1-2013

Blood Run National Historic Landmark

Office of the State Archaeologist, University of Iowa

Follow this and additional works at: https://ir.uiowa.edu/osa_pubs

Part of the Archaeological Anthropology Commons

Recommended Citation

Office of the State Archaeologist, University of Iowa, "Blood Run National Historic Landmark" (2013). Publications from The Office of the State Archaeologist. 4.

https://ir.uiowa.edu/osa_pubs/4

This Other is brought to you for free and open access by the Office of the Vice President for Research at Iowa Research Online. It has been accepted for inclusion in Publications from The Office of the State Archaeologist by an authorized administrator of Iowa Research Online. For more information, please contact lib-ir@uiowa.edu.
Blood Run National Historic Landmark

"Even commonplace landscapes can have mythic importance, and Blood Run is such a place."

Lance Foster

Explore and learn about one of the most significant archaeological sites in the states of Iowa and South Dakota!
The Ioway-Oto word for the Blood Run location is Xe (pronounced like “khay”), “where something is buried.” This refers to the buried remains there on that river and to the mounds there at Blood Run. Sometimes the Ioway-Oto also referred to the river here as the Pipestone River since it connected to the route to the Pipestone Quarries to the northeast.

Lance Foster, Northern Ioway Tribal Member
(Personal communication November 2012)
Enhanced LiDAR map of the site showing surface features.

More Information on Ancient Burial Protection

It is not certain when people first lived at the Blood Run site location, but radiocarbon dates and European trade items suggest that intensive occupations began around A.D. 1500. Numerous burial mounds, now protected by Iowa law, are found throughout the site. Two hundred years later, tribal history, early written accounts, and French maps place Omaha peoples in a location consistent with descriptions of Blood Run. Various accounts and archaeological evidence also place Ioway peoples here. Nonlocal, native-made artifacts and European trade items suggest this as a place where many people gathered. When known European traders and explorers visited the region in the early 1700s, they found the site vacated. It is commonly agreed that pressure from Dakota peoples forced abandonment of Blood Run shortly before 1714. By 1851 Dakota peoples relinquished all their lands in Iowa.
Blood Run is the traditional location where the Omaha-Ponca, Ioway, and Oto had built a village, and it was there those tribes also made peace with the Cheyenne and Arikara, through the ceremony of adoption known as the Pipe Dance or Calumet Dance.

Lance Foster, Northern Ioway Tribal Member, 2012
(Personal communication November 2012)

The earliest European historical information about Native American peoples of the upper Mississippi River country derives from Frenchman who visited that region in the middle and latter parts
of the seventeenth century, as well as from accounts reported to
the French prior to their actual arrival in the upper Mississippi
region...Information deriving from the activities of Pierre Charles
Le Sueur and his men in the upper Mississippi region in the 1700-
1702 period strong suggests that the Omaha lived for an
undetermined time along the Big Sioux River some distance above
its mouth...

Thomas D. Thiessen, 2004: 369, 380

...the Ayavois and the Otoctatas had gone to station themselves on
the side of the river of Missoury, in the neighborhood of the Maha,
a nation dwelling in those quarters.

Pierre-Charles LeSueur, French trader, 1700-1702, as relayed to
Guillaume and Charles DeLisle (Quoted in Wedel 1974; 1981)
[the Omaha were] situated on a river that enters the Missouri on the right in ascending at 9 or 10 leagues from the river that comes from the former village of the Aiaoues.

Pierre-Charles LeSueur, French trader, 1700-1702, as relayed to Guillaume and Charles DeLisle (Quoted in Wedel 1974; 1981)

From its mouth, the Omahas traveled up the Missouri River "until they reached a point on the Big Sioux river." where they built a village and lived for “many years,” with the Ioways, Otos, and Winnebago.

Henry Fontanelle, Omaha Tribal member, 1885 (Quoted in Thiessen 2004: 356)

The Silent City

The abundant vestiges of Blood Run’s early history—mounds, earthworks, house remnants, artifacts—attracted the attention of nineteenth century pioneers,
historians, and antiquarians. These individuals offered their own perspectives on the site’s history at a time when agriculture and industry were inexorably altering the landscape and the site forever.

