

"The climate in the Black Hills is so damn healthy that you have to kill a man to start a cemetery."

# George V. Ayres Deadwood Merchant and Pioneer

History and natural beauty. Words that summarize Deadwood's Mount Moriah Cemetery, one of the Black Hills most recognized historic cemeteries. Located on a mountainous plateau overlooking Deadwood Gulch, Mount Moriah is a premiere historical attraction averaging over 100,000 visitors annually.

Owned and operated by the City of Deadwood and managed through the Deadwood Historic Preservation Office, Mount Moriah provides visitors an opportunity to walk among Deadwood's early pioneers and gain thoughtful insight into those individuals who helped tame one of one the most wicked places on earth. The following exhibit highlights the history and significant features to entice visitors to spend some time in Deadwood's Mount Moriah Cemetery.

The cemetery is more than tourist destination; it is hallowed ground. Please refrain from littering. Take nothing but pictures; leave nothing but memories.



#### Why a Cemetery ???

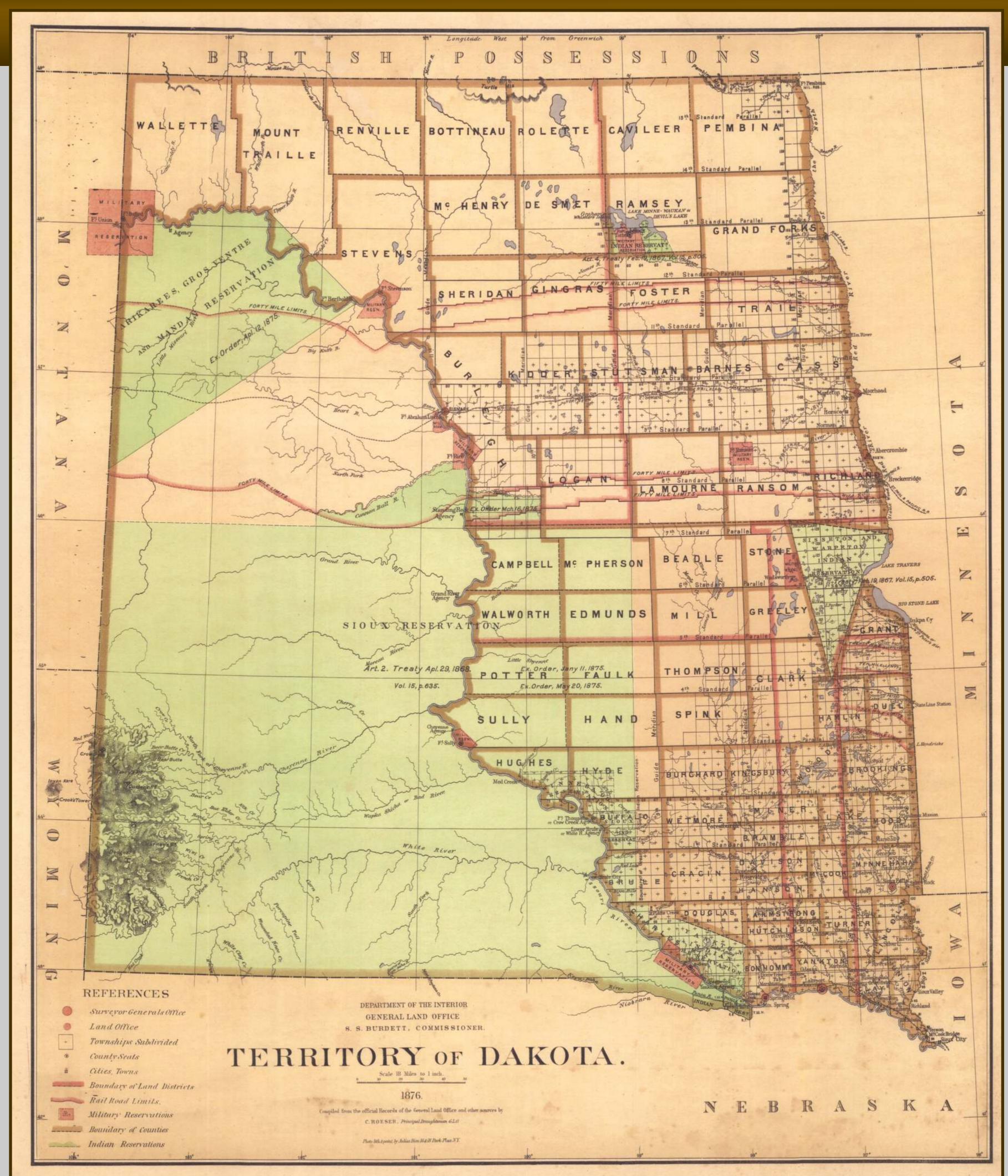
In 1868 the Unites States government deeded a substantial tract of land west of the Missouri River to be used as a reservation for the indigenous tribes that made up the Great Sioux Nation. In the ensuing years, reports of a great mineral wealth in the Black Hills spread through the United States. In the summer of 1874 these reports were confirmed when a military expedition, led by Lt. Col. George Armstrong Custer and the Seventh US Calvary, explored the Black Hills of Dakota Territory and discovered gold along French Creek near today's Custer, South Dakota.

CONFIRMED!! Custer's Official Report! EXPEDITION HEARD FROM. Custer at the Black Hills on THE BLACK HILLS COUNTRY the 2d inst. Gold Bearing Quartz Crops Out in Every Hill. THE MOST BEAUTIFUL VALLEYS THE EYE OF MAN EVER FIFTY PIECES OF GOLD AS LARGE RESTED UPON. AS PIN HEADS FROM Gold and Silver in Im-ONE PAN. mense Quantities. FULL DETAILS RESERVED FOR FINAL REPORT. NO FIGHTING WITH THE SIOUX. A Band of Twenty-Seven Sioux Surrounded, but No Two Privates Lost--- One by Disease --- One by Accident.

Bismarck Tribune announcing the discovery of gold in the Black Hills, August 12, 1874.

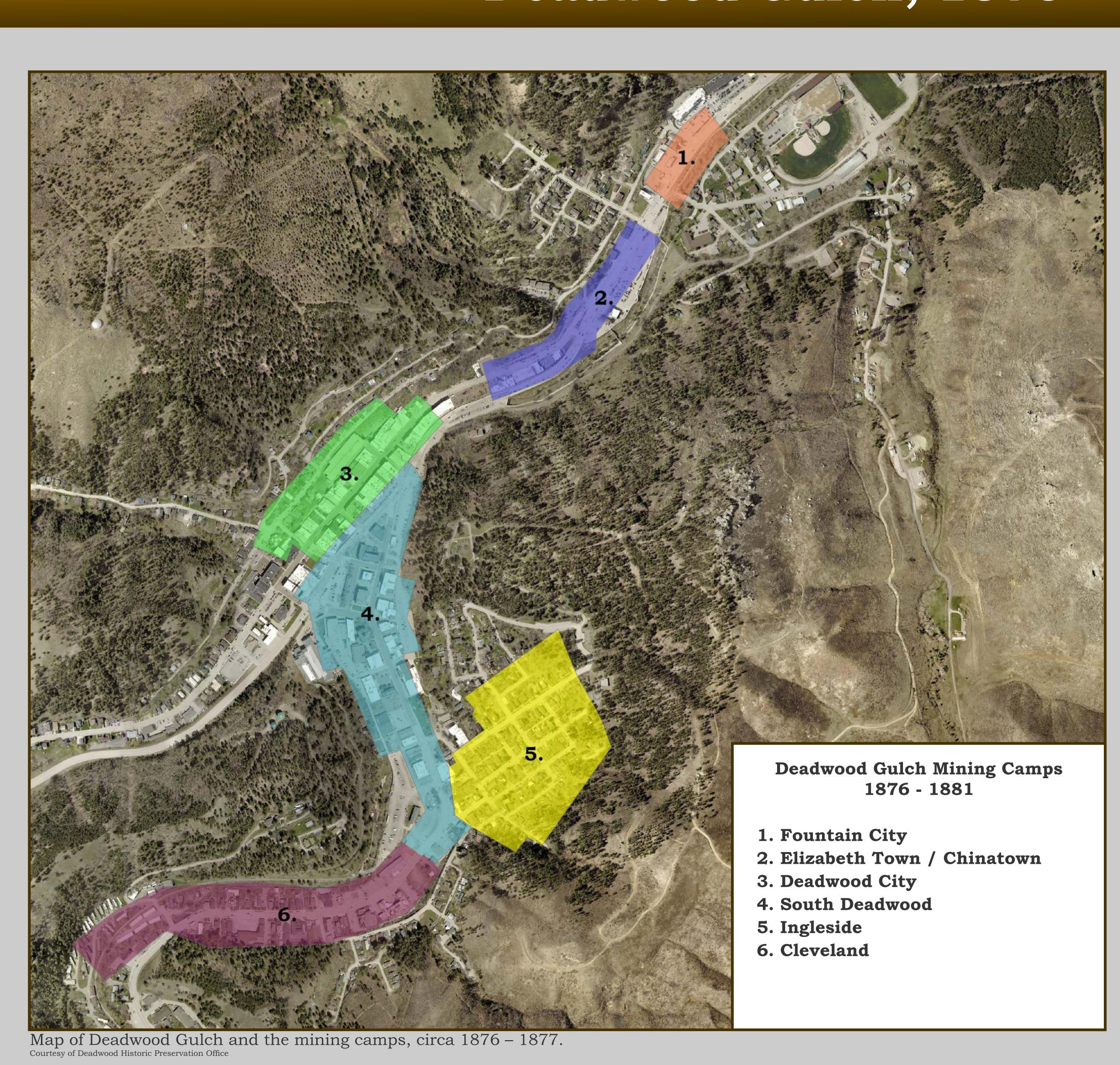
Courtesy of Chronicling of America, Library of Congress

News of this discovery quickly spread across the country by outlandish newspaper articles, as seen in this exhibit. Once the word was out, thousands of men and women converged upon the Black Hills, launching the last major gold rush in the continental United States.



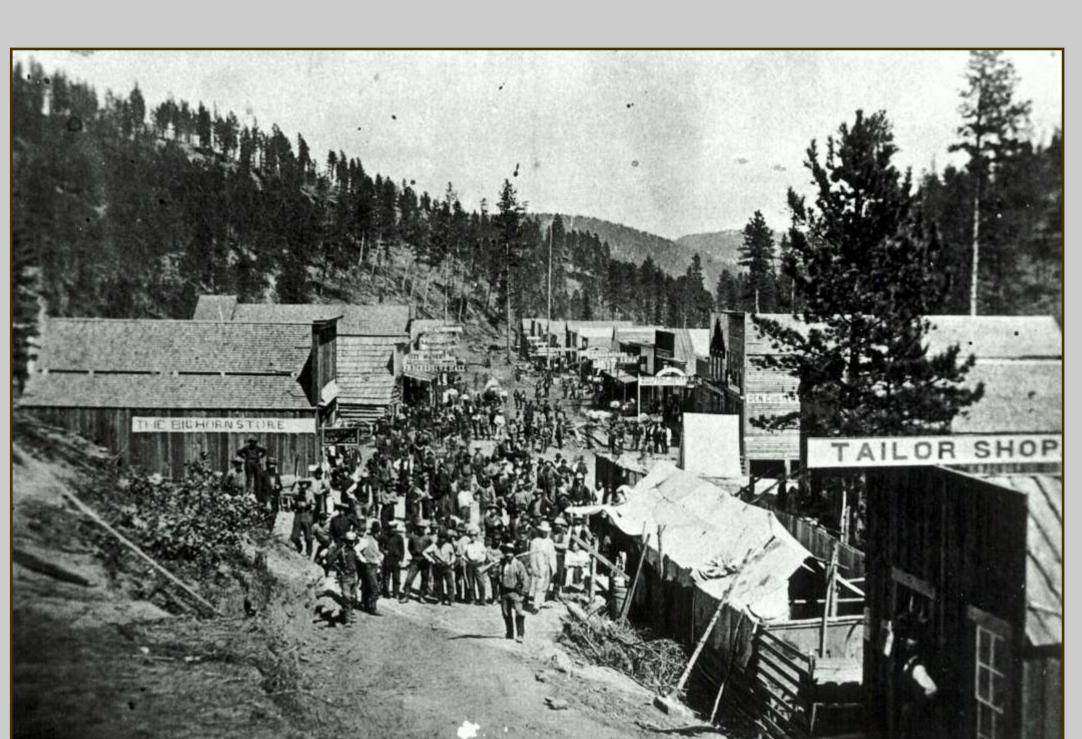
1876 Map of Dakota Territory and the Great Sioux Reservation in relation to the Black Hills. Courtesy of Muir Way, San Diego, CA.

