

CULTURAL RESOURCES

ROLETTE WIND POWER PROJECT CLASS II ARCHITECTURAL HISTORY SURVEY: A RECONNAISSANCE INVENTORY IN ROLETTE COUNTY, NORTH DAKOTA

Prepared For:
Rolette Power Development, LLC

Principal Investigator:
Aaron L. Barth

Prepared By:
Aaron Barth
KLJ
4585 Coleman Street
Bismarck, North Dakota 58503

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ARCHITECTURAL HISTORY SURVEY:
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COUNTY, NORTH DAKOTA**

Prepared For:
Rolette Power Development, LLC
Finley, North Dakota

Principal Investigator:
Aaron L. Barth

Prepared By:
Aaron Barth

KLJ
4585 Coleman Street
Bismarck, North Dakota 58503

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ABSTRACT

Rolette Power Development, LLC contracted KLJ to conduct a Class II Architectural History reconnaissance inventory for a proposed wind power project in Rolette County, North Dakota. The proposed location of the wind farm is located just south of the City of Rolette and just north of the Pierce County line. The purpose of the Class II Architectural History reconnaissance inventory is to allow the State Historical Society of North Dakota and Rolette Power Development, LLC, to make informed decisions about wind tower locations and placements.

The State Historical Society of North Dakota identified a total of 34 Architectural Historical areas to record at a Class II Reconnaissance Inventory level. These 34 Architectural Historical areas would only be evaluated if they could be adequately visible or accessible from the public road right of way. Architectural Historical areas not adequately visible or accessible from the public road right of way would not be subject to evaluation. During the inventory, 31 of the 34 architectural areas could be visibly accessed from the public roads.

The Class II view shed study did not necessitate Class III intensive inventory standards. Architectural sites were photographed from the section line roads. Of the 31 areas documented, areas 19 and 26 are already documented at the Class III level. This includes site 32RO81 (Area 26) and 32RO82 (Area 19). A total of six sites or components of the sites (Areas 5, 7, 12, 19, 26, and 34) are recommended potentially eligible for the National Register of Historic Places under Criterion C. Further research, if necessary, shall be determined by the SHSND in consultation with KLJ and the client. This study complies with North Dakota Century Code 55-02-07.



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INTRODUCTION







Rolette Power Development, LLC contracted KLJ to conduct a Class II Architectural History reconnaissance inventory for a proposed wind farm in Rolette County, North Dakota. The State Historical Society of North Dakota (SHSND) identified 34 areas of historic or architectural interest, of which they were to be evaluated from the view of the public road right of way. On March 28-29, 2015, KLJ's Architectural Historian (Aaron Barth) recorded 31 of 34 Architectural Historical sites within the project area. Three of the 34 sites were not evaluated as they were not adequately visible or accessible from the public road right of way, no unauthorized land was accessed during the Class II. The reporting and analysis consists of a brief history of the Area of Potential Effect (APE); assessing each Architectural History site according to National Register Bulletin #15, Criterion C: Design/Construction standards. Photos of each architectural history site; history and a site photo of any cemetery and church; and, if any, documentation of any National Register-eligible German-Russian iron crosses.

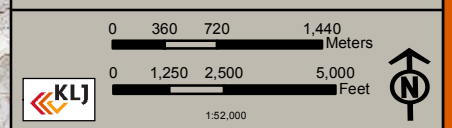
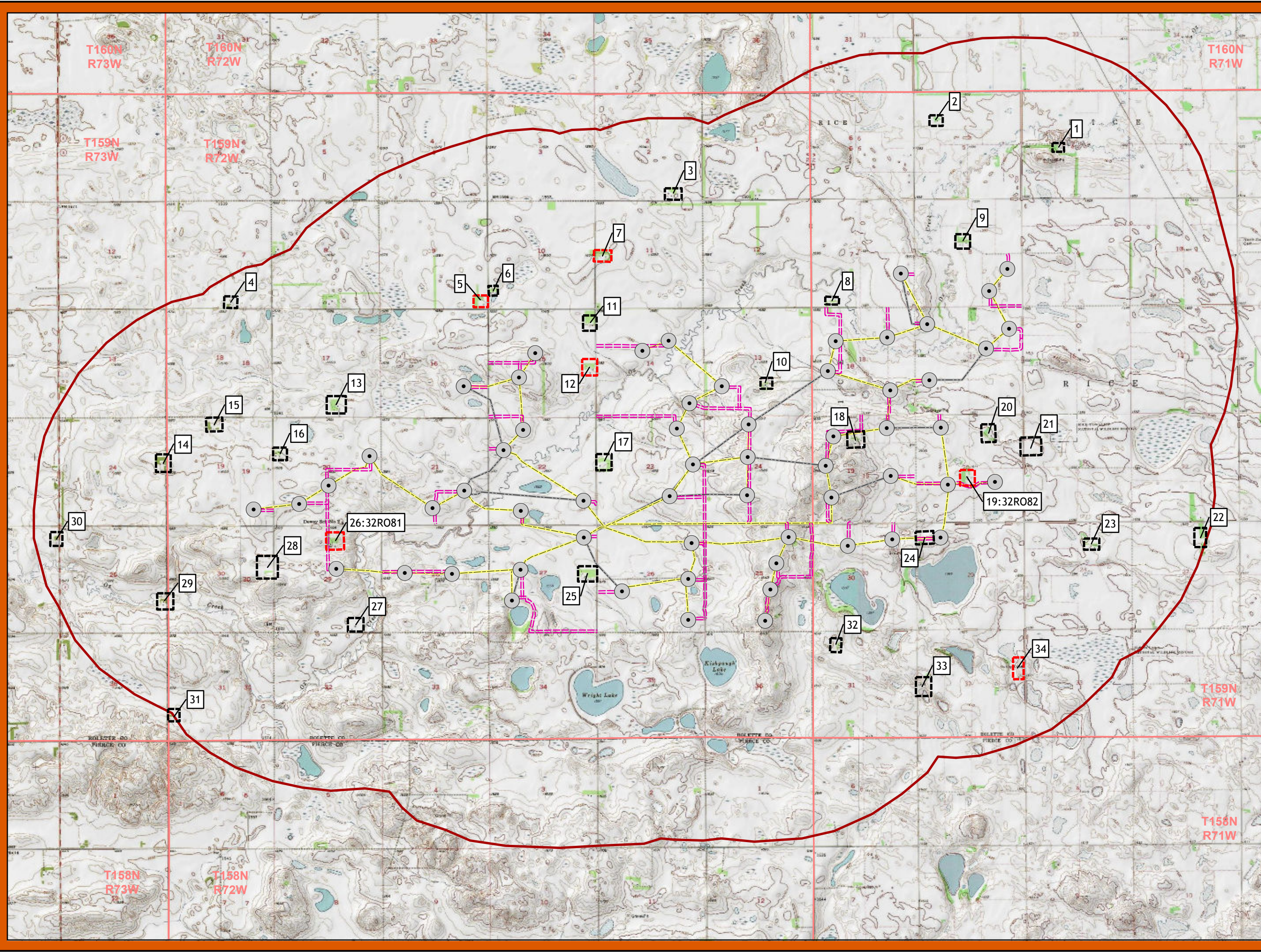
Table 1: Legal Location of Proposed Project.