...the most remarkable of all their relics are situated on a plateau extending back from the east bank of the Big Sioux River, on the south side of a small creek....The surface of the earth appears to have been removed to a considerable depth, from a large field being thrown up into pyramids or mounds from fifteen to twenty-five feet high. Of these, there are a great number covering over twenty acres. Some of these works assume the form of an amphitheater composed of curcular (sic) terraces rising one above another from the ground. In other places circles have been formed of huge blocks of Sioux quartzite rock.

S.C. Hyde (1873) First published account of the Blood Run Site (Quoted in Henning and Schnepf, 2012: 5)
More Information on Ancient Burial Protection

In 1886, F.W. Pettigrew, a Sioux Falls physician, wrote an article for the Sioux Falls Press entitled “The Silent City”. He and his brother, Richard, the first United States Senator from South Dakota, prepared a detailed map [see above] of a small part of the site and kept records that still offer invaluable information... The map the Pettigrew brothers prepared records a concentration of mounds and boulder outlines south of Blood Run Creek. These
stones are thought to outline the edges of houses placed to anchor the hides and mats that once covered them. Shortly after the map was made, all the stones were cleared for cultivation. By this time agriculture had joined gravel quarrying as a site-altering activity.

Henning and Schnepf, 2012: 6-8

Theodore H. Lewis surveyed and mapped many sites in Minnesota for the Northwestern Archaeological Survey in the 1880s and 1890s. Blood Run was one of few sites that took him outside that state. One of his 1889 maps includes the information recorded by the Pettigrews and accurately locates the mounds, but his notes discuss very few of the lodge outlines. Obviously, most stones had been removed by this time.

Henning and Schnepf, 2012: 8

Photo Credit: Courtesy of the University of Iowa Museum of Natural History
When I came to this county in 1888…it was on tilled land then and long ago the weather and plowing has leveled it off with the surrounding terrain…it has always been my regret that this area was not set aside as a state park and the mounds preserved…

Nathan E. Getman, Lyon County pharmacist, 1880s Quoted in Henning and Schnef 2012: 9

Blood Run, 13LO2

The twentieth century saw Blood Run formally recorded as an archaeological site and identified as belonging to the late prehistoric Oneota tradition. Limited excavations in the 1960s and 1980s hint at both how little we know about this place and at the tremendous potential that remains. In 1970, the site was designated a National Historic Landmark, and in 1987, the State Historical Society of Iowa, in cooperation with the Iowa Natural Heritage Foundation, acquired a relatively small (approximately 230 acres) portion of the site in the core area. Today, descendant peoples and local residents have joined state and national organizations to devise ways to further understand and protect the Blood Run site.
Martin Johnson, whose farm occupies about the center of the old village [Blood Run], had picked up so many things on his place by the time we called at his home that, to be certain the state had a good usable supply, he gave us about a thousand specimens.

Charles R. Keyes, Iowa Archaeological Survey, 1927: 330
Gravel operations that led to the 1985-86 archaeological excavations and subsequent state acquisition.
1985-86 excavations

1985-86 excavations, gravel operation visible in left background
In the mid-1960s a small team from the University of Wisconsin-Madison conducted a brief excavation sponsored by the Department of Anthropology and the Center for Climatic Research, assisted by volunteers from the Iowa Archeological Society. Hoping to obtain information on prehistoric climate, they excavated a small mound to reach undisturbed remnants of the village below. The project produced new information about mound construction and burial patterns at the site.

Archaeologists returned to the site in 1985 and 1986. This work was designed to learn as much as possible about the site’s occupants in the aftermath of site disturbance and mound destruction resulting from gravel-quarrying. Following the passage of Iowa’s landmark protective burial legislation in 1976, deliberate destruction of prehistoric mounds was in direct violation of Iowa law. The results of this work afford us much of what is known archaeologically about the site.

Henning and Schnepf, 2012: 10, 21

In 1987, the Iowa Natural Heritage Foundation facilitated the purchase of 230 acres of the site core for the State of Iowa and the
State Historical Society. It is managed for the State Historical Society by the Lyon County Conservation Board. These actions reflected a true commitment by elected officials throughout the State to the project and a unique and unheard of leadership action by a legislative committee.

Henning and Schnepf, 2012: 20
Blood Run is highly important as a place where data from archaeology, history, cartography, and ethnography can be welded together to form a multifaceted record of the Native American presence in the Northeastern Plains at the cusp of recorded history.

