Teton or Western (Lakota speakers).[liii] The term "Sioux" is used collectively to identify all of these groups, though the term is not indigenous to any of them but a corruption of the Ojibwa word "Nadoussi" which means enemy. When the first French explorers and missionaries met the Ojibwa in Minnesota in the mid-1600s, they learned of the Nadoussi or Sioux for short. As the first Europeans to encounter these tribes, the name stuck. It is used today, although somewhat errantly, to refer to all three groups to make it easier to associate the groups with historical documents and because it has been accepted to some degree by the tribes. Dr. Herbert Hoover (University of South Dakota, emeritus) has also noted that, "despite its pejorative origin, Sioux remained in use as a term no less essential than Scandinavians or Celtic, for example, to identify groups of related tribes in Europe."[liv]

Several historical documents cite the Sioux living around the Mille Lacs area of Minnesota around 1650-1700.[lv] Where the Sioux's ancestors lived before that is not known to them, nor does it matter.[lvi] The first mention of the Sioux Nation is recorded in history in 1640 when John Nicolet noted them living among the Winnebagos.[lvii] When more white men started entering the lake areas around Mille Lacs they found the Sioux using rice as a vital part of the food supply. At this time, the Teton, Santee and Yankton were living in this area but the Yanktonais had already departed.[lviii] The Ojibwa, aided by firearms obtained from French traders, forced the Sioux west.[lix] The Teton moved west around 1700 while the Santee and Wichiyela stayed until around 1750.[lx] This diaspora is suggested to be the event that led to the split of the Nakota, Dakota, and Lakota speakers.[lxi]

When the Teton began their movement they found the Omahas and Iowas in the lands around the Mississippi River, so they moved southwest and lived near Big Stone Lake.[lxii] The Yankton followed and went south and made their home in what is now the western part of Iowa.[lxiii] The Sioux drove the Iowas away from the Minnesota Valley and the Omahas

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[xlix] Harry F. Thompson, editor. *A New South Dakota History*. (Sioux Falls: SD, Center for Western Studies, 2009), 40.
[l] Ibid, 40.
[li] Ibid, 40.
[lii] Ibid, 40.
[liii] Estes and Loder, 1.
[liv] Herbert and Carol Hoover. *Sioux Country: A History of Indian-White Relations*. (Sioux Falls: SD, Center for Western Studies, 2000), 38.
[lv] Estes and Loder, 1.
[lvi] Sneve, 1.
[lvii] Ibid, 1.
[lviii] Ibid, 1.
[lix] Schusky, 12-13.
[lx] Ibid, 12-13.
[lxi] Ibid, 12-13.
[lxii] Sneve, 2.
[lxiii] Ibid, 2.

from the Sioux and James Rivers.[lxiv] The Teton claimed these lands as their hunting grounds.[lxv] The Teton eventually expanded west to the Missouri River and pushed the Arikara into North Dakota.[lxvi]

The Santee scattered as far West as Montana and into Manitoba and Saskatchewan Canada.[lxvii] The Wiciyela migrated to southeastern South Dakota and nearby areas of Iowa and southern Minnesota.[lxviii] Some subdivision of the Wiciyela moved as far north as North Dakota, to the eastern side of the Missouri River, and along the James River in eastern South Dakota.[lxix] The Teton are the largest division who roamed areas west of the Missouri River.[lxx]

Numerous legends refer to the Seven Council Fires of the Sioux, which breaks the Sioux down into seven groups including four groups of Santee, two groups of Wiciyela and the Teton (the Teton are also subdivided into seven sub-bands). The divisions of the Seven Council Fires are (note – spelling and translations vary based on preference of ethnologists, tribal linguists, and others)[lxxi]:

Santee	Lakota Word	Translation
Mdewanktanton (band 1)	Blewakantonwan	Holy lake detachment (Spirit Lakers)
Wahpekute (band 2)	Wahpekutetonwan	Leaf shooters detachment (Santees)
Wahpeton (band 3)	Wahpetonwan	Lead detachment (Santees)
Sisseton (band 4)	Sinsintonwan	Slimy detachment (Sissetons)
Wiciyela		
Yankton (band 5)	Ihanktonwan	End detachment (Yanktons)
Yanktonai (band 6)	Ihanktonwanna	End little detachment (Yanktonais)
Teton (band 7)		
Sub-bands		
Hunkpapa	Hunkpapa	End-of-horn
Minneconjou	Minikanyewozupi	Plant-near-water
Blackfoot	Sihasapa	Black-foot
Two Kettle	Oohenonpa	Boil-twice
Sansarc	Itazipco	No-bow
Brule	Sicangu	Thighs-scorched
Oglala	Oglala	Cast-on-own