Township	Range	Sections
T. 159 N.	R. 71 W.	7-8, 17-20, 29-30
T. 159 N.	R. 72 W.	13-16, 19-29



Rolette Wind Farm Class II Architectural History Survey Topographic Map

-  Turbines
-  Access Roads
-  Feeder Lines
-  Not Recommended for Recordation
-  Recommended for Recordation
-  Viewshed Area Buffer



METHODOLOGY

Guidelines

As agreed upon by the State Historical Society of North Dakota (SHSND), 31 of a possible 34 architectural history sites were identified and subject to a Class II inventory standards according to Criterion C: Design/Construction. As agreed to by SHSND, sites that were not adequately visible or accessible from the public road right of way were not evaluated. No unauthorized land was accessed during the Class II. The guidelines followed are within the historic state-wide context, *Farms in North Dakota: Part I*. Within, the guidelines state,

Properties may be *Eligible* for the NRHP [National Register of Historic Places] if they embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.

A property important for illustrating a particular architectural style or construction technique must retain most of the physical features that constitute that style or technique. A property that has lost some historic materials or details can be eligible *if* it retains the majority of the features that illustrate its style in terms of the massing, spatial relationships, proportion, pattern of windows and doors, texture of materials, and ornamentation. The property is not eligible, however, if it retains some basic features conveying massing but has lost the majority of the features that once characterized its style.

Archaeological sites *Eligible* under Criterion C must be in overall good condition with excellent preservation of features, artifacts, and spatial relationships to the extent that these remains are able to illustrate a site type, time period, method of construction, or work of a master.

Resources “that represent a significant and distinguishable entity whose components may lack individual distinction” are called districts.

Applying Criterion C: Design Construction

Distinctive Characteristics of Type, Period, and Method of Construction

This is the portion of Criterion C under which most properties are *Eligible*, for it encompasses all architectural styles and construction practices.

Distinctive Characteristics: “Distinctive Characteristics” are the physical features or traits that commonly recur in individual types, periods, or methods of construction. To be *Eligible*, a property must clearly contain enough of those characteristics to be



considered a true representation of a particular type, period, or method of construction.

Characteristics can be expressed in terms such as form, proportion, structure, plan, style, or materials. They can be general, referring to ideas of design and construction such as basic plan or form, or they can be specific, referring to precise ways of combining particular kinds of materials.

Type, Period, and Method of Construction:

“Type, period, or method of construction” refers to the way certain properties are related to one another by cultural tradition or function, by dates of construction or style, or by choice or availability of materials and technology.

A structure is *Eligible* as a specimen of its type or period of construction if it is an important example (within its context) of building practices of a particular time in history. For properties that represent the variation, evolution, or transition of construction types, it must be demonstrated that the variation was an important phase of the architectural development of the area or community in that it had an impact as evidenced by later buildings. This can include innovative barn designs that influenced later construction as well as certain ethnic structures that convey the influence of Old World construction techniques in the settlement of North Dakota.

Works of a Master

A “Master” refers to a figure of generally recognized greatness in a field, a known craftsman of consummate skill, or an anonymous craftsman whose work is distinguishable from others by its characteristic style and quality. The property must express a particular phase in the development of the master's career, an aspect of his or her work, or a particular idea or theme in his or her craft.

A property is *Not Eligible* as the work of a master, however, simply because it was designed by a prominent architect. For example, not every building designed by Frank Lloyd Wright is *Eligible* under this portion of Criterion C, although it might meet other portions of the Criterion, for instance as a representative of the Prairie style.

The work of an unidentified craftsman is *Eligible* if it rises above the level of workmanship of the other properties encompassed by the historic context.

Properties Possessing High Artistic Values

“High Artistic Values” may be expressed in many ways, including areas as diverse as community design or planning, engineering, and sculpture. A property is *Eligible* for its high artistic values if it so fully articulates a particular concept of design that it expresses an aesthetic ideal. A property is not *Eligible*, however, if it does not express aesthetic



ideals or design concepts more fully than other properties of its type (SHSND, 2014: 74-76).

The State Historical Society of North Dakota's State Historic Preservation Office provides guidelines for Class II view-shed architectural history reconnaissance surveys which reflect the National Park Service guidelines. According to the SHSND, a "Class II: Reconnaissance Inventory may be an acceptable strategy... in large scale projects for locating areas with good or better cultural resources potential which would require investigation at a Class III level. Prior to undertaking a reconnaissance inventory, a Class I must be conducted in order to determine whether previously recorded cultural resources exist within" the APE, "and to determine whether portions of the project area have been adequately surveyed in the recent past" (SHSND, 2015).