Henning and Thiessen, 2004: 1

References Cited

DeLisle, Guillaume
1718 Carte de La Louisiane et du Cours du Mississipi dressée sur un grand nombre de mémoires entrautres sur ceux de Mr. le Maire Library of Congress Geography and Map Division Washington, D.C. https://www.loc.gov/item/2001624908/

Foster, Lance

Henning, Dale R. and Gerald F. Schnepf

Henning, Dale R., and Thomas D. Thiessen

Hyde, S.C.
Keyes, Charles R.
https://ir.uiowa.edu/palimpsest/vol8/iss6/
https://ir.uiowa.edu/palimpsest/vol32/iss8/

Thiessen, Thomas D.

Wedel, Mildred Mott
Place: As it was, has been, will be

Landscapes contain the traces of past activities, and people select the stories they tell, the memories and histories they evoke, the interpretative narratives that they weave, to further their activities in the present-future.

It is through our experience and understanding that we engage with the materiality of the world. These encounters are subjective, predicated on our being in and learning how to go on in the world. The process by which we make landscapes is never pre-ordained because our perceptions and reactions, though they are spatially and historically specific, are unpredictable, contradictory, full of small resistances and renegotiations. We make time and place, just as we are made by them.

Bender, 2001:4

The Blood Run/Rock Island National Historic Landmark site (13LO2/39LN2) encompasses over 1.3 square miles (844 acres) along both sides of the Big Sioux River on the current Iowa/South Dakota border. Named for Blood Run Creek, the site was home to numerous prehistoric and protohistoric groups. Most notably, it is the largest known and most complex site of the late prehistoric Oneota tradition. The site consists of extensive village areas and numerous burial mounds, now protected by Iowa law. Euroamerican recognition of the site can be traced to the 1860s less than a decade after Dakota peoples relinquished title to the area. A little over a century later, the area was evaluated for National Historic Landmark status because of its extraordinary archaeological record and the immense history it tracks.

Office of the State Archaeologist, 2011: 1
The Blood Run National Historic Landmark Site is located on both sides of the Big Sioux River in western Lyon County, Iowa and eastern Lincoln County, South Dakota.
The geology of Blood Run stretches back millions of years into the pre-Cambrian period, when Sioux Quartzite, its ancient bedrock, was formed from compressed grains of quartz sand. Glaciers - advancing across the region some 10,000 to 30,000 years ago--deposited a layer, sometimes quite thick, of soil and gravel atop the bedrock. Finally, a mantle of loess, a fine-grained windblown material, covered the land as the glaciers retreated. Slowly over time, Blood Run Creek and the Big Sioux River have eroded the loess deposits and rearranged the gravel and sand deposits, carving a widening path through the rolling landscape. Prairie grasses and trees help keep erosion in check.

State Historical Society of Iowa, Historic Sites, Blood Run, Site History (https://iowaculture.gov/sites/default/files/history-sites-bloodrun-sitehistory.pdf)
But the most striking topographical feature of Lyon County is our grand prairie. Here there is a vastness, a beauty and sublimity that no pen can describe. From April to October there is one vast sea of green, varied in hue with myriads of wild flowers. Away as far as the eye can reach, stretches a boundless expanse of rolling prairie, till fading imperceptibly into the distant horizon. The esthetic beholder is lost in wonder and admiration, and mourns that there is no hand to transform these green slopes and rich valleys into productive farms and happy homes.

H.C. Hyde, 1873
The nation of the Maha according to the report of a voyageur who has seen them all assembled comprehends more than 400 dwellings. That is to say, there are about 1000 Men [see watercolor above for idealized representation of dwellings at Blood Run].

Pierre-Charles LeSueur, French trader, 1700-1702
(Quoted in Wedel 1974; 1981)

At the time of the creation of Buncombe County (now Lyon), in 1851, the title to the soil still vested in the Indians. However, on the 23rd of July, 1851, a treaty was concluded with the Sioux, by which they relinquished to the United States all their lands in Iowa.

The Yanktons and Tetons, tribes of the Sioux, formerly inhabited the region watered by the Big Sioux and Rock rivers and their tributaries, comprising what is now Lyon County. These were the most savage and warlike of any of the great Sioux nation, and maintained an almost constant warfare against the Iowas, Omahas and Ottoes, powerful rivals, who lived to the south.