The Brule were a subgroup of the Teton who followed huge herds of buffalo across the plains, mainly west of the Missouri River.[lxxii] It is thought that the Brule and Oglala led the westward movement of the Teton and were the first to occupy the area west of the Missouri River.[lxxiii] The Oglala spread out largely along the Bad River and into the Black Hills while the

[lxiv] Ibid, 2.
[lxv] Ibid, 2.
[lxvi] Ibid, 2.
[lxvii] Estes, 1.
[lxviii] Ibid, 1.
[lxix] Ibid, 1,
[lxx] Ibid, 1.
[lxxi] Hoover, 39.
[lxxii] Estes, 3.
[lxxiii] Schusky, 33.

Brule hunted along the White River.[lxxiv] Teton winter counts (pictographic band histories recorded on animal hides) record these bands living in this area in 1794 and 1795, during which times they traded with the French and fought wars with neighboring tribes.[lxxv]

The Lakota word for Brule is *Sicangu*, which means "burnt thighs". Brule is another corruption of the French word brule which literally means "burnt". For purposes of identification with historical documents, the term Brule is commonly used to identify this subgroup of the Teton. The Lower Brule linguistically refer to themselves as Kul Wicasa, which translates as "people farther down the river." Though no one has ever provided a point of reference for which river. [lxxvi]

From about 1800 to 1840, the government was not interested in changing Indian culture but instead was intent on keeping peace in promotion of the fur trade.[lxxvii] The fur trade on the Mississippi and Missouri Rivers as well as the eastern slope of the Rocky Mountains was very profitable, aiding such dynasties as John Jacob Astor's American Fur Company in achieving immense wealth. The fur trade on the Upper Missouri declined in the 1840s and petered out in the late 1850s.

Overland movement of white settlers through the central and northern plains began in the 1830s causing conflict.[lxxviii] These wagon trains intruded on the hunting grounds of many tribes disturbing the migration of buffalo and other game.[lxxix] Inevitably there were confrontations between the intruders and the tribes, which eventually forced the United States government to deal with the situation.

Two events in the early 1860s would greatly impact the Sioux. First, Dakota Territory was created in 1861, officially putting it on the map for immigrants. Newspapers in Yankton soon began advertising to settlers and Dakota Territory began receiving a wide variety of immigrants.[lxxx] Second was a Santee uprising in Minnesota in 1862 in which groups of Santee killed nearly 400 settlers and 100 soldiers.[lxxxi] The Santee were starving because the government, largely through graft and outright fraud, failed to deliver the annuities promised to the Santee under treaty. The army put down the uprising and executed 39 Indians in a mass hanging to end the conflict.[lxxxii]

The second treaty the Brule signed was in 1865. On 14 October 1865 at Fort Sully in Dakota Territory, the Lower Brule agreed to a treaty making land available for a permanent reservation.[lxxxiii] (The Brule split into the Lower Brule or Kul Wicasa and the Upper Brule or Heyata Wicasa; the reason for this split has not been explained in original documents or literature[lxxxiv]). The Lower Brule reside in central South Dakota along the Missouri River and the Upper Brules are located on the Rosebud Reservation. A few families of Upper Brule also live on the Pine Ridge Reservation. The treaty called for the Lower Brule to locate a permanent reservation at or near the mouth of the White River, to include Fort Lookout, twenty miles in a straight line along the Missouri River and ten miles in depth.[lxxxv] In addition, the treaty provided for the protection of Indians locating on these lands, payments for agriculture, and the construction of schools and other provisions relating to the jurisdiction and authority of the United States.[lxxxvi] Iron Nation, Medicine Bull, Little Pheasant, and Wounded Man signed the treaty for the Lower Brule.[lxxxvii]

[lxxiv] Ibid, 33.
[lxxv] Ibid, 33.
[lxxvi] Hoover, 88.
[lxxvii] Schusky, 38.
[lxxviii] Estes, 3.
[lxxix] Ibid, 3.
[lxxx] Ibid, 47.
[lxxxi] Ibid, 49.
[lxxxii] Ibid, 49.
[lxxxiii] Ibid, 4.
[lxxxiv] Hoover, 148.
[lxxxv] Estes, 4.
[lxxxvi] Ibid, 4.
[lxxxvii] Ibid, 4.