Thus, project guidelines adhere to laws and regulations established by the State Historical Society of North Dakota.

Vocabulary

Word choices available to describe indigenous and colonizing settler groups are never ideal. In the case of this report, the words "Sioux," "Assiniboine," "Anglo-American" and "Euro-American" are used. The word "Sioux" describes the Oceti Sakowin, or The Seven Council Fires. The Oceti Sakowin, a confederation of northern Great Plains indigenes linked together through kinship networks, consisted of seven bands. The bands included the Mdewakantonwan (The Spirit Lake People), Wahpekute (The Shooters Among the Leaves People), Wahpetonwan (The People Dwelling Among the Leaves), Sisionwan (People of the Fish Villages), Ihanktonwan (Dwellers at the End), Ihanktonwanna (Little Dwellers at the End), and Ti'tonwan (Dwellers on the Plains) (Canku, 2011: 3-4).

"Sioux" is likely derived from a derogatory Ojibwe appellation, and it is only used for the sake of its known usage (Gibbon, 2003). The National Collegiate Athletic Association has understandably rejected the use of the word "Sioux" as a moniker. The University of North Dakota has since removed the name. "Sioux" is still used by the Standing Rock Sioux Tribe in south-central North Dakota and north-central South Dakota. One of the distinctions is that Standing Rock uses the word by and for its people while the University of North Dakota used the name for a mascot and moniker.

The dominant tribe near the APE within recorded history are the Turtle Mountain Band of Chippewa (Chippewa), a mispronunciation of "Ojibwa, Ojibway, Ojibwe, Saukteaux, and Anishinabe," which means "The Original People" (Chippewa, 2015). All of these names refer to the same indigenous ethnic group. Traditionally the Anishinabe would trade and engage in peace, diplomacy, and war with various groups of the Oceti Sakowin. Online and published histories were used to understand the perspectives of the Anishinabe and Oceti Sakowin, including *Mni Wakan Oyate (Spirit Lake Nation): A History of the Sisionwan, Wahpeton, Pabaksa, and Other Dakota That Settled at Spirit Lake, North Dakota* by the Cankdeska Cikana



Community College, Fort Totten, North Dakota in 2007, and the “Turtle Mountain Band of Chippewa Indians: Historical Overview.” These on-line and published histories are not intended to substitute for Tribal Historic Preservation Office consultation and collaboration.



HISTORY OF THE PROJECT AREA

The history of the project area is a part of a larger regional and international history. Prior to the Euro-American colonization of the area, the APE was home to several indigenous tribes. This included the Nakodabi (“Assiniboine”), Crow, Blackfeet, Plains Cree, Anishinabe, Mandan, Hidatsa, Arikara, and the Great Sioux Nation, or the Oceti Sakowin, the Seven Council Fires. Many of the origin stories from these indigenous groups reflect a period of time that antedates the arrival of global industrial forces. Because of this, indigenes were connected to the land, and they relied on and respected that land. It gave life as quickly as it took life away.

The Anishinabe’s origins have been recorded on birch bark scrolls. The scrolls and oral traditions have been transferred from one generation to the next. The creation story begins with a young Ah-ki’ (the Earth) and its family. The creation story says Ah-ki’, “had responsibilities both spiritually and physically,” and the “Creator of this family is Kitchie Man-i-to’ (Great Mystery or Creator).” The creation story also includes Nee-ba-gee’-sis (the Moon), which means heavenly being (Chippewa, 2015). The “Ojibway Creation Story” on the Turtle Mountain Band of Chippewa Indians website says,

“Long ago, Kitchi Manitou had a dream: He saw the sky filled with the sun, earth, moon and stars. He saw the earth covered with mountains and valleys, lakes and islands, prairies and forests. He saw trees, flowers, grass and fruit. He saw all manner of beings walking, flying, crawling and swimming. He saw birth, growth, and death. And he saw some things that lived forever. Kitchi Manito heard songs and stories, he touched wind and rain, he experienced every emotion and he saw the beauty in each of these things.

After his dream, Kitchi Manitou made rock, water, fire and wind. Into each he breathed life and to each he gave a different essence and nature. From these four elements Kitchi Manitou created the stars, sun, moon and earth. Kitchi Manitou gave special powers to enhance all of his creations. To the sun he gave the power of light and heat. To the earth he gave growth and healing. To the water he gave the power to purify and renew. And to the wind he gave the power of direction, voice of music and the breath of life.” (Chippewa, 2015)

In the case of the Oceti Sakowin, they divided themselves into seven bands. This included the Mdewakantonwan (“The Spirit Lake People”), Wahpekute (“The Shooters Among the Leaves People”), Wahpetonwan (“The People Dwelling Among the Leaves”), Sisonwan (“People of the Fish Village[s]”), Ihanktonwan (“Dwellers at the End,” or Yanktonai), and “Ti’tonwan (“Dwellers on the Plains”) (Canku, Knudson & Snow, 2011: 3-4; National Park Service, 2015).



The word Assiniboine (pronounced “uh-SIN-uh-boin”) means “people who cook with stones,” and referred to the practice of heating stones in a fire and placing them into water to boil for cooking (National Park Service, “The Assiniboine,” 2015). Prior to arriving to the northern Great Plains, the southeastern Nakodabi lived with and were of the Ihanktonwan, one of the seven bands of the Oceti Sakowin. Around 1640, the Nakodabi split from the larger Oceti Sakowin and migrated to the northern Great Plains. In addition to being related to the Oceti Sakowin, the Assiniboine homelands stretched from the Saskatchewan grasslands to the Rainy Lake Regions of northwestern Ontario (Miller, et al., 2008: 13).