#### Deadwood Gulch, 1875 - 1876



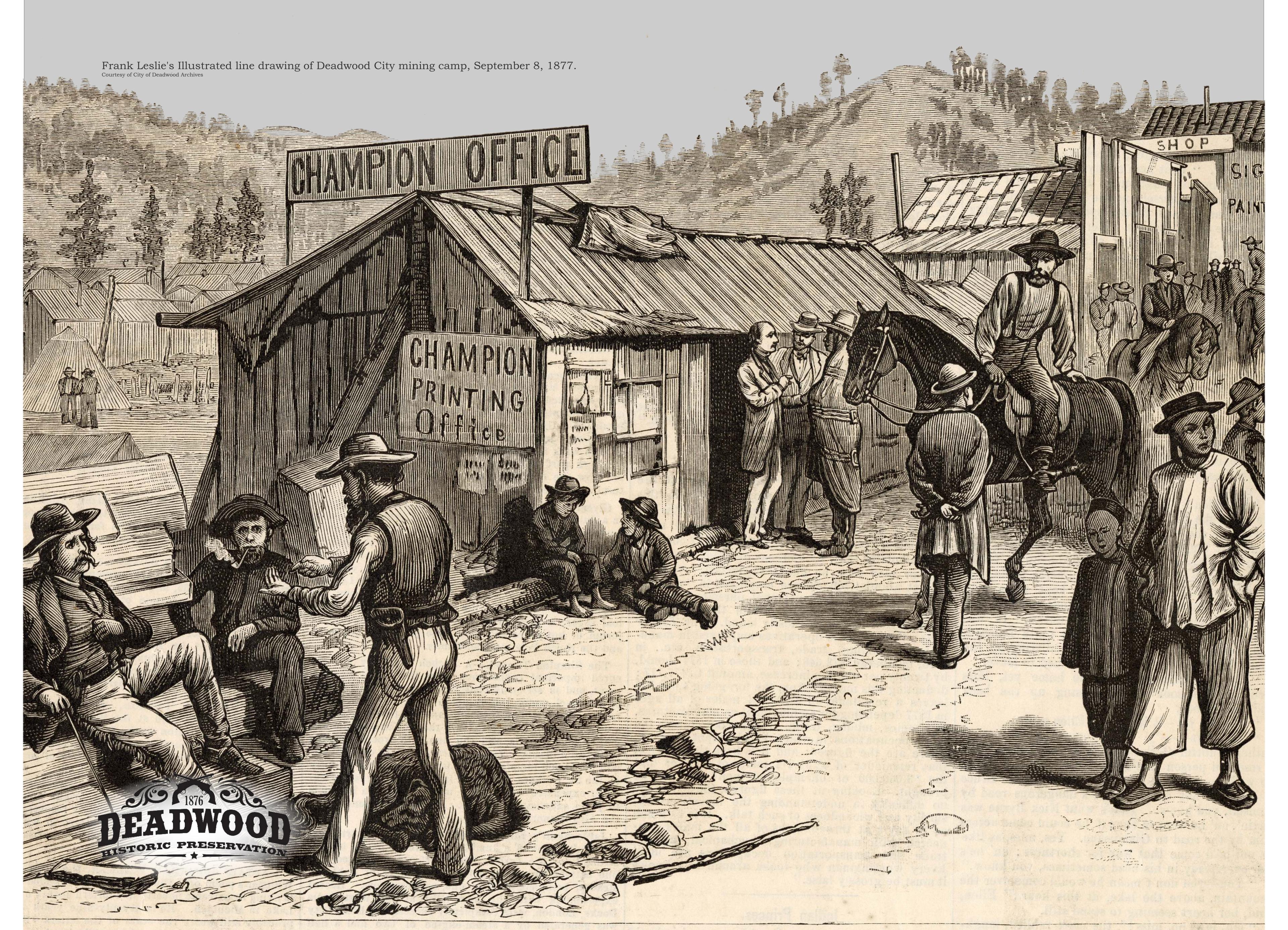
In the fall of 1875 placer gold was discovered in the northern Black Hills along Whitewood Creek. Within six months of this discovery, men and women from all walks of life illegally encroached upon the northern Black Hills and established a series of six makeshift mining camps along the banks of Deadwood and Whitewood Creeks.

Life within these camps was marginal at best. Lawlessness, overcrowded living quarters, dangerous working conditions, inadequate sanitary disposal, aggravated hostilities and excessive debauchery were but a few problems that plagued the camps and fatalities were inevitable.



An unknown photographer captured a group of men and women posing along Main Street in the Deadwood City Mining Camp.

Courtesy of Nebraska State Historical Society





# Deadwood's First Cemetery, 1876 - 1878

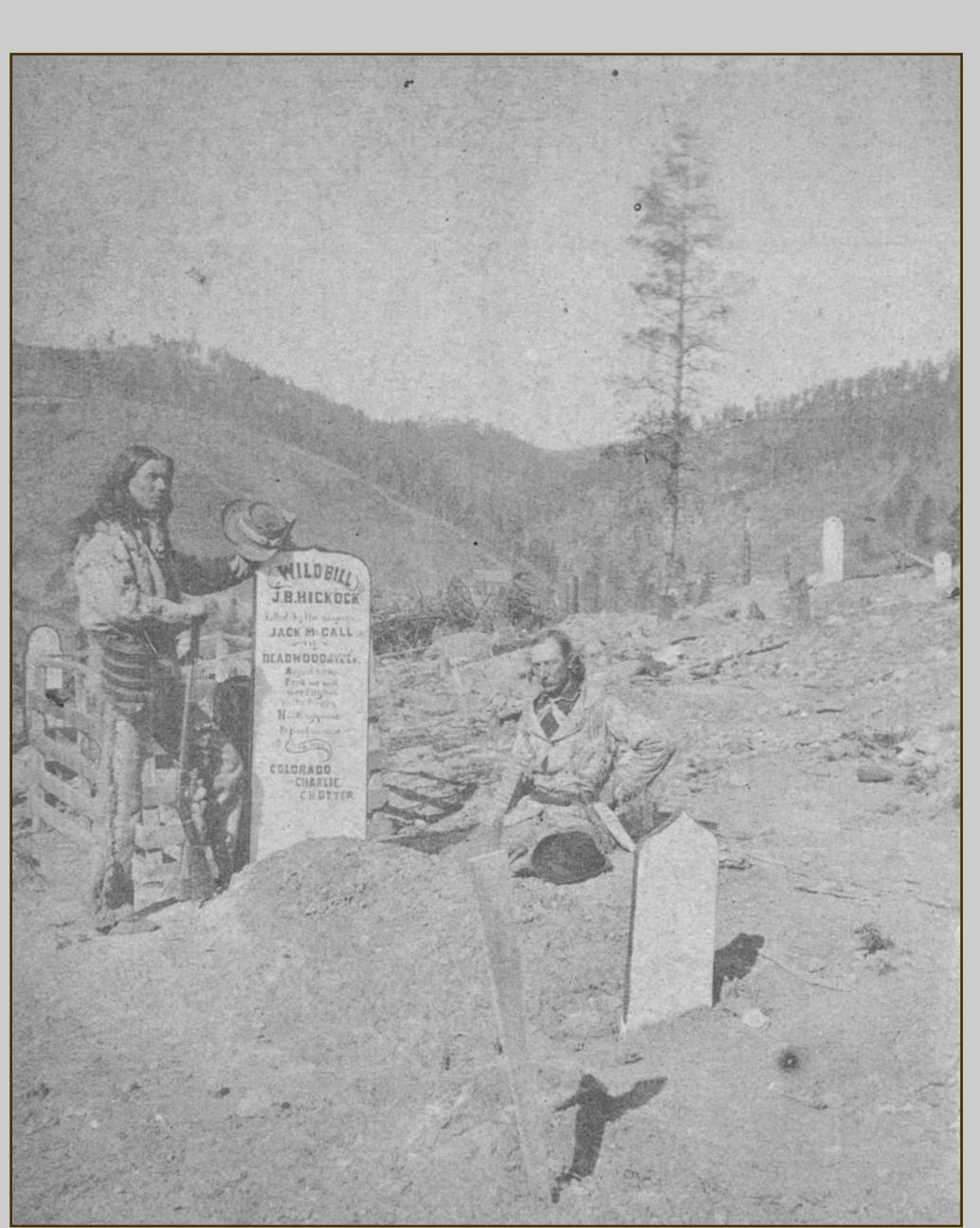


Overviews of James Butler Hickok's grave in Deadwood's first cemetery, circa 1877.

Courtesy of City of Deadwood Archives and Deadwood History, Inc.

A quarter mile from today's downtown core business district was Deadwood's first cemetery, located on a mountainous terrace within the Ingleside Mining Camp (today's Presidential Neighborhood). It is unknown who or when was the first burial in this cemetery; however, within three years an estimated 120 individuals were buried at this location. Noted individuals once buried in this cemetery include western gunfighter James Butler Hickok (August 2, 1876), Methodist minister Henry Weston Smith (August 20, 1876), and dance hall girl / prostitute Kitty LaRoy (December 3, 1877).

Over its short life, only two known photographs were taken inside this cemetery and both images focus on the grave of James Butler Hickok, as seen in this exhibit. Upon close examination of these images, one can conclude that this cemetery lacked any formal organization.



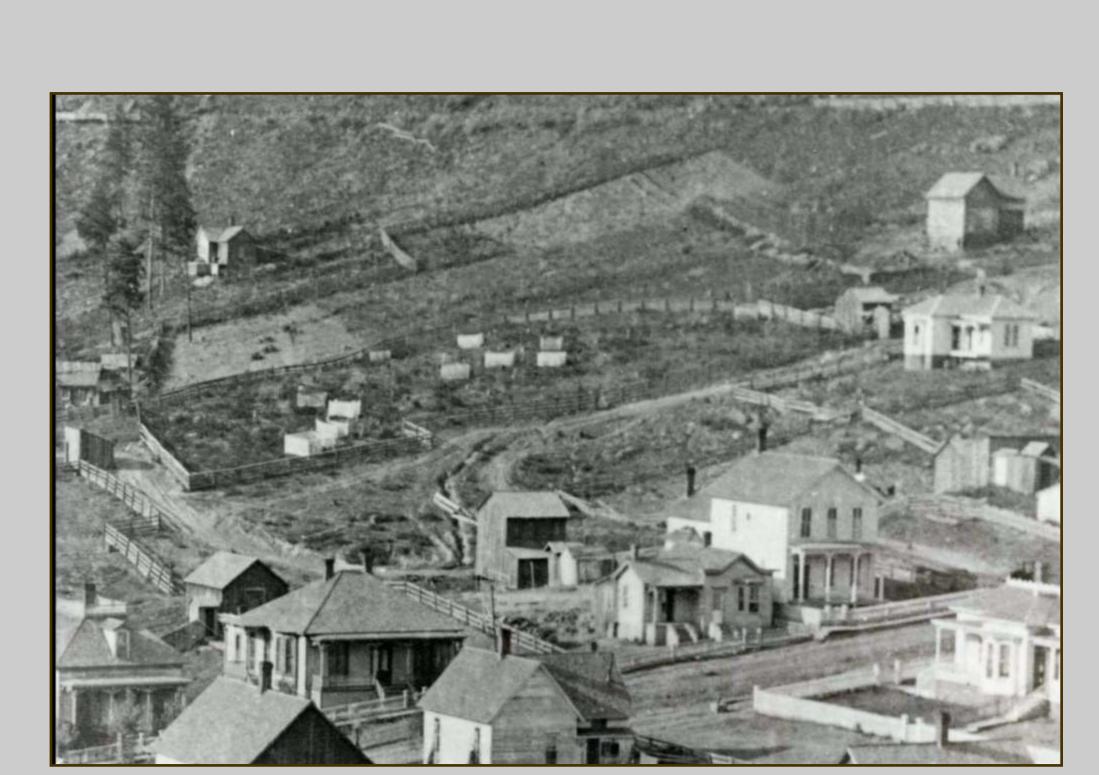
Overviews of James Butler Hickok's grave in Deadwood's first cemetery, circa 1877.

Courtesy of Adams Museum Collection.

#### Closure of Deadwood's First Cemetery, 1878

As Deadwood Gulch and its Mining Camps grew into a community, buildable land became a premium. The Ingleside mining camp was a desirable location because it provided relative flat ground despite having a cemetery beside its border. In the spring of 1878, Lawrence County purchased a tract of land above Ingleside for the purpose of a new cemetery, the future Mount Moriah Cemetery. This purchase in turn would eventually lead to the closure of the first cemetery.

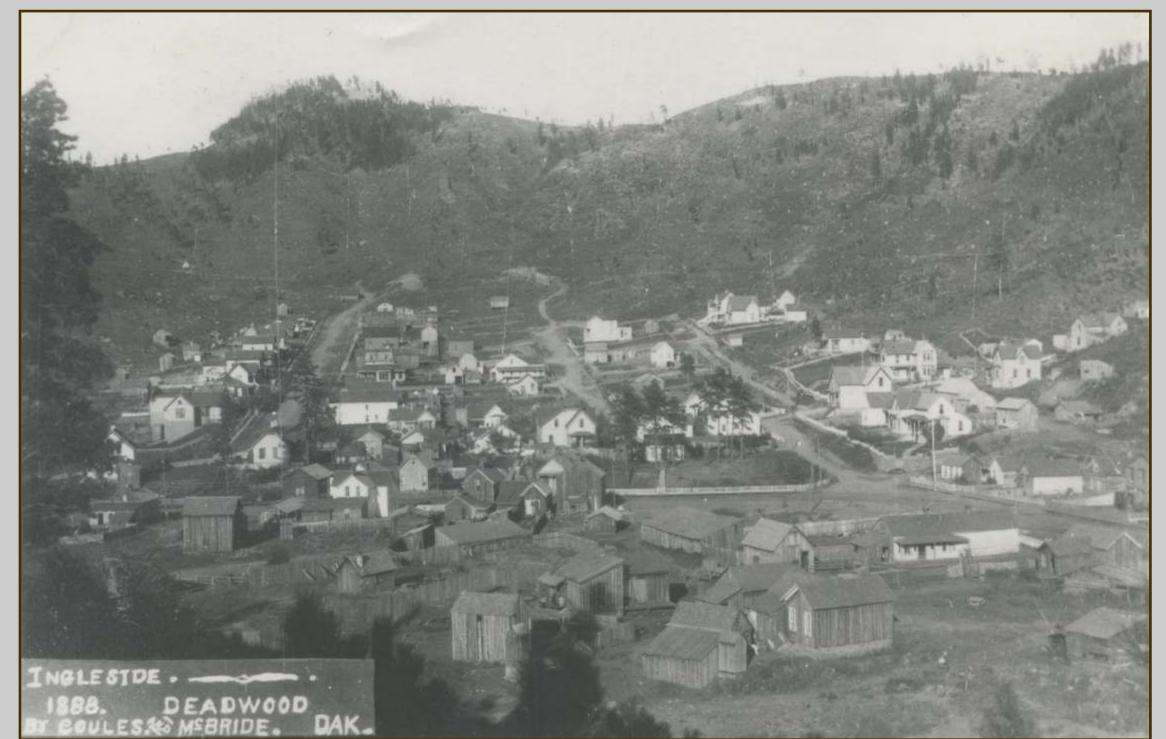
In the spring of 1878, James Wilson the owner of the Minnesota Bakery purchased seventeen lots beside Deadwood's first cemetery and planted a vineyard. Two years later Wilson was accused of encroaching upon and desecrating the cemetery. To combat the problem, the Lawrence County Commission erected a wood fence around the burial ground in 1880, as seen in this panel.