Although the Indians relinquished all claim to their lands in Iowa in 1851, and stipulated to remove at once to their reservation on the Upper Missouri, they were loth to leave their favorite hunting grounds, and did not take their final departure until 1869. Some lingered around their old council fires, and others returned on frequent hunting excursions.

H.C. Hyde, 1873
Whatever inducements Lyon County may offer to the manufacturer, the merchant, or those engaged in the various pursuits of life, the essential fact remains that in our soil there lies a sure foundation for future wealth and greatness. Here alone is there not only the source of abundant material wealth, but the capitalist, foreseeing what the future is to bring forth when the hundreds of thousands of our unplowed acres are brought under cultivation, will not hesitate to invest his treasure in the various enterprises necessary to our growth and prosperity. And the husbandman has reason for his faith in a soil which never fails to reward him generously for the labor bestowed in its cultivation.

H.C. Hyde, 1873
The railroad is the power that is transforming the wilds of the great West into the most productive portion of the earth, and is revolutionizing the commerce of the world. The intelligent pioneer now asks of a locality, "How far is it from the railroad?" with even more interest than "What is its soil?" We invite attention to our railway prospects [see photograph above, depicting railroad grade running through the Blood Run site].

H.C. Hyde, 1872

Construction of the Burlington, Cedar Rapids and Northern Railroad between Rock Rapids and Sioux Falls was completed 1886-1888. This work had a series of adverse effects on the Blood Run site, most of which are poorly documented. Not only did the railroad cross the site, erasing mounds and other evidence of Native American occupations, but a spur was built across Blood Run Creek onto the high terrace just north of the creek for gravel removal. Tons of gravel were taken for grade construction at this time, along with uncounted and virtually undocumented surface
features...railroad construction was completed before the first
description of the site was published.

Henning and Schermer, 2004: 399

Since 1976, burial mounds and all other types of burials are protected under Iowa law. More Information on Ancient Burial Protection

It [Blood Run] was beautifully situated on a high terrace overlooking the Big Sioux and the plains of South Dakota. The site extends for more than a mile along the Iowa terrace of the Big Sioux, about a mile west of the little Rock Island station called Granite, and only two miles south of the South Dakota and Minnesota boundary lines. After sixty years of cultivation, the distinctive artifacts and refuse of an Ioway village continue as a never ending supply.

Charles R. Keyes, 1926
Viewshed, facing northeast, with the Blood Run National Historic Landmark boundary shown in yellow.
This fine group of fifty-two large burial mounds scattered irregularly for half a mile along the crest of the terrace spur, with the valley of the Big Sioux and bordering Dakota bluffs on the West, and that of Blood Run and the Iowa hills on the East, must have been before the white men came, without peer in Iowa. Even now, with a part under cultivation and some of its mounds mutilated by relic hunters, it still stands unequaled in the State as an imposing monument to an unknown people, of whose history we in all probability will never know more than that these heaps of earth cover all that remains of them......Between 60 and 70 acres of the terrace spur should be acquired. Only the railroad right of way, to cross which an under crossing could be made, lies between the mound area and the highway. Unable to get prices for which it could be bought, or options. There are four different owners. It is important that immediate steps be taken to acquire this mound group. The sooner cultivation stopped, the better. If made a preserve, it would have a recreational as well as historic and scenic value. People of the prairies of Dakota as well as Iowa, resort to the Big Sioux, where there is native timber, for picnics and fishing. Often it is difficult to get permission to go in or on private land.

Ellison J. Orr, 1936
Blood Run is one of just 25 National Historic Landmarks in Iowa and one of just five designated primarily for its archaeological content. It was the second archaeological site (13LO2) to be recorded in present day Lyon County, Iowa. The site extends across the river into present day Lincoln County, South Dakota where it is designated as 39LN2, or the Rock Island site. With over four decades passed since Blood Run was designated an NHL, preservation efforts and development continues to trace the modern ‘history’ of the site.

John Doershuk, Office of the State Archaeologist, 2012
Small communities are finding new methods of preserving their traditional landscape and its associated cultural values. Although the idea that change can be substantially moderated is alien to United States thinking, the environmental movement and the recognition that there are a variety of nontraditional cultures worth preserving are changing our ideas of “progress.” Ultimately, these communities will have to recognize that all property has a community interest and find ways to incorporate this interest into both the institution of private property and its regulation.