In 1640, Jesuits and French traders recorded the first contact with the Anishinabe (Chippewa, 2015), and in 1670 the British Hudson Bay company established fur trade posts throughout the Great Lakes Region. French and British imperial interests competed for the same resources. In the 1740s, La Verendrye, a French aristocrat and explorer for the Hudson’s Bay Company, also documented his arrival to the area. A group of Assiniboine accompanied Verendrye, who represented the interests of French imperialism (Miller, et. al, 2008: 16). Verendrye claimed land in the name of the Doctrine of Discovery and cultivated trading relationships with indigenes. The imperial mercantile interests eventually resulted in the French and Indian War of 1754-1763 between British American Colonies and New France.

A world history has not yet been created for the Anishinabe, but the historian Elizabeth Fenn advanced scholarship in 2014 with *Encounters at the Heart of the World: A History of the Mandan People*. This 2015 Pulitzer Prize-winning history shows how the Mandan-Hidatsa controlled the global networks of their local empire (Fenn, 2014).

Explorers and fur traders representing European interests continued making incursions into the region throughout the turn of the 18th century. From 1795 to 1797, Mackay and Evans represented Spanish imperial interests on the upper Missouri River. When they returned to Spanish St. Louis in 1797, Mackay and Evans added to the European understanding of the northern Great Plains (Wood, 2005). By 1804, the European perception of the project area had altered, transferring from French to American possession. Napoleon, concerned with financing his war throughout Europe and Russia, sold the French territory in the New World to President Thomas Jefferson. In anticipation of this sale, Jefferson staged Captain Meriwether Lewis, Lt. William Clark, and the Corps of Discovery to ascend the Missouri River upon purchase of the Louisiana Territory. The Corps of Discovery pushed up river and wintered with the Mandan-Hidatsa during the winter of 1804-1805 around present-day Washburn, North Dakota (Moulton, 1986).



This early expedition eventually led to the establishment of American mercantile interests, and from 1828 to 1867, Fort Union became “the most important fur trade post on the Upper Missouri River.” According to the National Park Service, seven “Northern Plains Indian Tribes exchanged buffalo robes and smaller furs for goods from around the world, including cloth, guns, blankets, and beads.” This was a commercial “bastion of peaceful coexistence,” and Euro-American and Natives traded, on average, \$100,000 in merchandise every year (National Park Service-Fort Union Trading Post, 2015; Lass, 2008; Casler, 1999).

As mineral resource extraction and the exploitation of furs and pelts intensified throughout the Rocky Mountains and Great Plains, and the American and Canadian West, British-Canadians and Euro-Americans came into the area in increased numbers (White, 1966). For example, from 1850 to 1860, Minnesota turned from a Territory to a State, and the population increased from 6,038 “Whites” in 1850 to 169,395 in 1860. In 1870, Minnesota recorded 438,257 Euro-American settlers (U.S. Bureau of the Census, 1870: 4; U.S. Bureau of the Census, 1864: 251). Between 1860 and 1870, Dakota Territory saw a population increase from 2,576 to 12,887 (U.S. Bureau of the Census, 1870: 4).

Anglo-American colonization of the northern Great Plains did not reach intense levels until after the American Civil War. Up to this point in the history of the project area, Anglo-Americans established trading outposts on the upper Missouri River. These trading outposts acted as a gateway for commodities (mostly hides and pelts) that came from the Rocky Mountains and Great Plains. National and international trading companies such as the American Fur Company, the Hudson Bay Company, and the Fort Union Trading Post dominated the area’s trade for decades.

As Euro-American colonizers and settlers pushed in one wave after another from the east to the west, numerous tribes and indigenous nations (“oyate”) distanced themselves from the Euro-Americans by moving westward too. The northern Great Plains tribes did not face serious invasion until the 1860s. During the Civil War, in August 1862, a large conflict erupted in the Minnesota River Valley between the Dakota indigenes, Euro-American homesteaders, and the Federal government. The events in the Minnesota River Valley would eventually shape the region in northwestern North Dakota (Chaky, 2012).

Corrupt Federal Indian Agents had increasingly pressed the Dakota inhabitants onto smaller and smaller parcels of land up and down the Minnesota River Valley. The Federal Government promised a system of annuities to help compensate and offset the dislocated Dakota. The local Federal Indian Agents, however, often kept a portion of the annuities for themselves, and



gifted the remainder of the annuities to the Dakota. By August 1862, many Dakota pressed the local Federal Indian Agents for food, as they said their families were starving. One of the Federal Indian Agents replied with flippancy and said, "If you are hungry, then go and eat grass." Many individual Dakota warriors responded with violence (Carley, 1976; Oehler, 1959; Keenan, 2003).

By the end of December 1862, Euro-American authorities in Minnesota had raised armies to battle the Dakota, and conducted hasty executions branded as "military trials." The state of Minnesota, specifically Governor Alexander Ramsey, called for the execution of 300+ Dakota. When President Lincoln heard about this number, he said he would review the list himself to ensure that only the most egregious crimes were punished. Lincoln reduced the number to be hanged to 38+2, and the Federal government carried out the largest mass execution in United States history on December 26, 1862 in Mankato, Minnesota (Terrell, 2009; Rothaus, Hoisington & Barth, 2010; Rothaus, Isern and Barth, 2015).

The following year United States General Halleck issued orders from Washington, DC to General John Pope in Milwaukee. Halleck ordered punitive campaigns against the Sioux, regardless of whether they were Dakota, Lakota or Nakota. General Pope ordered General Henry H. Sibley and General Alfred Sully to organize military columns and sweep into Dakota Territory to kill Sioux men, women and children. Sibley and Sully carried out the orders in 1863, engaging domestic Sioux encampments at Big Mound, Dead Buffalo Lake, Stony Lake, and Whitestone Hill (NPS-ABPP, 2010; Barth, 2013). Sitting Bull, then a young man, counted one of his first coups on the Union Army against Sibley's forces (Beck, 2013).