1880 Photograph of Deadwood's first cemetery. Note the wooden fence around the burial ground in relation to James Wilson's vineyard in the background.

Courtesy of Centennial Archives, Deadwood Public Library

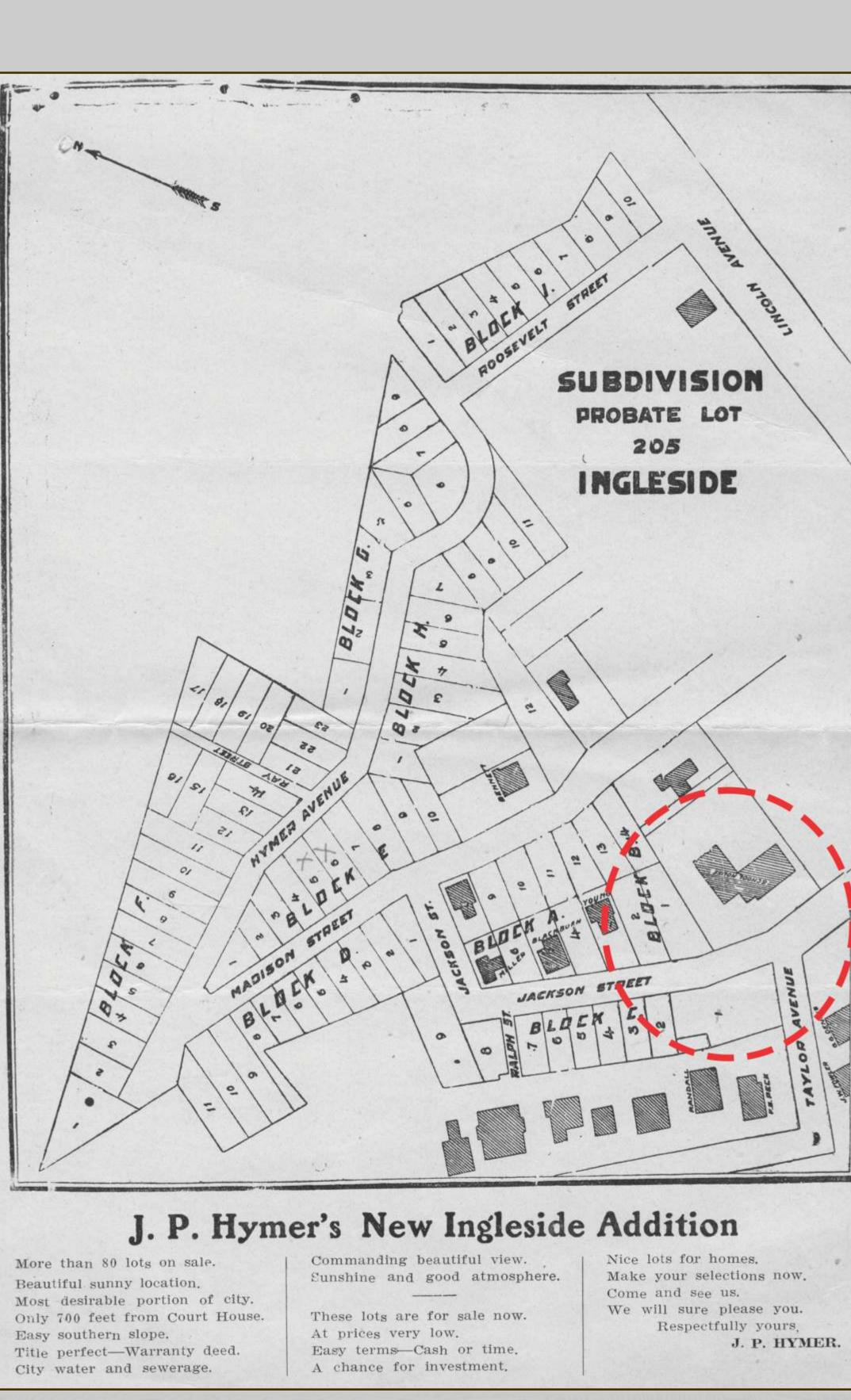
In 1883 nationally renowned illustrator William Valentine Herancourt drew a bird's eye view of Deadwood Gulch. Prominently featured in the center of this drawing is Deadwood's first cemetery surrounded by a picket fence.



1888 overview of the Ingleside Townsite and residential homes built within its confines.

Courtesy of Black Hills Mining Museum Collection, City of Deadwood Archives

By 1886 the cemetery had again fallen into disrepair. During this period, numerous burials from the first cemetery were exhumed and interred in Mount Moriah or elsewhere. The unmarked graves within this cemetery became lost.



bid of \$100 was the lowest of the three presented. The contract for excavation on Taylor avenue of 1,350 yards of earth and the building of culverts, also the removal of the two bodies which are buried on the line of the proposed work, was awarded to Frank Kellar upon his bid of 18c per cubic yard for excavations and 70c per linear foot for culverts, and \$12.50 per body for the removal of the bodies.

August 21, 1892 Deadwood Daily Pioneer Times newspaper article on the relocation of burials from Deadwood's first cemetery.

Courtesy of the Centennial Archives, Deadwood Public Library

Beginning in the 1890s, two construction projects, the installation of culvert pipe and construction of Fourth Ward School, unearthed numerous unmarked burials associated with the first cemetery. In a formal agreement between Frank Kellar and the City of Deadwood dated August 20, 1892, Kellar received 70 cents for every linear foot of installed pipe and \$12.50 for every burial he unearthed during the project!

By 1900 the land that once comprised of Deadwood's first cemetery was opened for development. Deadwood land developer J.P. Hymer officially opened the New Ingleside Addition as seen in this exhibit.

1904 Map of the J.P. Hymer's New Ingleside Addition. The dashed line indicates the approximate location of Deadwood's first cemetery. This added boundary is based on newspaper articles reporting on the discovery of unmarked burials.

Courtesy of the Centennial Archives, Deadwood Public Library



# Unexpected Discoveries, 1900 to 2000

Over the next 100 years, occasional burials from Deadwood's first cemetery would be unearthed during the various residential construction projects in the Presidential Neighborhood. Local Deadwood newspapers in 1937, 1941, and 1955 ran articles on these discoveries, as seen in this exhibit.

In excavating for a basement at the Melvin Scotvold home on Taylor street, several human skeletons were uncovered. The area is on the site of an old cemetery and the skeletons are from graves that were probably unmarked or forgotten when the cemetery was moved.

June 20, 1941 Deadwood Pioneer-Times newspaper on the discovery several unmarked burials associated with Deadwood's first cemetery.

Courtesy of Centennial Archives, Deadwood Public Library

February 2, 1955 Deadwood Pioneer-Times newspaper on the discovery of five burials during a foundation excavation in the Presidential Neighborhood.

Courtesy of Centennial Archives, Deadwood Public Library

#### Bones Recovered While Excavating Are Buried Again

Bones of five unidentified bodies which were uncovered Jan.

17 by workers who were excavating for a foundation for a new house near Mt. Moriah cemetery in Deadwood were re - interred at 10:30 a. m. today in the south part of Potters Field in the cemetery, A. H. Shostrom, city auditor, said.

The re - interment was under the direction of Shostrom, Dave Sugden, street and water commissioner, and was witnessed by Art Rasmussen, Angelo P. Rich and John Arsaga.

The bones were discovered when a crew began work on a basement for a home planned by Mr. and Mrs. R. W. Swanson. Work was stopped when the bones of two bodies were found upon further excavation work. It was believed the bodies may have been buried in the old Boot Hill

September 18, 1937 Deadwood Pioneer-Times newspaper clipping on the discovery of a metal burial casket unearthed during the construction of the US Forest Service houses at 33 Jackson Street.

Courtesy of Centennial Archives, Deadwood Public Library

# IRON COFFIN UNCOVERED BY MEN AT WORK

EVIDENCE OF EARLY-DAY
BURIAL FOUND IN
4th WARD

Workmen excavating for the foundation of the building to be erected by the U.S. Forest Service on the site of the old fourth ward schoolhouse on Jackson street, yesterday uncovered the remains of an early-day burial in the form of an iron coffin containing a few bones of some unknown pioneer day resident of Deadwood. One entire side of the coffin had rusted away and the glass in the top had fallen in and was resting on top of the few remaining bones of the skeleton. The handles on the remaining side of the coffin were in good order and turned freely, but there was nothing that would reveal the identity of the deceased.

The area in which the coffin was found was part of a cemetery established in the years immediately after Deadwood was founded and which was abandoned a few years later when bodies buried there were taken up and re-buried in the present Mt. Moriah cemetery. The one found yesterday was probably overlooked at the time, along with possibly others which may be uncovered before the work now under way is completed. Quite a number of people living in the neighborhood visited the scene yesterday and viewed the coffin and bones, the latter being re-interred later in the day in the present-day cemetery overlooking the city.

# Deadwood's First Cemetery and the 21st Century



In 2007 South Dakota State Archaeologists and Historic Preservation staff worked together in clearing overburden along the retaining wall that fronted 66 Taylor Avenue.

Courtesy of Deadwood Historic Preservation Office and South Dakota State Archaeological Research Center.

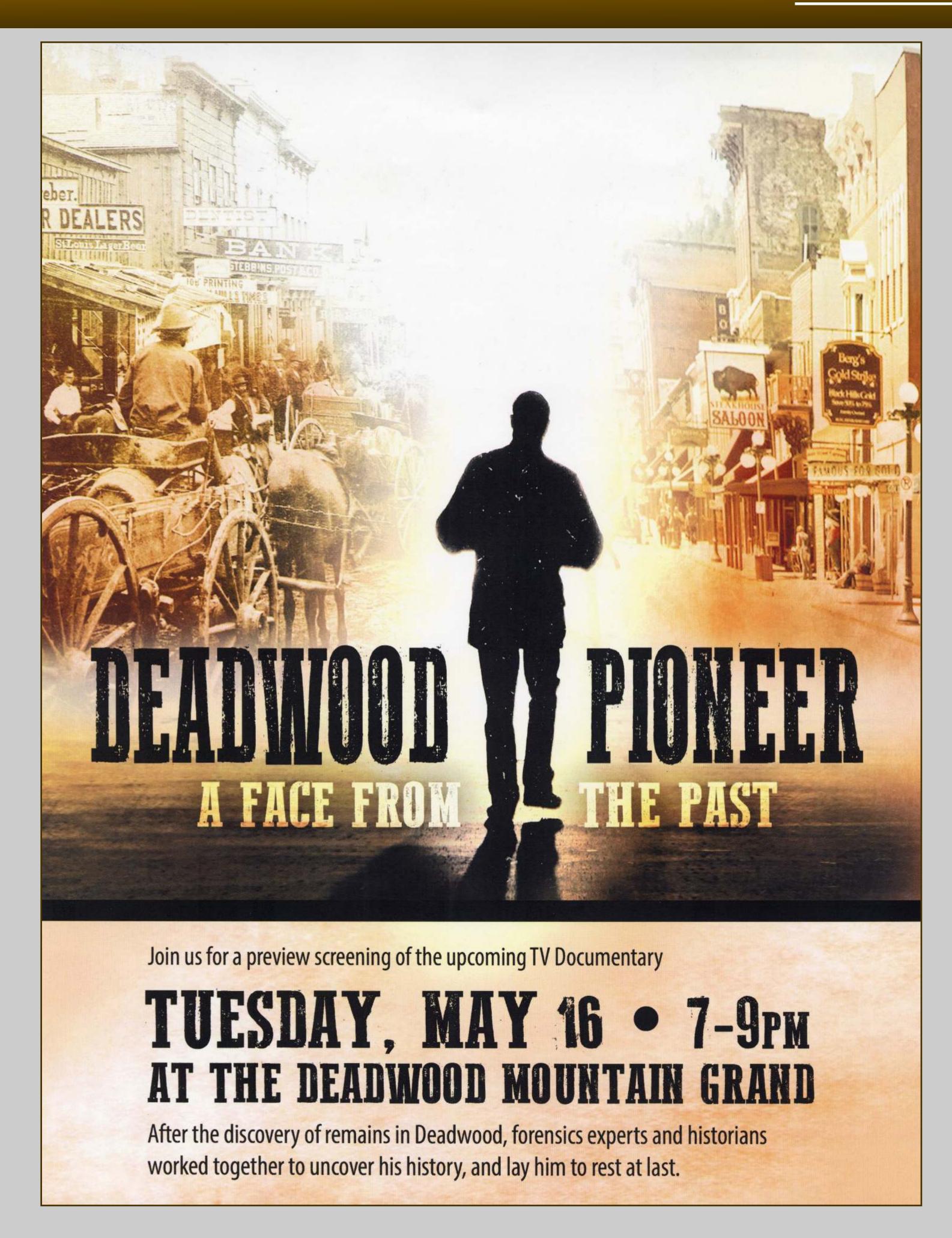
In recent times, two unidentified burials associated with the first cemetery were discovered in 2007 and 2012 while workers were repairing failing retaining walls near the corner of Jackson Street and Taylor Avenue in the Presidential Neighborhood. On both occasions, the Deadwood Preservation Office and archaeologists from the South Dakota Archaeological Research Center (SD-ARC) worked together to exhume the unidentified remains. Once exhumed, the remains were sent to forensic scientists in Minnesota to determine the height, age, sex and ancestry of the unknown individual before being re-interred in Mount Moriah Cemetery.