The Fort Laramie Treaty of 1868 was a watershed event on the northern plains and set the stage for the conflicts of the 1870s-1890s. First, this treaty largely superseded the 1865 agreement.[lxxxviii] Next, the 1868 treaty set up boundaries for the Great Sioux Reservation, provided for the construction of buildings on reservation and allotment lands for those interested in farming, and to provide education, rations, equipment and medical services to the tribes.[lxxxix] In return, the tribes agreed to cease all war activities, abide by the boundaries established in this agreement and not reside in territory outside these reservations, permit the construction of railroads, cease capturing white women and children from settlements, and cease disturbing wagon trains and travelers.[xc] The treaty also agreed "that the country north of the North Platte River and east of the summits of the Big Horn Mountains shall be held and considered to be unceded Indian Territory, and also stipulated and agreed that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or without the consent of the Indians first hand and obtained to pass through the same."[xci]

Nine Brule chiefs and headmen signed the 1868 treaty: Iron Nation, Medicine Bull, One Who Kills the White Buffalo Cow, Little Pheasant, White Buffalo Cow That Walks, Brave Heart, Wounded Man, Gourd Ear Rings, and Iron White.[xcii] The Lower Brule, with a few exceptions, abided by the treaty and reluctantly began to try farming.[xciii] The Lower Brule realized that the buffalo were disappearing and that a new way of life had to be found.[xciv]

The Lower Brule Reservation was founded at a time when whites assumed Indian culture was a temporary necessity.[xcv] Most whites hoped that the Indians and their culture would conveniently disappear or subside over time.[xcvi] Change on the plains had been rapid; in less than fifty years the function of the Upper Missouri Indian Agency had switched from a peace-keeping, gift-giving effort to one that took control of the Indians by putting them on reservations and providing subsistence.[xcvii]

President Ulysses Grant's Peace Policy in the late 1860s aimed to fulfill treaty obligations and to ensure peace with the Indians through a rationing system.[xcviii] Under this policy religious denominations were major participators in federal Indian policy. This was undertaken in hopes to end the widespread graft and corruption of the Indian agents.[xcix] A more honest distribution of annuities eventually prevailed, but this success was tempered by the policy of segregation that kept the Indians on the reservation.[c]

By 1869, there were 1,500 hundred Lower Brule living around Fort Lookout and the White River.[ci] The Lower Brule Reservation was defined and located within the larger Great Sioux Reservation, which cleared up any ambiguities from previous treaties.[cii] Individuals such as Big Mane, Iron Nation and Medicine Bull cultivated multi-acre gardens and limited farming was attempted.[ciii] Life in a time of transition continued on the Lower Brule Reservation.

The winter of 1875-76 was a difficult one. This compounded the effects of crop failures, crooked agents, and unreliable annuity deliveries. During this time a few Lower Brule left the reservation to join the so-called "hostiles" in the western

[lxxxviii] Ibid, 5.
[lxxxix] Ibid, 5.
[xc] Estes, 5-6.
[xci] Ibid, 6.
[xcii] Schucky, 60.
[xciii] Ibid, 59.
[xciv] Ibid, 61.
[xcv] Ibid, 63.
[xcvi] Ibid, 63
[xcvii] Ibid, 63.
[xcviii] Ibid, 98.
[xcix] Ibid, 98.
[c] Ibid, 98.
[ci] Estes, 6.
[cii] Schusky, 59.
[ciii] Estes, 6.

part of the Great Sioux Reservation, but most remained and life went on as usual while the Battle of the Little Big Horn occurred in Montana.[civ] Of course, the battle would end up having profound effects on all Indian tribes in the northern plains.