The war for the northern Great Plains would continue into the next year, as Sully returned to Dakota Territory with his military columns. This time, though, the combined Sioux forces lured Sully into battle at the Killdeer Mountains in western North Dakota. The Sioux wanted to use the ravines and high ground to their advantage. The indigenous fighting styles varied from the Euro-American and European or Clausewitzian style of warfare (Clausewitz, 1989; Witt, 2013). The Clausewitzian style of warfare emphasized unit cohesion, stressing the integrity of keeping large groups of soldiers in formation through intense training and discipline. In the case of northern Great Plains warfare, society and social advancement was achieved with the individual demonstrating they could provide for the group (Beck, 2013; Chaky, 2012; Lear, 2008).

This meant that while many Sioux warriors individually counted coup and found victory, the way Sully was trained in unrestricted warfare ultimately drove the Dakota, Lakota and Nakota



into retreat in the Badlands. During the battle of Killdeer Mountain, Sully ordered his canon to fire on Native combatants and non-combatants. As the Sioux lured Sully into the Badlands, the northern Plains tribes continued to launch individual skirmishes against the Union forces. The Sioux tribes led Sully north from the Badlands, and finally decided to withdraw in order to fight another day. Sully's columns continued north to Fort Union, which is approximately 150 miles to the west of the Rolette Power Project's APE. These engagements in Minnesota and northern Dakota Territory from 1862 to 1864 shaped the way the indigenes on the northern Great Plains would remember the United States Government.

Twelve years later, the major players — Sitting Bull, Gall, Rain-in-the-Face, Inkpaduta — in the US-Dakota Wars would descend upon Lt. Col. George Custer and his 7th Cavalry in eastern Montana at the Battle of the Little Bighorn/Greasy Grass. The Battle of the Little Bighorn in 1876 signaled a turning point in America's objective of Manifest Destiny throughout the continental interior (Merk, 1966). Native America, though, navigated this incursion in many ways. This strained relations between Natives and non-Natives, and during and after the Civil War, the Federal government ordered military columns onto the Great Plains and throughout the American West to protect the railroad and the arriving homesteaders. The Federal government executed a systematic campaign of attempted genocide. When that failed, they pushed Natives onto reservations and forced the children into Federal Indian schools.

From 1862 to 1890, Native tribes on the northern Great Plains utilized the 49th parallel to their geopolitical advantage, crossing north into British-Canada to outmaneuver the American forces, and south when evading British-Canadian forces. John Finerty in *War Path and Bivouac* recounted one of these excursions from 1879, three years after the Battle of Little Bighorn. Finerty, an Irish-American reporter with the *Chicago Times*, was imbedded with General Nelson Miles' frontier army. Sitting Bull had moved his bands north from eastern Montana into British-Canada in 1876-1877. General Miles could not pursue Sitting Bull. The reporter Finerty, however, entered British-Canada and documented the exchange between British-Canadian forces and Sitting Bull's encampment.

In July of 1879, Finerty said, "My memory of American policy toward England forbade" American forces from entering the British Empire or territories. Instead, Finerty attached himself to the British-Canadian forces. He rode with British-Canadian Mounty "Major Walsh, four scarlet-coated policemen, Long Dog" and "another Sioux Indian" from "rocky Creek, over twenty miles from the British line" on July 29, 1879 (Finerty, 1961:269). This military column remained west and northwest of northwestern Dakota Territorial border. This signaled a change in the history of the Rolette Windfarm APE, as Anglo- and Euro-American ranchers,



farmers and homesteaders started settling the area in the 1880s. Euro-American towns started appearing in the area before and after the turn of the 19th century. Anglo-Americans often established the first town sites and institutions. Scandinavian immigrants followed, both in the APE and throughout North Dakota (Hansen, 2013).

The History of Wind

North Dakota Geologist John P. Bluemle identified two forces that have shaped the landscape of the northern Great Plains. The first was erosion, and the second was wind (Bluemle, 2000). The earliest inhabitants had different perceptions of wind. Euro-Americans viewed the wind in utilitarian ways, but indigenes often saw spiritual significance (*waakan*, or “sacred,” in Lakota and Dakota) with wind. This is revealed in the Native oral tradition and through northern Great Plains indigenous languages. In the Dakota language, “breeze” was and still is called *tate*, which is a noun for “air in motion” or “wind.” The Dakota also created a name for windmills, calling them *ta-te’-oŋ-na-ho-mni*. This, roughly translated, combines the word *tate*, “air in motion;” *oŋ*, “with;” and *na-ho-mni*, “to turn round with the foot.” (Riggs, 1992: 322, 377, 462). Taken together, the words mean the air is using its foot to turn around, or perhaps the windmill blades were ascribed with the word “foot,” and the air was explained as turning around the “foot” that looked like the windmill blade.

Between 1834 and 1890, Stephen R. Riggs recorded this Dakota word along with a dictionary of additional Dakota words. Dakota people started giving a name to windmills arriving in the Midwest and on the northern Great Plains in the mid- to late- 19th century. Indigenes on the northern Great Plains also used wind to dehydrate and preserve foodstuff surplus for trade and future storage.

Early Euro-American Uses of Wind

By the 1880s, Euro-Americans brought the cattle ranching boom to the northern Great Plains. In western and northwestern Dakota Territory, the first colonizers to arrive were Anglo-Americans who had ante-bellum ancestral ties to America’s east coast. Ethno-historian William Sherman noted that in “the earliest [Euro-American colonizing] days” in northwestern North Dakota, “settlers took up bottom land around Fort Buford, Fort Stevenson, and Fort Berthold, raising hay, cattle, and horses for the military garrisons and the Indian tribes nearby” (Sherman, 1983: 27). The cowboy was soon to follow.