Tarlock, 2000:537
Since it is our goal to create an awareness of Blood Run’s importance, if nothing more, we feel our contact with students is essential.

Nadene Pettengill, Lyon County Historical Society (Personal communication, September 2012)

References Cited

Bender, Barbara

Henning, Dale R., and Shirley J. Schermer

Henning, Dale R. and Gerald F. Schnepf

Hyde, S.C.

Keyes, Charles R.
1926 Notes on Blood Run, dated July 7-14, 1926. On file, OSA.

Office of the State Archaeologist, University of Iowa
2011 Blood Run NHL Documentation Improvement and Boundary Study - Tracking Land, Time and Traditions at Blood Run: A Prospectus Submitted to the National Park Service by the OSA The University of Iowa, Iowa City.
Orr, Ellison J.  


State Historical Society of Iowa, Historic Sites, Blood Run, Site History  

Tarlock, A. Dan  
[http://digitalcommons.law.wustl.edu/wujlp/vol3/iss1/20](http://digitalcommons.law.wustl.edu/wujlp/vol3/iss1/20)
Tradition: One Place, Many Voices

Blood Run is a site with many pasts and visions for future “pasts” and as such, has a story to tell that is rich and diverse, with a history enriched and complicated by its many voices. Occupied before and during European colonization Blood Run is a place where much can be recollected about Indian and American histories of the past and the future, if we listen.

History is not given and tradition is not static.


Visiting the back country where a lot of American Indian history took place and still unfolds can yield more than touches of local color. You enter the past in three dimensions, seasonal climate, and diurnal time. You recognize the topographical appeal of bygone settlement sites, the food-procuring or home-protecting attractions of creek side, estuary, floodplain or forest fringe, and the practicality of high grounds for surveillance or defensible draws in a skirmish. You are even tempted to deduce former aesthetic sensibilities. Then the places themselves talk back.

Nabokov, 2002:1

The early contact period on the eastern Plains was a dynamic time in many ways for Native American people. Traditional ways and materials were often compromised as European goods were introduced. With an occupation span that brackets this time period, the Blood Run site is of particular interest in helping elucidate the material culture and lifeways of several tribes exposed to initial European contact.

Dale R. Henning and Shirley J. Schermer, 2004:435
Even commonplace landscapes can have mythic importance, and Blood Run is such a place.

Lance M. Foster, 2008:152
The remains of garden crops encountered in the pits regularly include corn, but beans, sunflower, and tobacco do occur rarely. Many native seeds of nutritious plants like amaranth and chenopodium, now considered weeds, appear in abundance.

Henning and Schnepf, 2012:16
Scapula Hoes from Blood Run
“Scapula digging tools abound on the site. By far, the majority of these implements are fashioned of bison bone, but a few elk specimens have been noted.”

Dale R. Henning and Shirley J. Schermer, 2004:516

Oneota Pot from Blood Run

“Keyes [a distinguished archaeologist] saw a close relationship to known sites in the Upper Iowa River valley and identified the occupants of Blood Run as participants in the long and widespread tradition that archaeologists call Oneota.”

Henning and Schnepf, 2012:9
Reconstructed lodges comparable to those on Blood Run.

The Blood Run villagers lived in both round and long oval houses. These were probably covered with bison hides and woven mats, their edges held down with stones.

Henning and Schnepf, 2012:13
Copper ornaments from Blood Run
Man-in-the-Moon bead (ca. 2 cm) from Blood Run.

Copper Snake similar to one found at Blood Run.

The early contact period on the eastern Plains was a dynamic time in many ways for Native American people. Traditional ways and materials were often compromised as European goods were introduced. With an occupation span that brackets this time period, the Blood Run site is of particular interest in helping elucidate the material culture and lifeways of several tribes exposed to initial European contact.

Dale R. Henning and Shirley J. Schermer, 2004:435
Blood Run end scrapers were commonly used to prepare hides for the fur trade.
The most consistently patterned flake tools on Blood Run are end scrapers...these tools are so regular in form and method of manufacture that even small fragments of them are readily identifiable.

Dale R. Henning and Shirley J. Schermer, 2004:486

(Right) Blood Run end scraper, (left) 200X magnification showing hide polish on working edge.
Preserved hide from a Blood Run pit feature.