Again in 2012 SD Archaeologists and Historic Preservation staff worked together excavating a second burial at 66 Taylor Avenue.

Courtesy of Deadwood Historic Preservation Office and South Dakota State Archaeological Research Center.

# Deadwood Pioneer: A Face from the Past



Following the 2012 discovery, the Deadwood Historic Preservation Office embarked on a five-year forensic investigation to learn the identity of the unknown individual. Forensic experts from a wide array of scientific disciplines worked on piecing together the physical features of this unknown individual.

Through their research, the Historic Preservation Commission was able to identify the age, height, eye, hair and skin color, and ancestry of the unknown individual. This information was then used to create a one-hour documentary, <u>Deadwood Pioneer: A Face from the Past</u> by South Dakota Public Broadcasting that aired in May of 2017.

Today both unidentified burials have been reinterred above Mount Moriah Cemetery beside the Seth Bullock's family plot. An outdoor interpretive plaque is mounted at the corner of Jackson Street and Taylor Avenue commemorating the location and history behind Deadwood's first cemetery.



Please scan the QR code to watch the South Dakota Public Broadcasting documentary, <u>Deadwood Pioneer:</u>

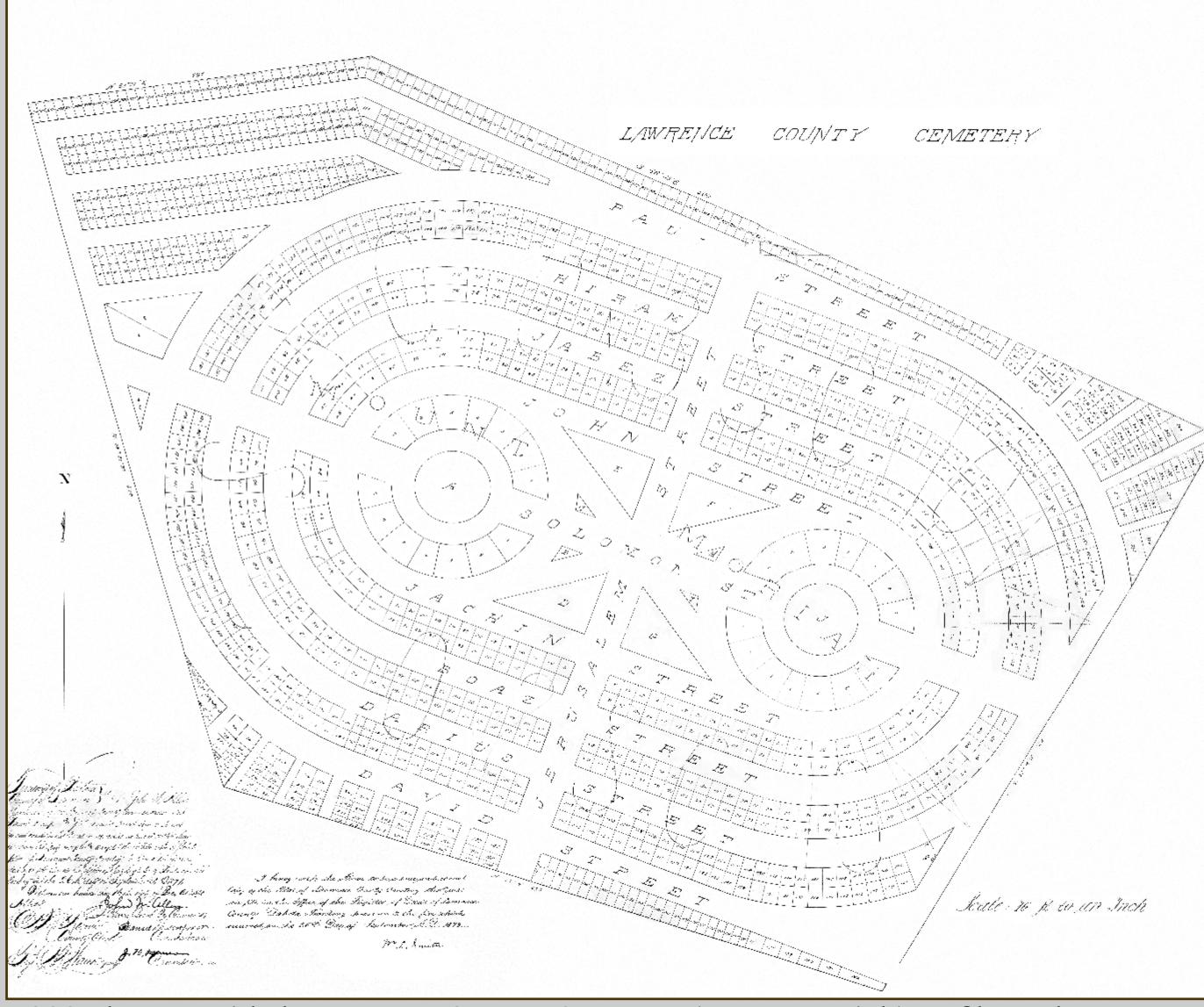
<u>A Face from the Past.</u>



#### Forming of a New County Cemetery, 1878

In the spring of 1878, the newly formed Lawrence County Commission purchased a 4.6-acre tract of land on a mountainous plateau overlooking Deadwood Gulch for the development of a new cemetery. The land was then platted into an oval configuration and divided into four sections with Potters Fields bordering the north and south sides of the oval. On June 1, 1878, the Black Hills Daily Times newspaper credits James DeLong as the first recorded burial in the new cemetery, as seen in this exhibit. By the end of the year, an additional forty-four individuals were interred in the cemetery according to the Lawrence County Death Record ledger. Most of these early burials are in Sections 2 and 3 and North Potters Field. This becomes evident when one walks through these sections and observes the dates on the monuments.

The cemetery name "Mount Moriah" and the street names as seen on the 1879 map most likely refer to the mountainous plateau located within the City of Jerusalem in the country of Israel and historic figures associated with King Solomon's Temple.



1880 plat map titled, Lawrence County Cemetery (Mount Moriah) on file at the Lawrence County Register of Deeds.

The first mound in the new cemetery covers the mortal remains of James De-Long, the miner who was killed in the Pecacho tunnel Thursday last.

June 1, 1878 Black Hills Daily Times newspaper clipping on the burial of James DeLong.

#### Did You Know...

The term "Potters Field" is derived from the Christian Bible, more specifically the Book of Matthew, Chapter 27 verses 3 to 8 relating to the burial ground for foreigners.

Many of Mount Moriah's early burials contained wood headboards that were painted white with black lettering. Over time these headboards succumbed to the natural elements. Today, approximately half of the burials in the cemetery contain permanent monuments.

#### Management of Mount Moriah Cemetery

Since its inception, the management of Mount Moriah Cemetery changed three times beginning with Lawrence County (1878-1892), then the Deadwood Cemetery Association (1892-1936), and finally the City of Deadwood and Deadwood Historic Preservation (1936 to present).

During the Deadwood Cemetery Association tenure, Mount Moriah expanded in 1893 (Sections 6 through 9 and Section A) and 1914 (Third Addition, Sections 1 and 2 and East Potters Field). This group standardized the record keeping as outlined in the Mount Moriah Cemetery ledger, beautified the grounds through the planting of trees and installed a gravity fed irrigation system. By the 1920s funds needed for the perpetual care of the cemetery dwindled and in 1936 the association deeded the cemetery to the City of Deadwood.



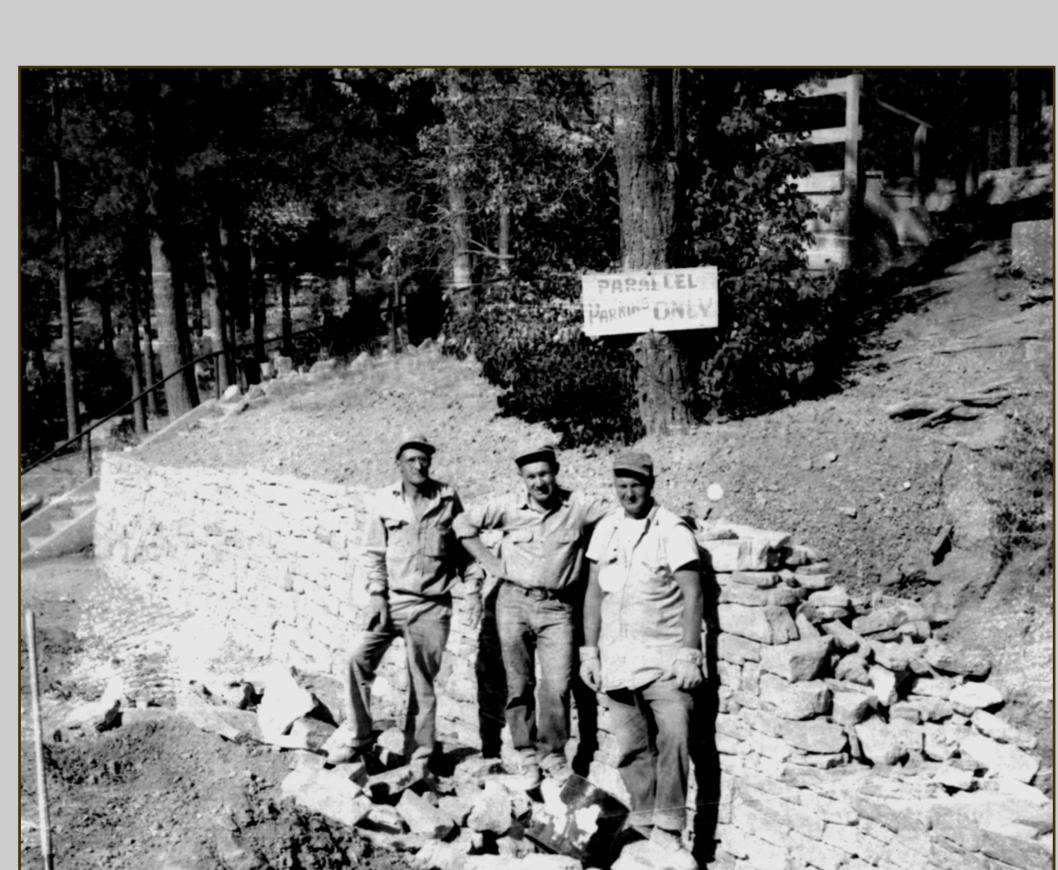
CALAMITY JANE DEAD WOOD, J.D.

In 1936 the Deadwood Chamber of Commerce hired stonemason J.B. Hill & Son to beautify the graves of Hickok and Canary. Upon completion, the retaining walls were faced using native Black Hills stones spelling the names "Wild Bill" and "Calamity Jane".

Courtesy of City of Deadwood Archives

Once in the City's possession, city officials partnered with the Deadwood Chamber of Commerce on several beautification projects surrounding the celebrity graves, as seen in this panel. In 1968 and 1999, two cemetery master plans were implemented to preserve and protect the historic resources of the cemetery. Combined, these plans helped in the stabilization of retaining walls, prioritized the cleaning and repair of broken monuments, and implemented recommendations on drainage and erosion caused by the natural occurring slope of the cemetery and continual pedestrian foot traffic.

Today over 100,000 tourists visit Mount Moriah Cemetery from May through October. The admission into the cemetery helps fund the continual perpetual care and interpretation of this historic resource.

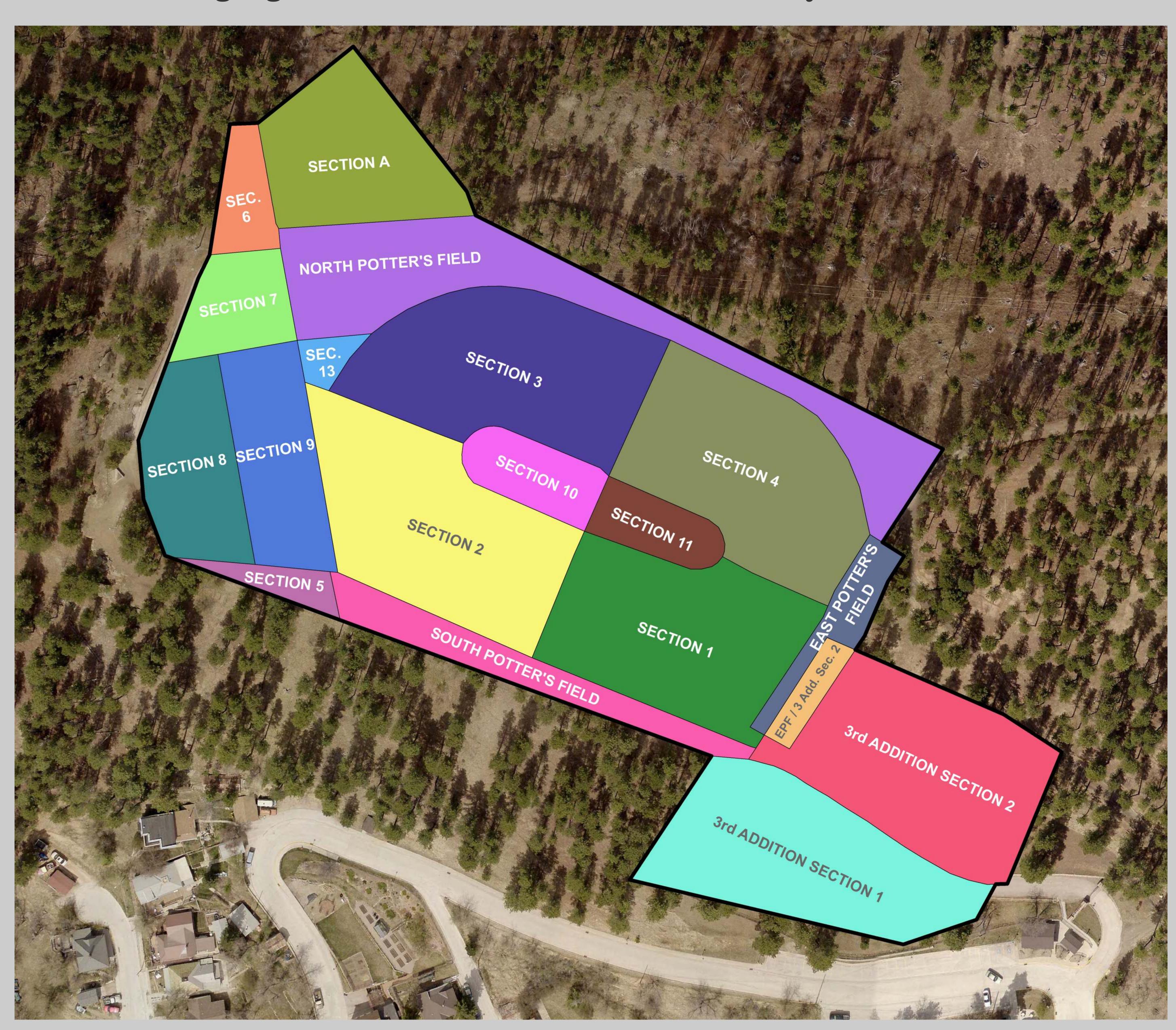


This 1958 photograph captures a construction crew installing a rock retaining wall in front of the celebrity graves to allow parallel vehicle parking.
Courtesy of City of Deadwood Archives



#### Cemetery Layout and Sections

Mount Moriah Cemetery is divided into nineteen sections and contains over 3,600 recorded burials. This panel will highlight various sections within the cemetery.