Shortly after the Battle of the Little Bighorn, an open range cattle ranching boom spread south to north on the Great Plains. Cattle ranchers bred livestock on the southern Great Plains in



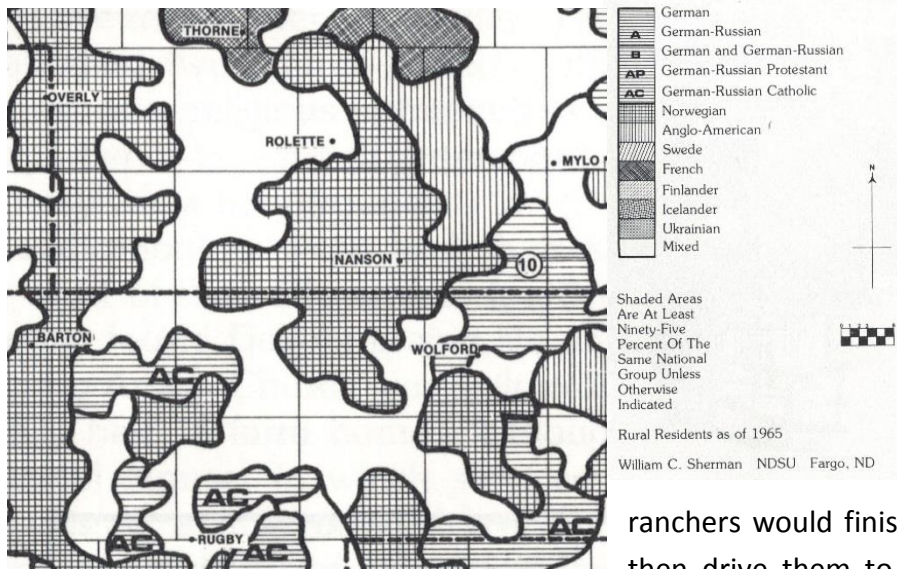


Figure 1: William Sherman's ethnography of north-central North Dakota and the Rolette Wind Farm APE.

Texas, and in the springtime drove the cattle north. The cattle grazed on the lush, natural grasslands, and cattle ranchers pushed the herds up to Montana, Wyoming and Dakota Territory. Once on the northern Great Plains, the

ranchers would finish grazing the cattle, and then drive them to railroad shipping points such as Belfield and Dickinson, northern Dakota Territory (Sherman, 1984: 27).

As cattle ranching boomed, railroads pushed from east to west across the northern Great Plains, and they brought the massive settler colonization to the region. In 1883, a Dakota Territory “boom” year, the Great Northern Railroad reached Devils Lake (Sherman, 1984: 70).

Ethnic Population Distribution Northcentral Section of North Dakota

1. Anglo-American with some Anglo-Ontarian
2. French 50%: Others
3. Norwegian 50%: Anglo-American 50%
4. Swede 50%: Norwegian 50%
5. Anglo-American 50%: German 50%
6. Anglo-Ontarian 60%: Anglo-American 40%
7. Norwegian 70%: Anglo-American 30%
8. German 40%: German-Russian 25%:
Anglo-American 25%: Norwegian 10%
9. French and French-Indian
10. Mennonite
11. German 50%: Norwegian 50%
12. Finlander 50%: Others 50%
13. German 50%: Brethren (Dunker) 50%
14. Mixed: German, German-Russian, Anglo-American
15. Iclander 50%: Norwegian 50%
16. German-Russian 40%: Anglo-American 30%:
Norwegian 30%
17. German-Russian 40%: Anglo-American 30%:
German 30%
18. Anglo-American 50%: Others
19. German-Russian Catholic 50%: Norwegian 50%
20. Anglo-American 40%: Norwegian 30%: German 30%
21. Brethren (Dunker) 40%: Anglo-American 40%:
Others 20%
22. Norwegian with occasional Swede
23. Anglo-American 60%: German-Russian 40%
24. Anglo-American 60%: Norwegian 40%
25. Mixed: Anglo-American, German and Brethren (Dunker)
26. Anglo-American, occasional Other
27. American Indian and Others
28. German-Russian Protestant (Dobrudja)
29. Anglo-American 50%: Mixed 50%
30. German-Russian Mennonite and German-Russian
31. German-Russian Mennonite and occasional
German-Russian
32. Anglo-American 50%: German-Russian Protestant 50%
33. German 40%: German-Russian 30%: Norwegian 30%
34. German-Russian (Dobrudja) and German
35. Hungarian-German (Burgenland) and other Germans
36. Luxemburger and German
37. Anglo-American (many Irish)
38. Polish and Bohemian
39. German 50% (some Dunkers): Norwegian 50%
40. Syrian and Norwegian

In the years leading up to the arrival of the railroad to Devils Lake, William Sherman says that “a group of Scandinavians... squatted on Rolette County land and established what came to be known as the Willow Creek Settlement on the lower edge of the Turtle Mountains, where water and wood were in abundance.” (Sherman, 1984: 71).

The Federal Government had succeeded in killing or driving indigenous tribes onto reservations to make way for the first ethnic Anglo-American colonizers. Anglo-Americans and hundreds of thousands of New Americans from European descent took up homesteads throughout the Great Plains. Historians have tracked this migration. However, Willa Cather



captured the individual realities of this migration best in her novel, *My Ántonia*.

First published in 1918, one of the introductory scenes in *My Ántonia* situates Jim Burden's arrival from Virginia to the central Great Plains. Cather allows the reader to understand the feeling an eastern Anglo-American had in arriving to the Plains. Stepping out of the train and looking into the darkness of the Great Plains, Cather, through Jim Burden, said,

“I do not remember crossing the Missouri River, or anything about the long day's journey... [In the dark, we] stumbled down from the train to a wooden siding, where men were running about with lanterns. I couldn't see any town, or even distant lights; we were surrounded by utter darkness. The engine was panting heavily after its long run. In the red glow from the fire-box, a group of people stood huddled together on the platform, encumbered by bundles and boxes. I knew this must be the immigrant family the conductor had told us about.” (Cather, 1918: 6)

In this first person narrative, Cather explained how homesteaders departed the train and loaded themselves and their supplies into covered wagons for the final overland trek to the homestead. Otto Fuchs, a work hand with the homestead, met them at the train depot, collected their trunks, and led them to “a hitching-bar where two farm-wagons were tied.” Burden said he “saw a foreign family” of New Americans “crowding into” one of the wagons. The other, said Burden, “was for us.” Burden “rode on the straw in the bottom of the wagon-box.” When he peered over the side of the wagon, there “seemed to be nothing to see; no fences, no creeks or trees, no hills or fields. If there was a road, I could not make it out in the faint starlight. There was nothing but land: not a country at all, but the material out of which countries are made” (Cather, 1918: 7).