The United States Army's defeat at the Battle of the Little Big Horn ultimately led towards assimilation of the Indian population.[cv] Part of this ultimate plan included removing large portions of land. In 1882, the Teller Commission explored the idea of getting the Sioux to sell their land. This commission recommended that the Lower Brule sell their land and move to the Rosebud with the Upper Brule.[cvi] Iron Nation was very vocal in resisting the Teller Commission's recommendations and kept his people together in resisting relocation.[cvii]

In 1894, the Lower Brule Agency was relocated upstream to a place across from Fort Thompson.[cviii] This was done to make administrative functions easier and to allow agency personal and the Benedictines at the Catholic Stephan Indian School to watch over the whiskey agents who operated on or near the reservation.[cix] In 1889, the Lower Brule and Crow Creek Agencies were still administratively consolidated with approximately 1,067 Lower Brule on the reservation.[cx]

The treaty of 1889 further reduced the Great Sioux Reservation by creating six smaller reservations in South Dakota: Standing Rock, Cheyenne River, Crow Creek, Rosebud, and Pine Ridge. With its passage in March of 1889, shortly before statehood for North and South Dakota, the Lower Brule Reservation was moved further up the Missouri.[cxi] The new reservation boundary was as follows:

> "Beginning of the Missouri River at Old Fort George; thence running south on said western boundary to the 44th degree of latitude; then on said 44th degree of latitude to western boundary of Township 72 thence south on said township western line to an intersecting line running due west from Fort Lookout thence easterly on said line to the center of the main channel of the Missouri River at Fort Lookout; thence north to the center of the main channel of the said river to the original starting point."[cxii]

General George Crook led the commission that negotiated this treaty. Iron Nation was the strong chief of the Lower Brule who agreed to sign the treaty.[cxiii] Even though less than ten percent of adult males signed the 1889 treaty, it was still presented and ratified by Congress.[cxiv] The treaty not only took a lot of land away from the Sioux, but also curtailed some of their rights to self-government.[cxv] The treaty also created a government fund to provide individuals with farming equipment, supplies, and schools.[cxvi] Overall, the Sioux ceded more than 11 million acres west of the Missouri River.[cxvii]

[civ] Schusky, 92-93.
[cv] Schusky, 100.
[cvi] Estes, 11.
[cvii] Ibid, 11.
[cviii] Thompson, 84.
[cix] Ibid, 84.
[cx] Estes, 21.
[cxi]Ibid, 21.
[cxii] Ibid, 21.
[cxiii] Ibid, 20.
[cxiv] Ibid, 20.
[cxv] Ibid, 20.
[cxvi] Frederick E. Hoxie. "The Cheyenne River Indian Reservation Before World War II." *The Sioux in South Dakota History: A Twentieth-Century Reader*. Richmond Clow, ed. (Pierre: SD, South Dakota State Historical Society Press, 2007), 11.
[cxvii] Ibid, 11.

The Ghost Dance movement of 1889 was less influential on the Lower Brule Reservation, though 22 individuals from Lower Brule and Crow Creek who participated were arrested and sent to Fort Snelling, Minnesota for eight weeks.[cxviii] Following the Wounded Knee massacre in 1890, the Lower Brule began the slow road toward government sanctioned assimilation. The Lower Brule, like other tribes, struggled for survival through farming, livestock production, tribal land sales, and the harvest of wild plants and animals.[cxix]

The 1889 treaty set the Lower Brule Reservation holdings at 446,500 acres. By 1927, the acreage of the reservation had been reduced to 232,715 acres after parts were opened up to homesteading.[cxx]

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[cxviii] Estes and Loder, 24.
[cxix] Hoover, 148.
[cxx] Estes, 26.

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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 # _____
____recorded by Historic American Landscape Survey # _____

Primary location of additional data:

____State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
____Other
Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property Less than 1
(Do not include previously listed resource acreage.)

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing		Zone	Easting	Northing
1	13	921191	4896573	3			
2				4			

Verbal Boundary Description (Describe the boundaries of the property.)
The boundary includes the Iron Nation family grave plot as delineated by brick

Boundary Justification (Explain why the boundaries were selected.)
This is the area traditionally associated with Iron Nation's burial.

11. Form Prepared By

name/title C.B. Nelson
organization SD State Historic Preservation Office date 1 November 2013
street & number 900 Governors Drive telephone 605-773-3458
city or town Pierre state SD zip code 57501

Iron Nation's Gravesite
Name of Property

Lyman County, SD
County and State

e-mail Chrisb.nelson@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: Iron Nation's Gravesite

City or Vicinity: Lower Brule vicinity

County: Lyman State: SD

Photographer: CB Nelson

Date Photographed: 15 July 2013

Description of Photograph(s) and number:

1 of 5.