# Sections 1 through 4, 10 & 11

Sections 1 through 4 and 10 and 11 are the oldest sections in the cemetery. Combined, these sections make up the original oval configuration that was platted in 1878. The two primary streets, Jerusalem (north/south axis) and Solomon (east/west axis) divide the cemetery into four sections and contain approximately 1,211 recorded burials. Sections 10 and 11, located in the center of the oval, are designated as the fraternal sections for the Free Masons and Independent Order of Odd Fellows.

#### Sections 5 through 9

The Deadwood Board of Education deeded to the Cemetery Association 1.15 acres of school land in 1893. This land was then divided into five sections and contain some of Deadwood's most prominent businessmen and civil servants. These sections also contain a diverse array of funerary art on the stone monuments. Section Six, also know as the Chinese Section, contains a reconstructed Chinese funerary

altar and burner.

# Third Addition, Sections 1 and 2

In 1914 the Deadwood Cemetery Association purchased 9.5 acres of land adjacent to the original oval to expand the cemetery. Due to the steep terrain, only one third of this property could be utilized for burials. Today, visitors will notice the numerous retaining walls built into the hillside and modern looking memorials in these sections of the cemetery. The late Mary Eliza Cooper (May 20, 1921) became the first of 630 individuals buried in these sections.

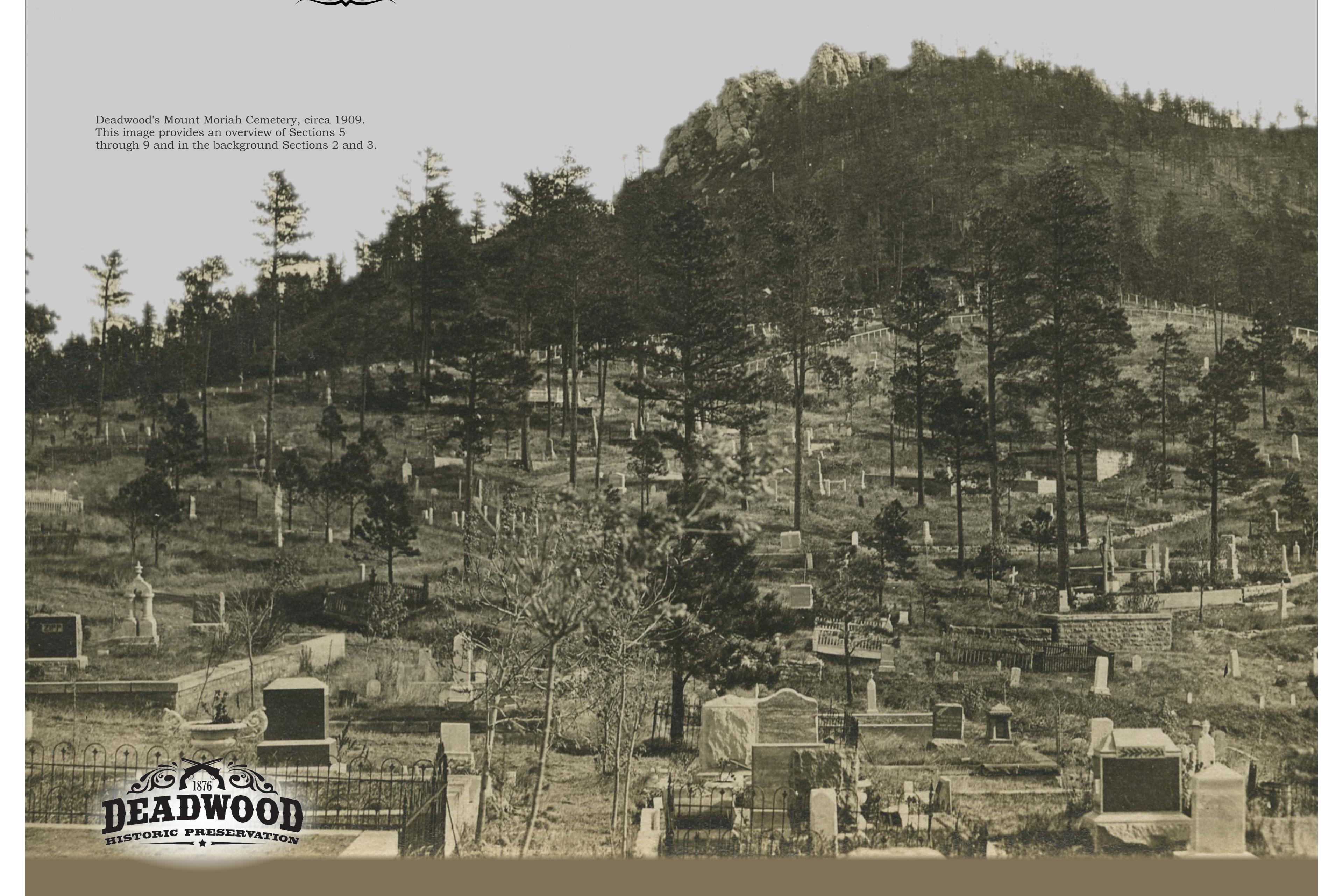
#### Potter's Fields & Section A

The Potter's Fields in Mount Moriah are located on the north, south and east sides of the original oval. North and South Potter's fields are part of the original 1878 cemetery layout and contain approximately 525 burials. East Potter's Field and Section A were added to the 1895 map but not used until after 1900 based on burial records. Section A, northwest of the oval, contains approximately 174 burials that date from 1908 to 1936. Today these sections are primary open expanses dotted with occasional permanent monuments.



In 2003 the Deadwood Historic Preservation Office developed a searchable, online cemetery database that allows patrons the ability to look up burials in the cemetery, print maps and view the monuments in the cemetery. Known as the Mount Moriah Cemetery webmap, users can search the cemetery online from the comfort of their homes.

Please click on the QR code to access this webpage.





# Lawrence County Death Record (1879 – 1898)

Though hard to believe, over 5,000 people once lived in Deadwood Gulch! The Lawrence County Commission decided it was important track the health and wellness of the community, so they hired local mortician Barclay P. Smith to record the deaths within the county. This document known as the "Lawrence County Death Record" provides vital statistics about the dearly departed including name, age, cause of death, attending physician, and burial location. The collected data was then presented in an annual report to the county commission outlining the death statistics and overall health of the community, as seen in this exhibit.

The review of the Death Record exhibits startling facts about life in the frontier community. A large population living in a very small area were subject to an assortment of communicable disease and infection, occupational accidents, and acts of violence (murder and suicide).

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January	8	/		2	//	2		
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March.	3	/	THE PARTY OF	3	9	2		
A/pril	7	/	/	2	11	2		
May.	6		The Real Property lies	/	7	/		
Juno	8			/	9			
July	2	/		/	4	1		
Helaust	6	/	1	/	9	1		
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Undertaker B.P. Smith's first report on the heath of the county was presented to the Lawrence County Commission on January 24, 1880. A total of 122 deaths (92 natural deaths, 5 murders, 3 suicides, and 22 accidents) were recorded in this ledger for the year 1879.

#### Disease and Infection

# Prior to the advent of modern medicine, young and old alike were susceptible to any assortment of disease and infection caused by poor sanitation, lack of personal hygiene, or not having an adequate source of fresh water. It has been estimated that one out of every five babies born in Lawrence County would die before the age of one. Even with improved health conditions after the incorporation of Deadwood in 1881, epidemics continued to take their toll on

Diphtheria, an acute infectious disease spread by airborne bacteria, frequently afflicted children of Lawrence County. Local newspapers ran articles covering those with diphtheria and gave warning to its readers where and when the disease was detected, as seen on this panel. Other disease related deaths in the Death Record included pneumonia, tuberculosis, measles, cholera, scarlet fever, typhoid fever, and mountain fever.

the population.

#### Diptheria in Camp.

Diptheria has made its advent in this camp, Judge Miller's three children are confined to their beds with the disease, It is of a malignant character, we are informed by Dr. Coombs, who is attending the little sufferers. It was reported this afternoon that this dangerous disease had spread over the whole camp, and that a number of other cases existed in the city, but Dr. Combs knows of no cases excepting those mentioned, and the report is probably without foundation in fact. Every precaution should be taken to prevent the spread of this most direful disease. Without proper precaution it is liable to become general in this narrow gulch, and in such an event it would create sad havoc among our little ones.

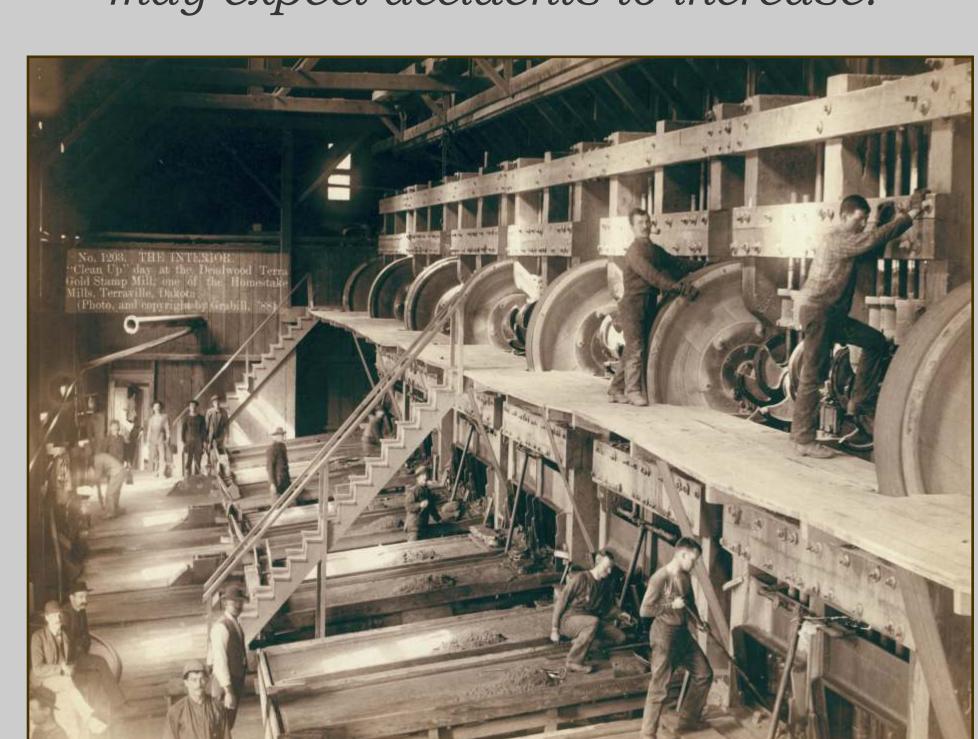
August 16, 1878 Black Hills Daily Times newspaper article covering the diphtheria outbreak in Central City,

Dakota Territory.
Courtesy of Deadwood Public Library Centennial Archives

#### Accidents

Accidents were the second highest cause of fatalities within Lawrence County. Adult males between the ages of 21 to 30 were the most susceptible to fatal accidents due to a large assortment of occupational hazards resulting from the various mining activities. As a matter of fact, the notion of underground mining accidents and fatalities was widely accepted as a reality of the job. This was best stated in the 1880 Lawrence County Mortality Report presented to Lawrence County Commissioners,

"Accidents this year [are] nearly three times as many as last year. But this we may suspect as the number of men employed in the mines increases and more underground work is done, we may expect accidents to increase."



1888 interior photograph of the Deadwood Terra Gold Stamp Mill in Terraville, Dakota Territory.

# Violent Death (Murder, Capital Punishment and Suicide)



1897 public execution in Deadwood, South Dakota beside the Lawrence County Jail.

Courtesy of William Beshera, Rapid City, South Dakota

Violent deaths in the way of murder, capital punishment, and suicide claimed numerous lives in Lawrence County from 1879 to 1898. As the county became more civilized, law and order eventually persevered over the underlying lawlessness. Three convicted murderers (James Leighton Gilmore, Chief Two Sticks, and Isadore Cavanaugh, a.k.a. "Charles Brown") were publicly executed and buried in Deadwood.