Settlement on the northern Great Plains and the American West differed from settlement in the Canadian West. South of the 49th parallel, settlement was chaotic and informal. North of the 49th parallel, settlement arrived through the organizational capacity of the British Crown. This is a noteworthy distinction considering the proximity of the APE to the 49th parallel, an international boundary utilized by varying ethnicities throughout the centuries.

Part of this agricultural process involved the use of barbwire fence, the preferred alternative to shaping the privatization of land. Barbwire was sensibly priced and it did not require the intense maintenance or large capital investment of wood or stone fences. Wood was not readily available on the Great Plains. Construction projects that did require lumber meant that railroads had to carry the lumber to railroad lumber yards. Homesteaders would have to transport the lumber with draft animals to the construction site. The intense and sustained



winds of the Great Plains also flowed around barbwire, making this fencing more practical than wood. In addition to barbwire, Euro-American homesteaders also utilized the screen door as a way to adapt to the Great Plains. The screen door kept airborne insects out while still allowing a breeze through to aerate residences and buildings.

Additional adaptations to the wind of the Great Plains came in the form of windmills. In 1860, *Scientific America* published an article titled, "Inventions Wanted in Texas." The opening of this article, as quoted by T. Lindsay Baker in *A Field Guide to American Windmills*, stated that "The great want of Texas is sufficient water... There is a million dollars lying waiting for the first man who will bring us... a windmill, strong, durable and controllable." (Baker, 1985: 3) As the world continued to industrialize, engineers started miniaturizing windmill gears. In short, windmills, like other products, became accessible to the masses through the industrial revolution. This access meant that homesteaders moving from east to west across the continental interior could afford windmills. These were used to pull water from wells in the semi-arid Great Plains and American West, and this allowed for the irrigation of crops and the watering of cattle.

Prior to this, large European-style windmills operated on the Great Plains of antebellum America. One operated near Lawrence, Kansas, another northeast of Boelus, Nebraska, and another near Colorado Springs, Colorado. These windmills ground grain until the railroad lines reached them in the 1860s and 1870s. Daniel Halladay is credited with inventing the "first commercially successful self-governing" windmill in 1854 in New England. John Burnham soon joined Halladay in experimenting with prototype windmills that would turn the blades to face the wind to govern the speed and prevent its destruction from centrifugal force (Baker, 1985: 4-7).

Halladay "invented and put in successful operation a windmill with *self-furling sails*." This windmill came to be known as the "Halladay Standard." Through a series of crankshafts and gears, in "light winds the blades faced the wind at an angle to derive the greatest power." As wind speeds increased, "a centrifugal governor changed the pitch of the blades so they presented less of their surface to the wind." Halladay submitted his invention to the U.S. Patent Office, and received his patent on August 29, 1854. Six weeks later, Halladay joined John Burnham and Henry McCray in a partnership. Two years later Burnham moved to the growing city of Chicago, and in 1857 organized the U.S. Wind Engine and Pump Company. This company was positioned to outfit the thousands of homesteaders who would fill the Great Plains and American West after the Civil War (Baker, 1985: 7).



With the invention of the windmill, it was possible for the post-Civil War cattleman to realize the Great Plains as an oasis. In the words of Ernest Staples Osgood, the “solitude of the desert passed, and men began to realize that this, our last frontier, was not a barrier between the river settlements and the mining communities in the mountains but an area valued in itself, where men might live and prosper” (Osgood, 1929: 9). Windmills proved to be a central technology in the settlement of the Great Plains, and the northern Great Plains. The ability to irrigate crops and water cattle allowed homesteaders and farmers to grow and raise commodities. The commodities, in turn, were shipped by rail to metropolitan areas, thus beginning and adding to the extractive commodity industry in North Dakota.

Rolette County

Rolette County’s namesake comes from the family of Joseph Rolette. Joseph Rolette, Jr., received his mercantile education from Ramsey Cooks, president of the American Fur Company. Rolette spent time in the Red River Valley, and in 1840 he built a fur trading post at Pembina. He started his extractive resource profession in the early 1840s, and he and his workforce would hunt and kill game, and “cure, pack and ship large quantities of furs.” By 1843, he started Ox Cart caravans between Pembina and St. Paul, and he had six carts operating by 1844. By 1858, Rolette oversaw 600 Ox Carts and a trade that, according to the Rolette County History, “made St. Paul a city.” (*Rolette Centennial History*, 2005: 7).

In 1851, Rolette was elected to the legislature of Minnesota Territory, which at that time covered the land west of the Mississippi River and east of the Missouri River. Rolette was re-elected in 1853, 1855, and 1857, and he is attributed with keeping St. Paul the capitol of Minnesota Territory. In 1857, Rolette,



Figure 2:
<https://commons.wikimedia.org/wiki/File:Minnesotaterritory.PNG>

“...provided a very valuable service for the city of St. Paul by suppressing a bill for the removal of the capital to St. Peter. Rolette was chairman of the Committee on Enrolled Bills. After the bill had been introduced and passed in the House of Representatives, it was placed in the hands of Joe Rolette. Joe, opposing the move, took the bill and left the chambers. Waiting for his return to present the bill, the council remained in session for 123 hours without recess. The legislators ate and slept in the meeting room and



finally adjourned when they realized Rolette was not returning. Since the proper officers could not sign the bill, the legislators agreed to keep the Capitol at St. Paul. The city of St. Paul regarded him as their 'patron saint.'" (*Rolette Centennial History*, 2005: 8)

Ox Creek Lutheran Church (1889-2007)

In the eastern part of the project's APE is the former site of Ox Creek Lutheran Church, established in 1889, the same year of North Dakota statehood. A cemetery remains as of 2015, but the church has since been removed. The church congregation, originally, was established in 1889, when "a small group of men met at the home of Enoch Gilje in Leonard Township." They organized the Westland Congregation, and Enoch donated 5 acres of land in Section 5 of this township. Missionaries officiated services for 7 years, and in 1896 a church building was erected. The first marriages within the church are reflections of William Sherman's ethnography of the region. The Scandinavian surnames of the early marriages include Hans Friis and Mary Johnson, Peter Gilje and Miss Olson, and Paul Tostad and Betty Olson (Law, 1953: 203).