SD_LymanCounty_IronNationsGravesite_0001	West
SD_LymanCounty_IronNationsGravesite_0002	West
SD_LymanCounty_IronNationsGravesite_0003	West
SD_LymanCounty_IronNationsGravesite_0004	South
SD_LymanCounty_IronNationsGravesite_0005	North

Iron Nation's Gravesite
Name of Property

Lyman County, SD
County and State

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name Episcopal Diocese of South Dakota

street & number 500 S Main telephone

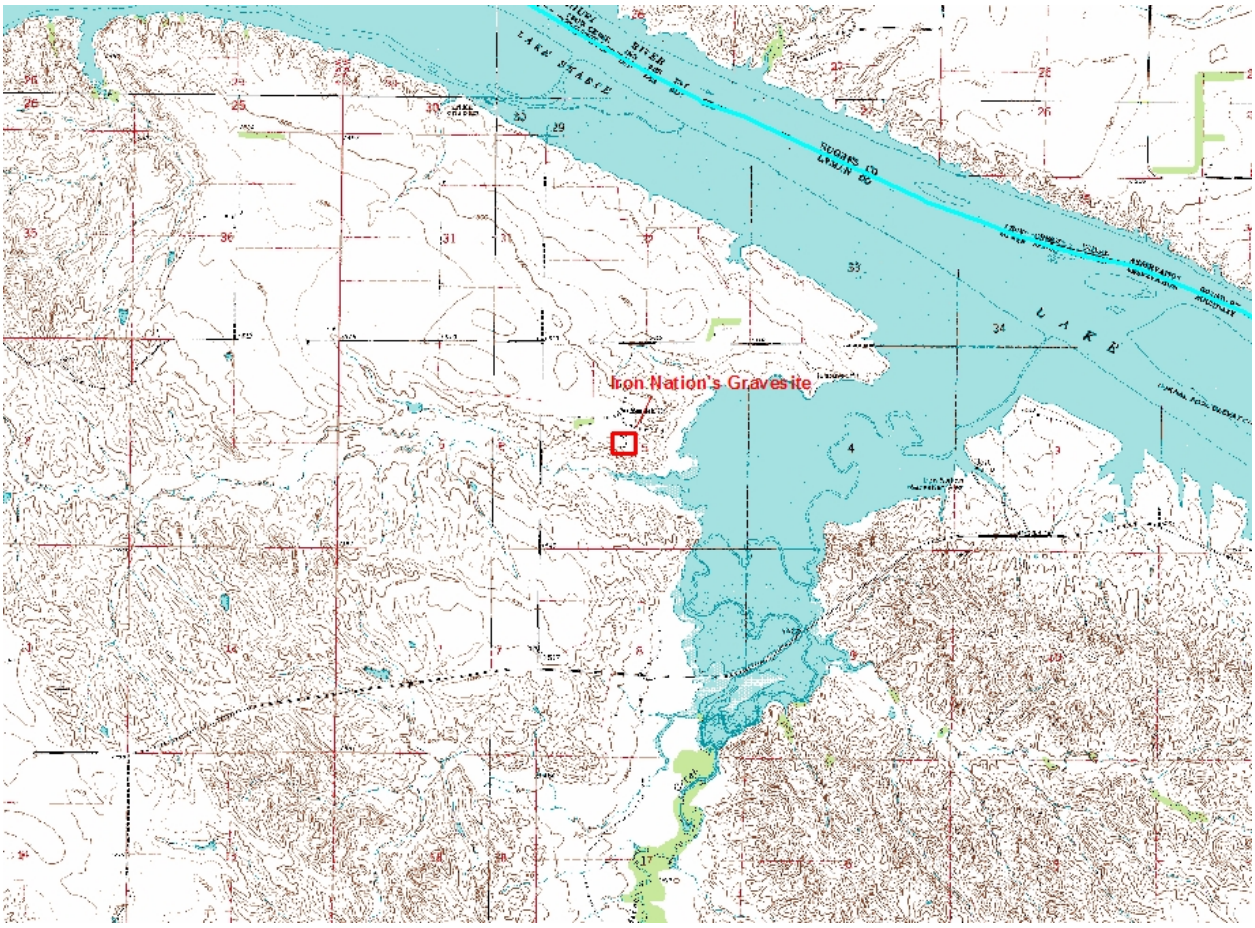
city or town Sioux Falls state SD zip code 57104

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.