# Did you know....

In addition to providing the vital statistics, the Death Record also records the causes of death. The below list represents some of the more unusual causes of death as recorded in the Death Record. All of the individuals in this list were buried in Mount Moriah Cemetery prior to 1900.

Englewood

Name	Date of Death
Wolfkins, James	1880.10.22
Freudenberg, Richard	1883.01.01
Brindley, John	1883.05.19
Houston, George	1883.09.05
Graham, F.C.	1883.11.11
Tuttle, Henry	1884.02.27
Bell, Robert S.	1885.09.20
Green, Sylvester	1885.10.23
Hartendorf, Henry	1886.11.04
Crummins, John	1887.04.09
Mellette, Andrew	1893.07.17

metery prior to	1900
Cause	Last
Killed by bear	Bal
Wounded by buffalo	Hos
Accident- killed by tree	Coa
God knows	Cen
Broken Thumb	Hos
Hanged by mob	Spe
Shot by soldiers	Stu
Fracture hump bone	Cou
Whiskey	Hos

4 hard boiled eggs

Hit with bottle

Last Residence

Bald Mountain

Hospital

Coal Pits

Central City

Hospital Spearfish

Spearfish

Sturgis City

County Hospital, Deadwood

Hospital, Deadwood

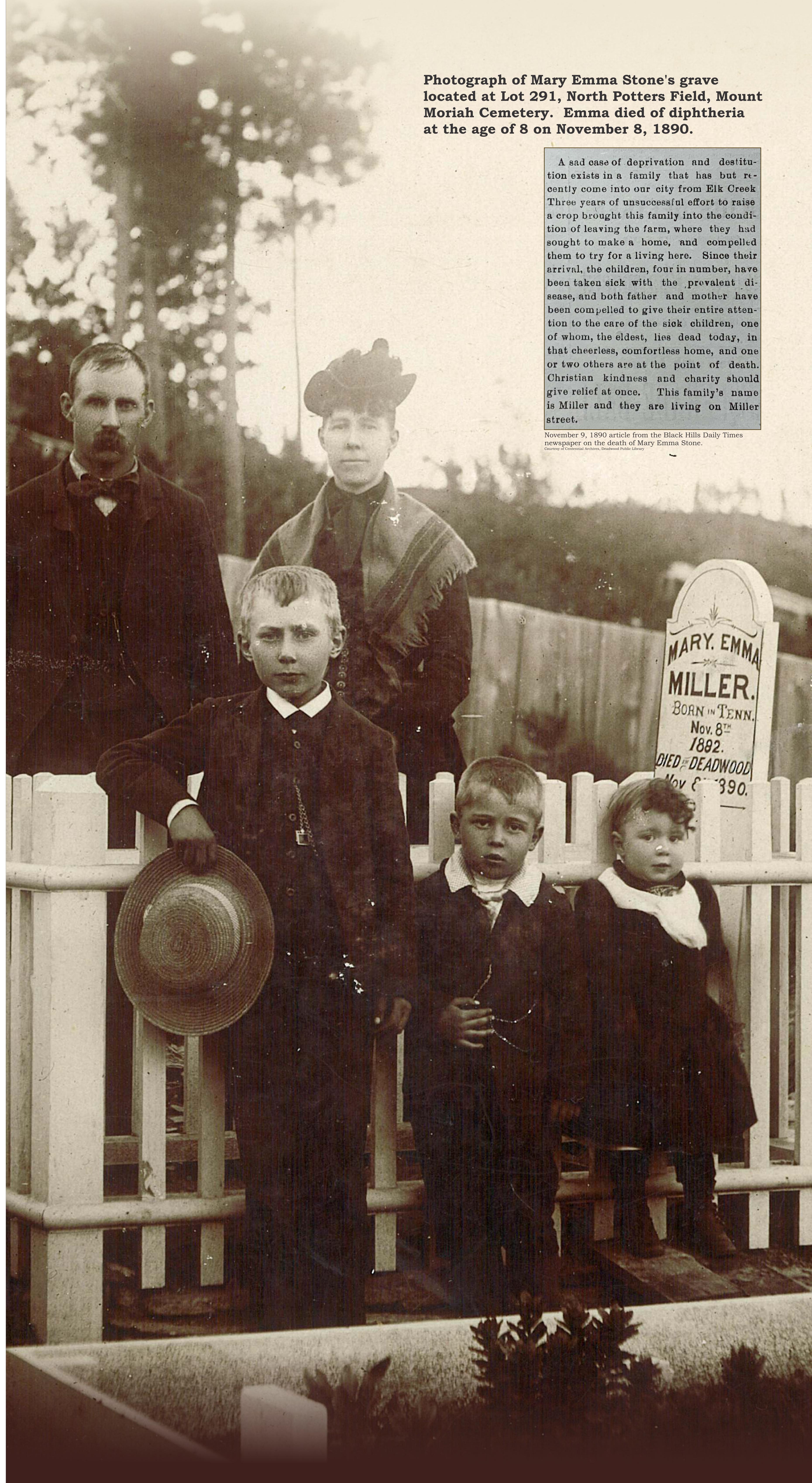
Brownsville

Excerpt from the Lawrence County Death Records
Courtesy of Centennial Archives, Deadwood Public Library

# RECORD OF DEATHS.

YAME OF DECEASED.	Nationality.	Name of Physician or Coroner.	DATE OF DEATH.  Month.   Day.   Year.		Cause of Death.	Late Residence.	
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# Unique Features of Mount Moriah Cemetery

There are numerous features that distinguish Mount Moriah Cemetery from other cemeteries in the nation. Combined, these features provide a fascinating glimpse into the ethnic diversity and social standing of the men and women who once lived in this great community.

# Celebrity Graves

# Chinese Altar & Burner

# Mount Zion / Jewish Section

Two of North America's most celebrated western legends reside in Mount Moriah Cemetery. Gunfighter and lawman James Butler Hickok was moved from Deadwood's first cemetery to Section One Lot 70 in Mount Moriah Cemetery. On August 3, 1903 Martha "Calamity Jane" Canary was buried adjacent to Hickok. Canary is known for her western exploits, dressing like a man, and her fanciful yarns, most likely spun by excessive drinking.



1903 photographic postcard of Martha "Calamity Jane" Canary's grave beside James Butler Hickok.

Image courtesy of City of Deadwood Archives.

John Eli "Potato Creek Johnny" Perrett, discoverer of one of the largest gold nuggets in the Black Hills would join the legends on February 28, 1943. Perrett worked for the Deadwood Chamber of Commerce and personified the life of an early prospector during the Days of 76 celebration and the theatrical production, Trial of Jack McCall for the Murder of Wild Bill Hickok. Combined, these three individuals' lives have captivated the minds and imaginations of countless visitors.



The Deadwood Historic Preservation office created a 3- minute video on the history of the celebrity graves. Click on the QR code to view this video.



Mount Moriah Cemetery's reconstructed Chinese altar, burner and outdoor interpretive sign.

Courtesy of the City of Deadwood Archives.

In 1908 Lee Tang, representing the Deadwood Chinese community, received permission to build a brick altar and burner in Section 6 of Mount Moriah Cemetery. Upon completion the altar and burner were used in conjunction with burial rituals and ancestor worship. By the 1930s, the altar and burner fell into disrepair and were ultimately destroyed.

In the 2000s, the Deadwood Historic Preservation hired an architectural firm to develop plans for the reconstruction of an altar and burner at the original location. Prior to the work, archaeologists were hired to map and record the original concrete platform and recover any associated artifacts connected with the original altar and burner. Over 500 artifacts were unearthed from this site before building the altar and burner. On July 23, 2013, the new altar and burner were dedicated by the descendants of Fee Lee Wong, the original proprietor of the Wing Tsue Mercantile.



The Deadwood Historic Preservation office created a 3-minute video chronicling the altar and burner project. Click on the QR code to view this video.

Since its inception in 1876, Deadwood has had a prominent Jewish community. Within the first six months after establishing Mount Moriah, three Jewish burials were interred in the northeastern portion of Section 4. In 1893, for \$200.000, the Hebrew Society purchased 119 lots in this section exclusively for Deadwood's Jewish community.



that contain Hebrew script in Mount Moriah Cemetery's Jewish Section.

A total of 84 individuals, including some of Deadwood's most noted Jewish families are buried within these confines. Jewish symbols (Star of David) and engraved Hebrew text are written on seven of the permanent markers within this section. Two of the monuments within this section contain stylistic elements that resemble the Mosaic Decalogue, or Ten Commandments.



memorials that contain stylistic elements that resemble the Mosaic Decalogue, or Ten Commandments.

February 27, 1943 burial of Deadwood celebrity, John Eli "Potato" Creek Johnny" Perrett beside the graves of James Butler "Wild Bill" Hickok and Martha "Calamity Jane" Canary.

Courtesy of Minnilusa Historical Association



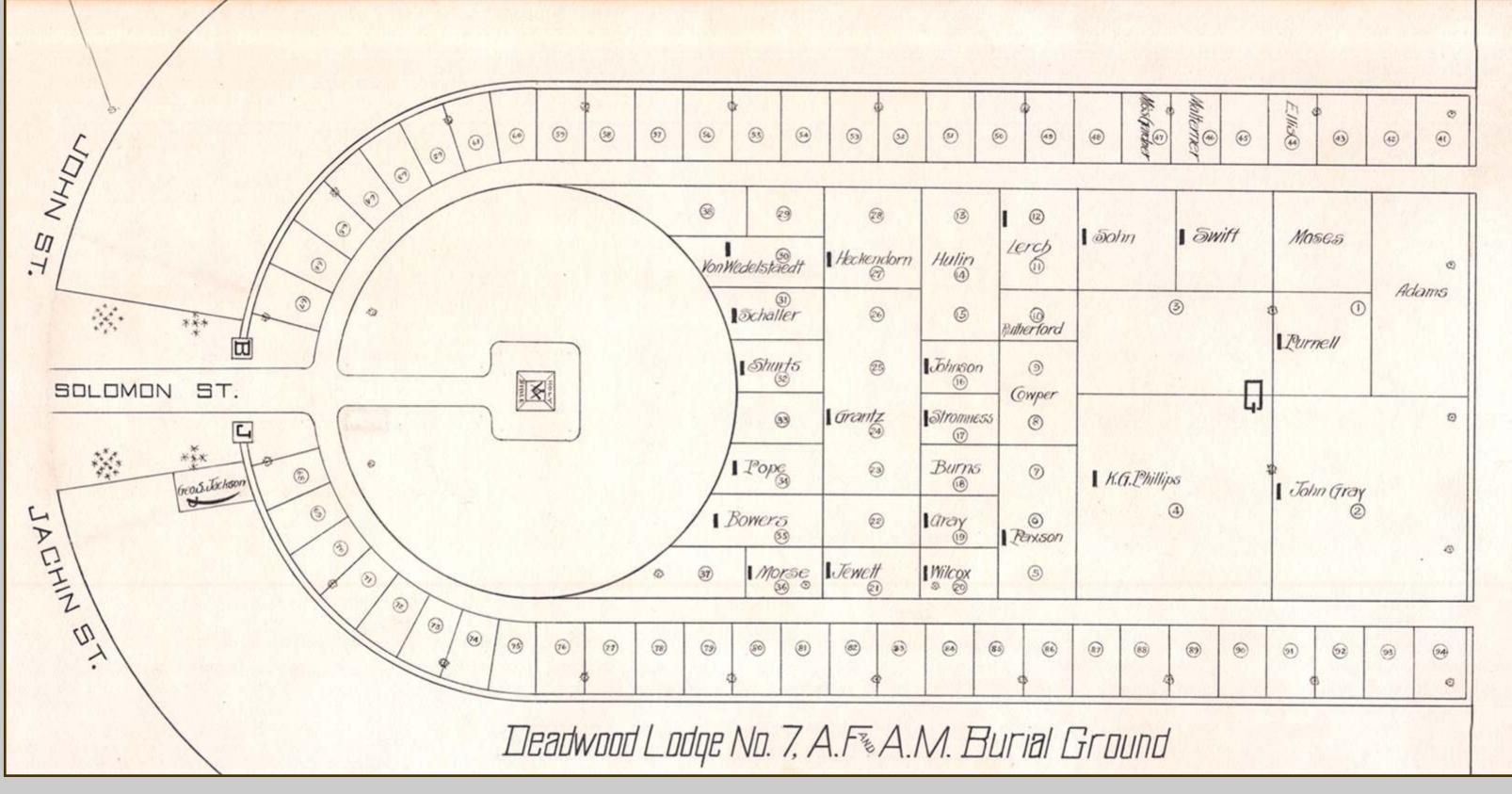


# Unique Features of Mount Moriah Cemetery

There are numerous features that distinguish Mount Moriah Cemetery from other cemeteries in the nation. Combined, these features provide a fascinating glimpse into the ethnic diversity and social standing of the men and women who once lived in this great community.

# Lodge #07 A.F. & A.M. Celestial Lodge

On June 13, 1877, Lodge #07 of the Ancient Free & Accepted Masons was incorporated in Deadwood Gulch. Since their incorporation, the Deadwood Masons have purchased several blocks of ground in Mount Moriah Cemetery, more specifically in Section 10.



1914 plat map of Section 10, Mount Moriah Cemtery's celestial lodge.

Courtesy of Masonic Lodge #07, Deadwood, South Dakota

In 1914 Lodge No. 7 began a beautification project that included concrete sidewalks, a low wall, and an altar carved from St. Cloud granite. The top of the altar contains a closed Bible with the Square and Compass on the cover. Upon completion, Section 10 was transformed into Mount Moriah's Celestial Lodge. A celestial lodge mirrors a Masonic Temple complete with the Tyler, two columns (Boaz and Jachin), altar, and worshipful master. On June 7, 2017, the South Dakota Freemasons rededicated this section.