Architectural History

The State Historical Society of North Dakota's Class II Architectural History reconnaissance complies with North Dakota Century Code 55-02-07. The fieldwork and reporting meets the objectives outlined by the State Historical Society of North Dakota, and it conforms to the Class II: Reconnaissance Inventory standards.



RESEARCH GOALS/EVALUATION OF RESEARCH

The Class II architectural inventory was used to identify properties within the APE that are potentially eligible under the NRHP according to Criterion C: Design/Construction. The full extent of this methodology is explained in the Methodology portion of this report. The goal of the Class II architectural history reconnaissance inventory has been achieved in that 31 of 34 architectural history sites were inventoried to Class II reconnaissance levels.



FIELD CONDITIONS

The Class II Cultural Resources Inventory was conducted on March 28-29, 2015 by Aaron Barth, Principal Investigator. The weather was cool and sunny.



RESULTS

During the Class II Architectural History reconnaissance inventory, a total of 31 sites were visited. Of these, six sites, or components of the sites (Areas 5, 7, 12, 19, 26, and 34), are recommended potentially eligible for the National Register of Historic Places under Criterion C. Further research, if necessary, shall be determined by the SHSND in consultation with KLJ and the client. Photographs and summaries of each site are provided in **Appendix A**, and a table is presented in the **Summary and Management Recommendations**.



SUMMARY AND MANAGEMENT RECOMMENDATIONS

The following table is a list of the sites documented during the Class II inventory. Two of the sites 19 and 26 were also recorded by the Class III archaeological survey. A total of 31 of the 34 identified sites were recorded to Class II reconnaissance inventory standards. Of this, the farmstead 19, and components of sites 5, 7, 12, 26, and 34, are recommended as potentially eligible under NRHP Criterion C. Further research, if necessary, shall be determined by the SHSND in consultation with KLJ and the client.

Site	Name	Site Number Association	Recommendation under NRHP Criterion C
1	Rural Farmstead		Not Eligible
2	Rural Farmstead		Not Eligible
3	Rural Farmstead		Not Eligible
4	Rural Farmstead		Not Eligible
5	Rural Farmstead		Barn(s) Potentially Eligible
6	Rural Farmstead		Not Eligible
7	Rural Farmstead		Barn(s) Potentially Eligible
8	Rural Farmstead		Not Eligible
9	Rural Farmstead		Not Eligible
10	Rural Farmstead		Not Eligible
11	Rural Farmstead		Not Eligible
12	Rural Farmstead		Barn(s) Potentially Eligible
13	Rural Farmstead		Not Eligible
14	Rural Farmstead		Not Eligible
15	Rural Farmstead		Not Eligible
16	Rural Farmstead		Not Eligible
17	Rural Farmstead		Not Eligible
18	Private Drive – Inaccessible		Not Eligible
19	Rural Farmstead	32RO82	Farmstead Potentially Eligible
20	Private Drive – Inaccessible		Not Eligible
21	Rural Farmstead		Not Eligible
22	Rural Farmstead		Not Eligible
23	Rural Farmstead		Not Eligible
24	Rural Farmstead		Not Eligible
25	Rural Farmstead		Not Eligible
26	Rural Farmstead	32RO81	Barn(s) Potentially Eligible
27	Rural Farmstead		Not Eligible
28	Rural Farmstead		Not Eligible
29	Rural Farmstead		Not Eligible
30	Rural Farmstead		Not Eligible
31	Rural Farmstead		Not Eligible



32	Rural Farmstead – Inaccessible		Not Eligible
33	Rural Farmstead		Not Eligible
34	Ox Creek Church	Church razed; cemetery extant and still in use	Cemetery Potentially Eligible



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APPENDIX A: PROJECT AREA PHOTOGRAPHS AND DESCRIPTIONS

Area 1



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 2



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 3



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 4



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 5



Description	Rural farmstead with historic barns.
Further Study	SHSND determination.
Class II Recommendation	Barn(s) potentially eligible.



Area 6



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 7



Description	Rural farmstead with historic barns.
Further Study	SHSND determination .
Class II Recommendation	Barn(s) potentially eligible.



Area 8



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 9



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 10



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 11



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 12



Description	Rural farmstead with historic barns.
Further Study	SHSND determination.
Class II Recommendation	Barn(s) potentially eligible.



Area 13



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 14



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 15



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 16



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 17



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 18



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 19 – 32RO82



Description	Site 32RO82
Further Study	No
Class II Recommendation	No further work necessary. Already recorded to Class III level.



Area 20



Description	Rural farmstead inaccessible due to private drive.
Further Study	No
Class II Recommendation	No further work necessary.



Area 21



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 22



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 23



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 24



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 25



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 26 – 32R081



Description	Historic farmstead.
Further Study	No
Class II Recommendation	No further work necessary. Already recorded to Class III level.



Area 27



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 28



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 29



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 30



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 31



Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.

Area 32

Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.



Area 33

Description	Rural farmstead with modern buildings.
Further Study	No
Class II Recommendation	No further work necessary.

Area 34



Description	Ox Creek Lutheran Church and Cemetery
Further Study	SHSND determination.
Class II Recommendation	Cemetery potentially eligible.