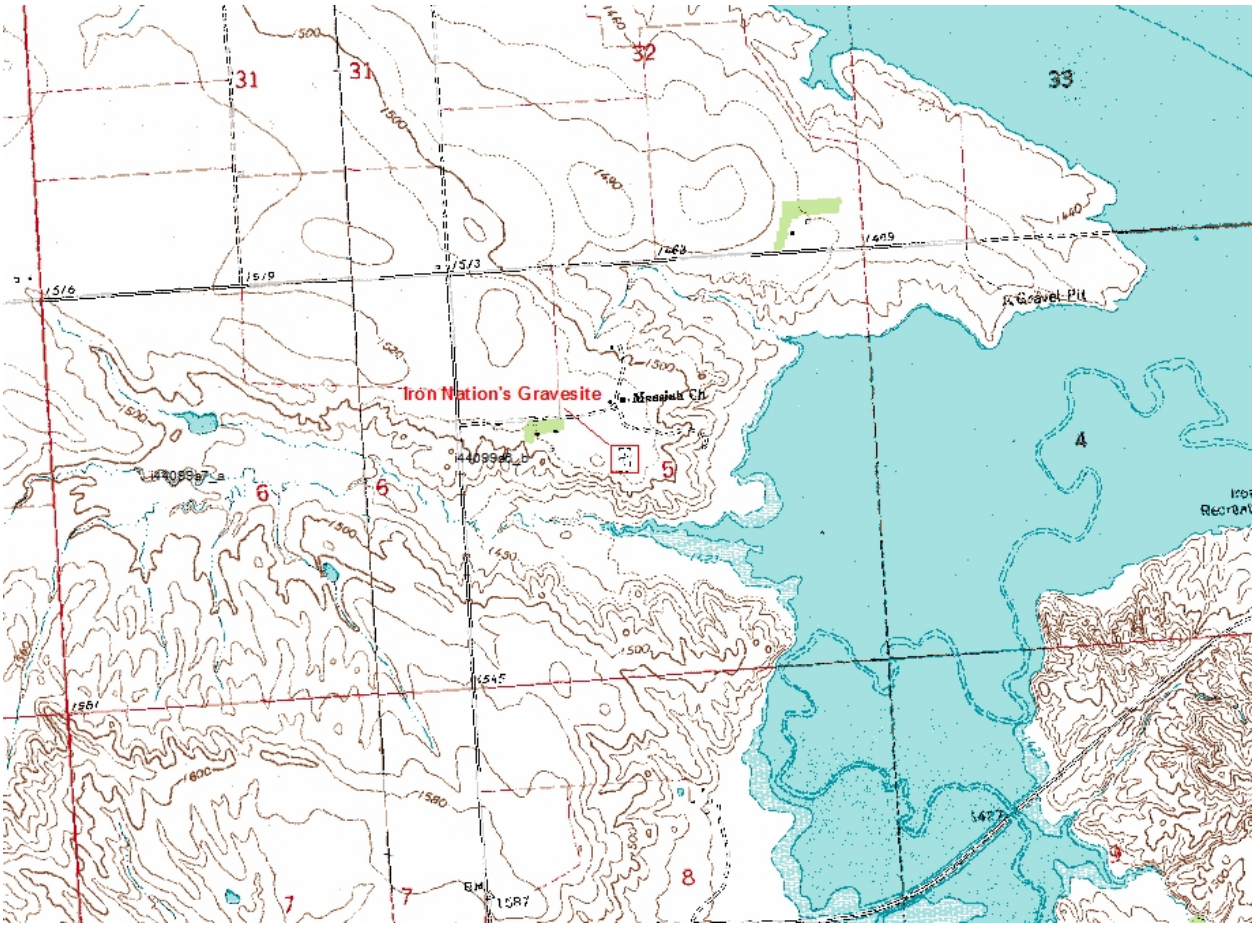
United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 10 Page 1



SD_LymanCounty_Iron NationsGravesite: SE¼, NW¼, S5, T107N, R74W ; UTM Z=13 E=921191 N=4896573. 7.5 Minute Quadrangle Map, 1:24,000. Produced in ArcMap 15 December 2013