South Dakota Masons during the rededication of Section #10 on June 7, 2017. To learn more about the rededication and celestial lodge, please scan the following QR code.

Courtesy of the City of Deadwood Archives



# Cemetery Overlook & Old Glory Illuminated

In January of 1893, the Deadwood Board of Education deeded approximately 1.15 acres of land to the Deadwood Cemetery Association to expand Mount Moriah Cemetery. The western edge of this property is bordered by a steep cliff face historically known as Black Rocks. Over the past 100 years, professional and amateur photographers have taken advantage of this 200' elevation difference to record Deadwood's historic business district.



Tourists at the Mount Moriah Cemetery overlook with a Kodak Brownie No. 2 box camera in hand, circa 1945.

Courtesy of the City of Deadwood Archives.

In 1917 Deadwood Mayor Nathan Franklin requested that an illuminated American flag be flown on the cliff face at the beginning of America's involvement in World War I. After the war, the flag flew periodically from this location until the bombing of Pearl Harbor on December 7, 1941, when once again Old Glory was flown 24 hours a day. This long-standing tradition of flying the flag 24 hours has continued through today.

#### Did you know....

Each year on December 7, Deadwood Post 5969 of the Veterans of Foreign Wars hold a Pearl Harbor remembrance ceremony at the flagpole.



Overview of the central circle within the celestial lodge. There are twenty-five names that appear on the bottom of the altar. These are the individuals buried within the circular area.





# Cemetery Symbolism in Mount Moriah Cemetery

The numerous cemetery symbols are one of Mount Moriah Cemetery's more interesting features.

Exploration of the cemetery and the cemetery symbols provide insight into the deceased's life, religious beliefs, social membership, occupation, and views about the afterlife.

Mount Moriah's cemetery symbolism can be divided into six categories including flora (plant symbols), fauna (animal symbols), the human body, mortality, religious devotion, and fraternal organizations. Upon examination of the monuments, please remember these markers are over 100 years old and have withstood countless years in the elements. Refrain from touching or altering the monuments in any form and please report any damage or vandalism to the Historic Preservation Office.

# Flora Symbols

A wide variety of plant species appear on numerous monuments in Mount Moriah. Throughout the millennia, plants and flowers have been used as symbols of beauty, remembrance, shortness of life and Christianity. During the Victorian Era (1837 – 1901), floral symbolism became popular in cemeteries in Europe and North America. The following floral examples can be observed in Mount Moriah Cemetery.

#### Lotus



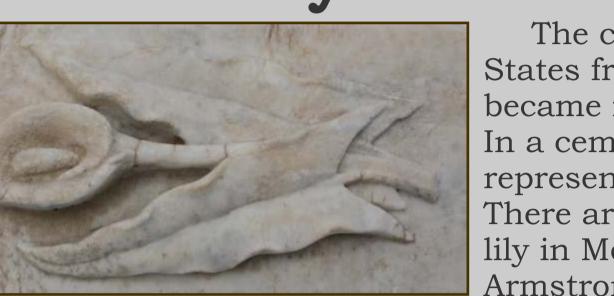
The lotus is an aquatic plant that is commonly associated with Egyptian and Eastern cultures. In a cemetery context, the lotus is associated with creation, intelligence, rebirth and immortality. The Chinese view the lotus as a symbol of purity, perfection and spiritual grace. There is only one example of the lotus in Mount Moriah Cemetery, the Curnow plot (Section 2 Lot 114).

# Treestone/ Tree Stump Monument

Treestone and tree stump monuments were popular from the 1880s to 1905 and were often purchased through mail order catalogs. These monuments provide a ready canvas because so much symbolism is closely tied to nature. There are numerous examples of treestones in Mt. Moriah Cemetery. One of the more captivating monuments is the Smith plot in Section 9 Lot 33.

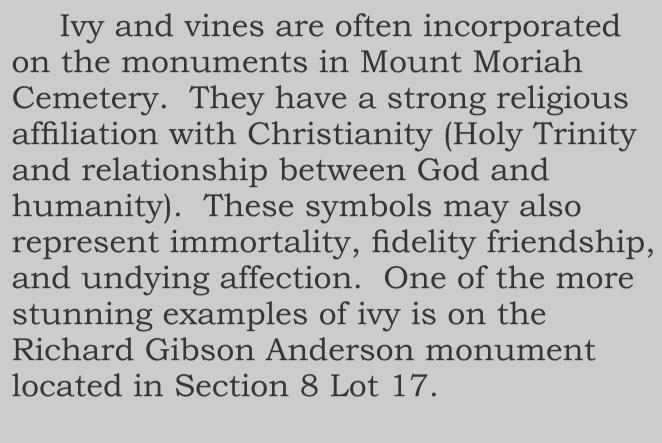


#### Calla Lily



The calla lily was introduced to the United States from South Africa in the 1850s and became readily used in tombstone symbolism. In a cemetery context, the calla lily can represent majestic beauty and marriage. There are three carved examples of the calla lily in Mount Moriah Cemetery including the Armstrong plot (Section 3 Lot 45).

#### Ivy / Vine





In Mount Moriah, the lamb motif

adorns infant and children's burials

and symbolizes innocence and

Christianity. In the Christian

context, Christ is depicted as the

shepherd and Lamb of God. One of

the best examples of the lamb adorns

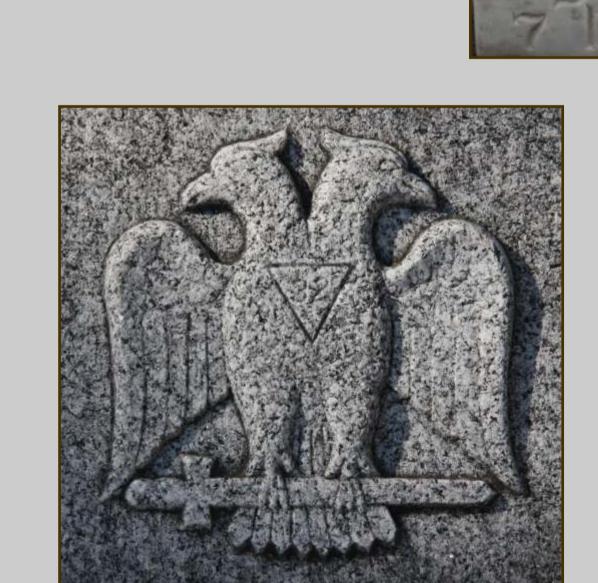
the Kenneth Sjogren plot in Section 2

# Fauna Symbols

Animal imagery is often incorporated on cemetery monuments across the world. Animals contain many favorable attributes that can be associated with human behavior- the slyness of a fox, the strength of a bull, the beauty of a swan. In Mount Moriah, the most readily used animals on monuments are the lamb, dove and two headed eagle.



Similar to the lamb, the dove often adorns children's burials and symbolizes purity and peace. In the Christian context, the dove has a strong connection with the Holy Spirit. One of the more captivating dove monuments in Mount Moriah is the Belle Michelson plot located in Section 7 Lot 62.



# Eagle, Two-headed

The two-headed eagle has been used by many cultures around the world and is typically associated with power and respect. Many of the two-headed eagles in Mount Moriah Cemetery are associated with the Scottish Rite of Freemasonry. The Kirk G. Phillips monument located in Section 10 Lot 4 contains a two-headed eagle carved in relief. A downward triangle with the number "32" appears on the breast of the bird denoting Phillips's degree as a Scottish Rite Mason.

Lot 161.

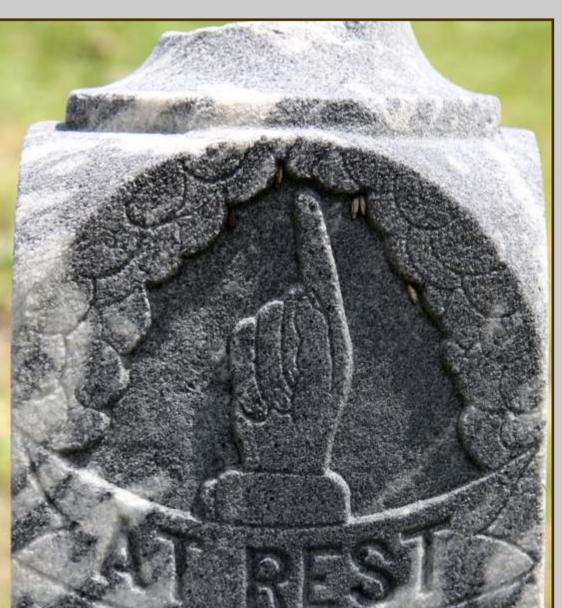
# Human Body

The incorporation of the human body and its parts symbolizes different things depending on how they are posed and positioned. In Mount Moriah, the human hand and a fully carved statue are the only human body parts in the cemetery.

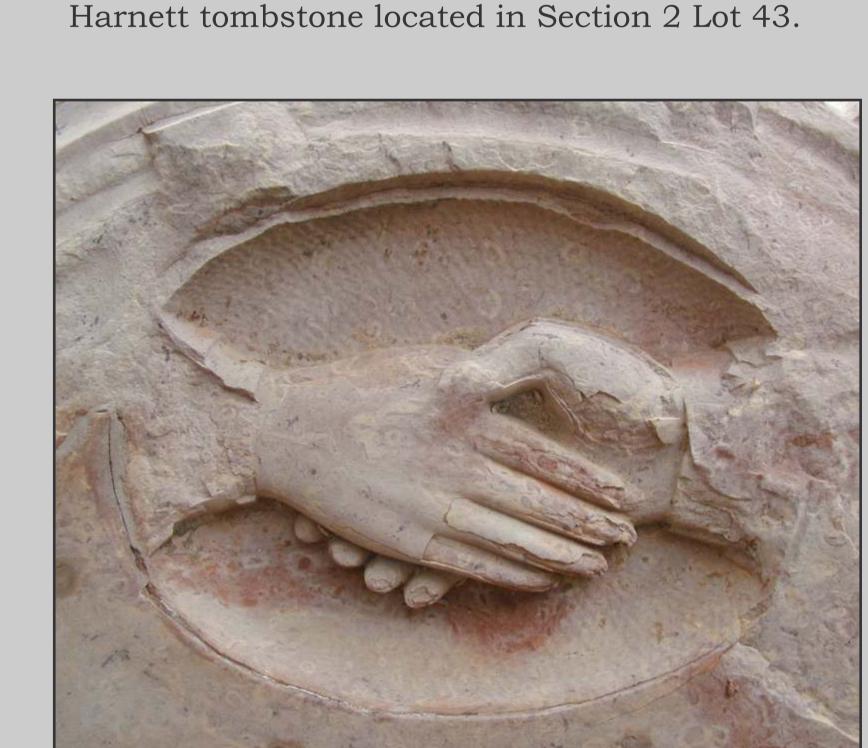
# Hand/Finger Direction



A hand or finger pointing up signifies that the deceased has risen to Heaven, while a hand or finger pointing down is a reference to the hand of God emerging from the clouds. The William Graham monument located in Section 4 Lot 18 has a hand and index finger pointing up, while the Abbott plot in Section 2 Lot 54 has a hand grasping a wreath of roses with the index finger pointing down.



Shaking hands on a cemetery monument can represent a heavenly welcome, an earthly farewell; and if one hand appears masculine and the other feminine, matrimony. There are several examples of shaking hands within Mt. Moriah Cemetery. The best example is the Daniel

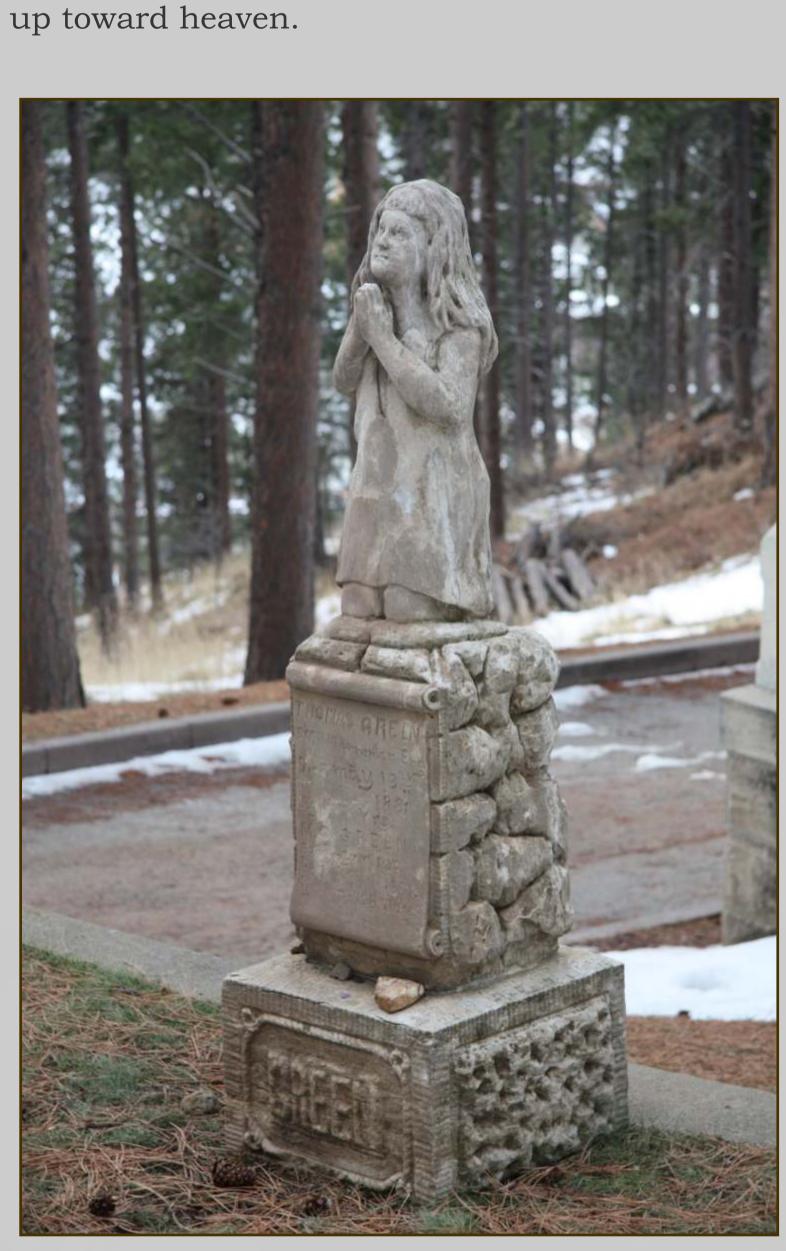


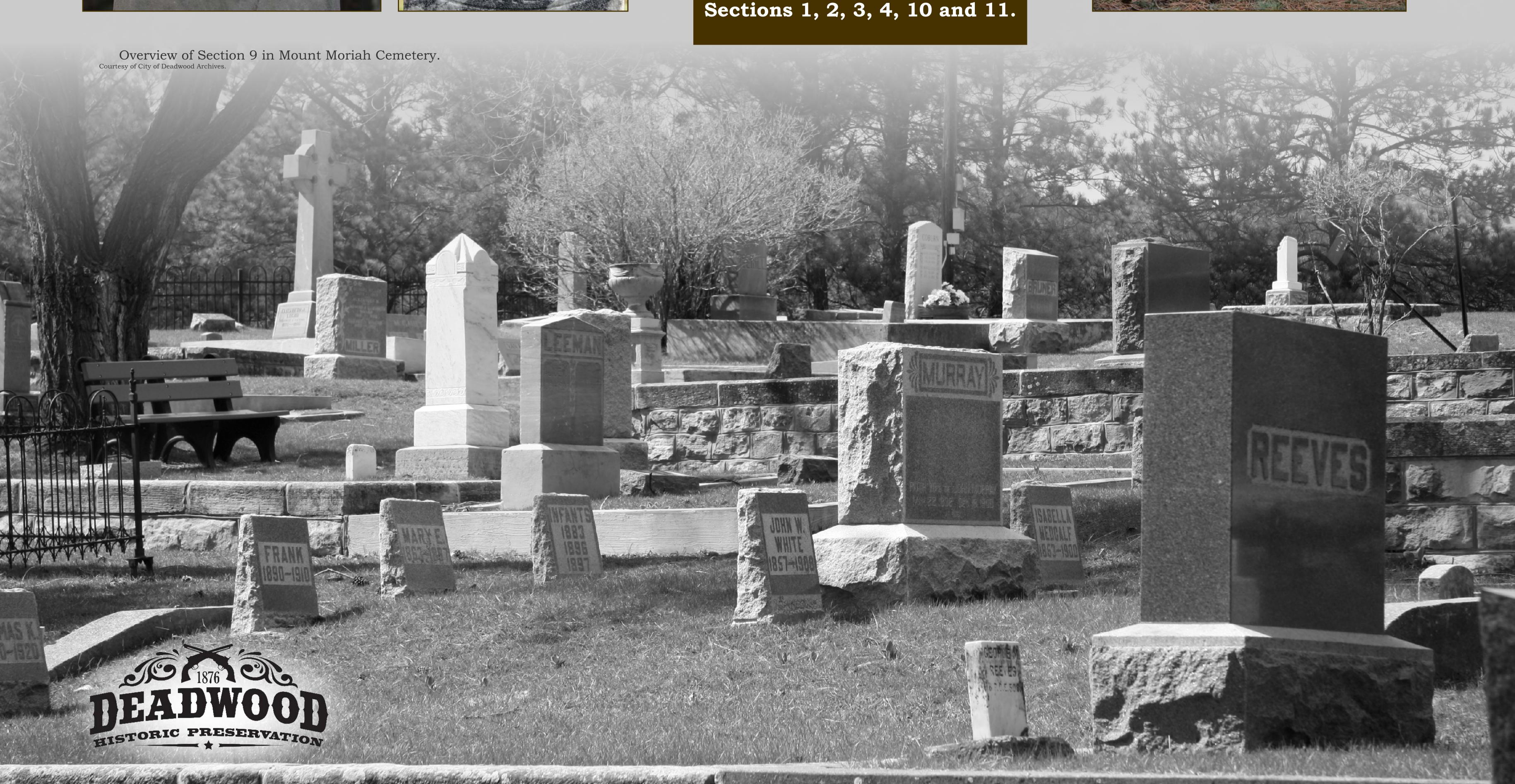
# Did you know....

The highest concentration of cemetery symbols are in the oldest parts of the cemetery,

#### Human Statuary-Praying Girl

One of the more unique monuments in Mount Moriah Cemetery is the Green plot located in Section 2 Lot 120. The monument captures a little girl kneeling in prayer with her eyes looking up toward heaven







# Cemetery Symbolism in Mount Moriah Cemetery

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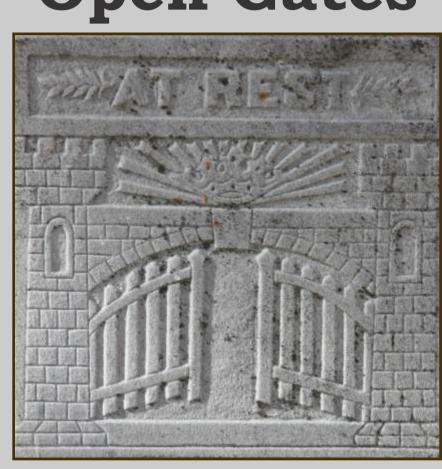
please remember these markers are over 100 years old and have withstood countless years in the elements. Refrain from touching or altering the monuments in any form and please report any damage or vandalism to the Historic Preservation Office.

Upon examination of the monuments,

# Religious Affiliation

Many of the monuments in Mount Moriah Cemetery contain symbols with a religious affiliation. Religious affiliated symbols can denote a person's spiritual beliefs, views about the afterlife, and one's ancestry.

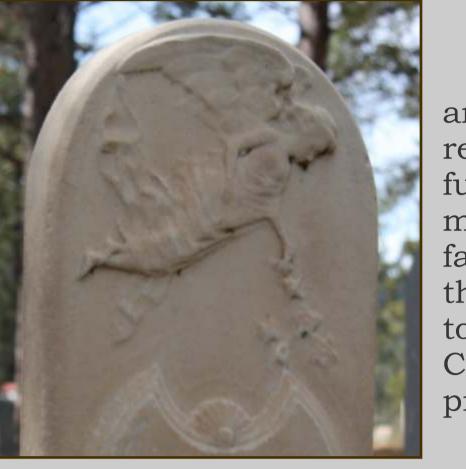
#### Open Gates



Several monuments in Mount Moriah contain images of partially opened gates as seen on the Rohleder monument in Section 3 Lot 64. Gates in funerary art can be interpreted as the passage from one realm to another or symbolizes the Last Judgment in the Christian faith.

#### Christian Cross

The symbol of the cross is the most widely recognized symbol denoting Christianity. There are primary styles of crosses used in cemetery symbolism: the Greek Cross, the Latin Cross, and the Celtic Cross, of which all three appear in Mount Moriah Cemetery. The use of the letters "I.H.S." or "I.H.C." occasionally appear on cross symbols. These letters represent the first three letters of Jesus' name in Greek or Roman alphabets as seen in on the Ellis monument in Section 2 Lot 36.



#### Angels

Deeply rooted in Christian lore, angels are also present in most religions. Angels incorporated in funerary art are depicted as messengers of God, defenders of the faith, and guardians of the living and the dead. The use of angels on tombstones, as represented on the Card monument in Section 2 Lot 65 provide comfort, hope, and inspiration.

#### Star Of David

In 1893 members of Deadwood's Jewish community purchased parcel of land located in Section 4 of Mount Moriah Cemetery. This parcel has been referred to as "Hebrew Hill" and "Mount Zion." In addition to the cemetery gateway, the Star of David appears on several monuments in this section including the Jacobs monument in Section 4 Lot 134.



#### Taoist / Lakota

In 2006 a set of human remains from Deadwood's first cemetery were unearthed during a construction project. After examining the remains, forensic scientists determined the ancestry to be Mongoloid, originating from East Asia (Chinese) or North America (Native American, possible Lakota). In honor of this individual's ancestry, the phrase "In honor of our ancestor" was written in Lakota, Chinese and English. A Native American cross and Taoist symbol were placed on the top of the monument.



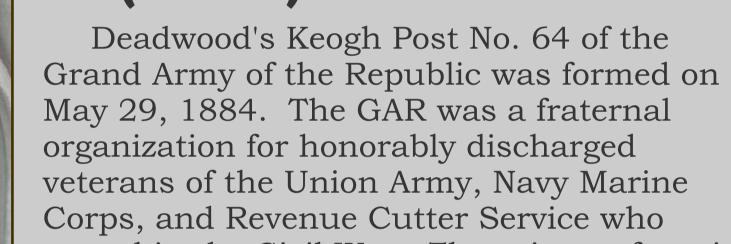
#### Fraternal Organizations

#### **Odd Fellows**

On July 5, 1877 Eureka Lodge No. 13 of the Independent Order of Odd Fellows was incorporated in Deadwood. Considered to be the working class fraternal organization, the Odd Fellows is recognized by the three interlinked chains with the letters "F", "L" and "T" (Friendship, Love and Truth) in the center of each link. A good example is the Roas monument in Third Addition Section 1 Lot 27.



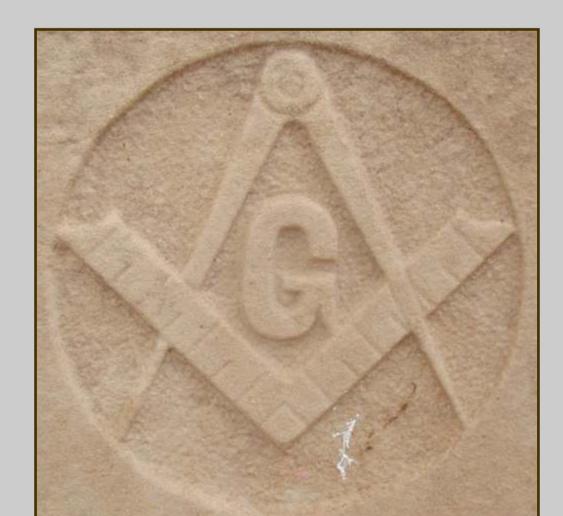
Before the organization of formal healthcare, fraternal organizations offered an assortment of benefits to its members including life insurance policies, funeral expenses, monument expenses, and burial expenses. Many of the monuments in Mount Moriah contain the logo denoting the organization(s) individuals once belonged to during their life. The following descriptions discuss some of the more prominent fraternal organizations represented in the cemetery.



Grand Army Of The Republic

(GAR)

served in the Civil War. The primary function of the GAR was to provide companionship to veterans, establish soldier's homes, and lobby for soldier's pensions. The GAR is also noted for establishing Memorial Day, May 30th, as a national holiday and day of remembrance.



#### Freemasonry

On June 13, 1877 Lodge No. 7 of the Ancient Free and Accepted Masons was incorporated in Deadwood. By 1900 several concordant bodies of Masonry including Scottish Rite, York Rite, Order of the Eastern Star, and Naja Shriners were organized in the Deadwood Lodge. Many Masonic symbols can be found throughout the cemetery, the largest concentration is found in Section 10.

#### Elks (BPOE) Deadwood's Benevolent and Protective Order of Elk Lodge

No. 508 was chartered on August 11, 1899. Monuments of Elks members are easy to identify as they contain an elk's head in the center surrounded by a clock with roman numerals and letters B. P. O. E. as seen on the Forest monument in Section 3 Lot 2.



#### Mortality Symbols

The life expectancy in the 19th and early 20th centuries was substantially shorter than today. Prior to the advent of modern medicine, disease, dangerous working conditions, and accidents took their toll on Deadwood's early residents. The mortality symbols etched and carved on Victorian-Era cemetery monuments reinforce the idea that life was, indeed, short.

# Did you know....

There are over ten different fraternal organizations represented in Mount Moriah Cemetery! Some of the other organizations include Knights of Pythias, Ancient Order of United Workers, American Legion, Veterans of Foreign Wars, Modern Woodmen of America, Modern Woodmen of the World, Society of Black Hills Pioneers and the Deadwood Pioneer Hook & Ladder Company.

#### Funeral Drapery/ **Shroud Over** A Monument

There are several monuments in Mount Moriah that contain partial funeral drapery or a death shroud. This symbol represents the veil between earth and the heavens and the sorrow and mourning of the loss of a loved one. Two of the best examples include the Mary A. Wilson monument (Section 3 Lot 101) and the Ella



#### Death Head/ Soul Effigy

The use of the "death head" symbol began in the sixteenth century by the Puritans. Over the course of three centuries, the death head symbol evolved from the skull and cross bones to a human face with wings. The term "death head" was eventually replaced with the term "soul effigy." The soul effigy amplified the idea of a person having a soul. By the mid-nineteenth century, the use of soul effigy symbol would be replaced by winged cherubs. The Durward

Spaw monument located in Section A Lot 67 is



In 1891 this photograph was taken of Section 2 in Mount Moriah Cemetery. The Daniel Harnett monument, (section 2 Lot 43) can be seen in the distance.

Courtesy of City of Deadwood Archives

#### Open/ **Closed Books**

The use of books, either open or closed, has several meanings in cemetery symbolism. A closed book on a monument represents a completed life or the last chapter of a person's life - the cemetery. This symbol may also represent the Christian Bible. An example of closed books include the Mary A. Wilson

monument (Section 3 Lot 101). An open book on a monument can be compared to human heart being open to God and the world. An example of an open book can be found on the Calhoun monument in