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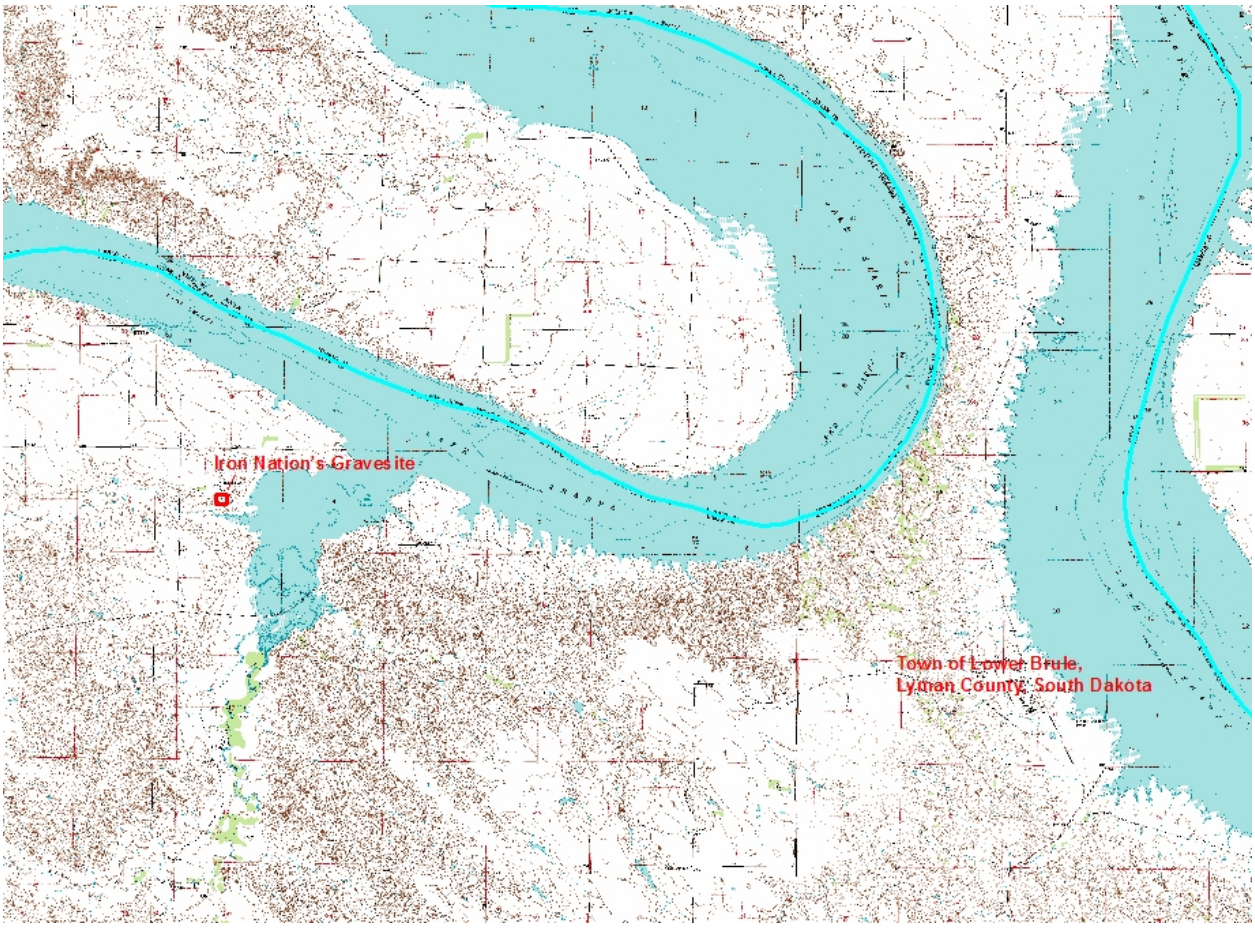

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WE THE
LOWER BRULE
INDIANS,
PUT UP THIS
STONE IN
MEMORY OF
OUR DEAR
HEAD CHIEF
SOLOMAN
IRONNATION
WHO DIED
NOV. 14, 1894
AGED 79 YEARS
CHILDREN LOVE
ONE ANOTHER
IRONNATION

MAGGIE.