Truly astonishing is that in the bottom of one of the pits excavated in 1985, a hide bundle was found pressed along one side.

Henning and Schnepf, 2012:16
Antler tine with incised lines from Blood Run.

One antler tine ca. 17 cm long and decorated with arrows and pairs of transverse incised lines was recovered from Feature 5...enough remains to suggest that it functioned as a handle for an end scraper.

Dale R. Henning and Shirley J. Schermer, 2004:517
Artifacts found at Blood Run indicate that red pipestone, probably from the nearby Pipestone Quarries, was brought to the site and made into pipes, tablets with incised pictures, and other items. Evidence for this includes left over debris, unfinished pipes, and small drills and cutting tools used in manufacturing.
Catlinite pipes from Blood Run
Catlinite pipes from Blood Run. 

Click here for a 3D rendering of a catlinite pipe.

Many objects from Blood Run that suggest ceremonial importance are made of red pipestone, probably catlinite, a material commonly found on the site.

Dale R. Henning and Shirley J. Schermer, 2004:511
Catlinite (pipestone) tablet with some incised figures and motifs enhanced.
Lead ball from Blood Run.
Metal and chipped stone arrow points from Blood Run.

Projectile points are usually associated with either hunting or conflict.

Dale R. Henning and Shirley J. Schermer, 2004:479
The large numbers of animal bones found in the pits show that bison were readily available and provided the principal meat consumed.

Henning and Schnepf, 2012:15

Photo Credit: Smithsonian American Art Museum, Gift of Mrs. Joseph Harrison, Jr. Notch-eening-a, No Heart, Chief of the Tribe (Ioway), 1832, George Catlin
Among the tribes that participated in the Oneota cultural tradition are the Winnebago, Ioway, Oto, Missouria, Omaha, Ponca, Osage and Kansa. The Omaha and Ponca were once a single tribe, but separated around A.D. 1700 as did the Ioway and Oto. Oneota sites have been identified across much of Iowa, from central Minnesota and Wisconsin south to central Missouri, east into Indiana and west into central Kansas, eastern Nebraska and South Dakota. While these listed tribes traced their origins east of the Mississippi River, the pressures of European diseases to which they had little resistance and attacks by more powerful eastern tribes, drove them westward. When first contacted by Europeans all but the Winnebago occupied permanent villages west of the Mississippi River.

Henning and Schnepf, 2012:11

The inability to guarantee their [the Chiwere-Siouan Ioway] own security even after their subsequent movement must have
represented a challenge to their identity as an independent, autonomous entity. Their presence in northwestern Iowa would at the least have been dependent on the benevolent attitude on the part of the resident Omaha, given the marked disparity in Omaha and Ioway population sizes at the time.

Colin M. Betts, 2010:103

LiDAR image of Blood Run showing earthen mounds. Burial mounds, such as these, are now protected by Iowa law. More Information on Ancient Burial Protection

...mound ceremonialism as a dynamic tradition with a continuous legacy among Oneota groups that extends well beyond the Woodland tradition. Its application by early historic Oneota groups
in Iowa to foster a demographic revitalization is one of the first of what would become many native responses to the challenges of European contact in North America.

Colin M. Betts 2010:107

This intensity in construction is characteristic of the often-fervent nature of revitalization movements. The specific occurrence of mounds at Blood Run can be explained at the intersection of the timing of the Blood Run Oneota occupations and the site’s role as a focal point of regional interaction patterns.

Colin M. Betts, 2010:104

References Cited


Information

Explore and learn about one of the most significant archaeological sites in the states of Iowa and South Dakota! While a place of importance to past peoples for thousands of years, the Blood Run National Historic Landmark is especially significant for the information it preserves for the period A.D. 1500-1700, linking ancient and historic people of what became the Iowa-South Dakota region. Blood Run is the name given to an archaeological site that has been designated as a National Historic Landmark because it is important to many people in the past including the Ioway, Oto, Omaha, Ponca and others because of its role as a village site, a gathering place for many tribes, and its relationship to the Pipestone Quarries just 50 miles to the north. Numerous burial mounds are found throughout the site. All burials, regardless of age and whether on public or private land, are protected under Iowa law.

Blood Run is a site that bridges many worldviews in time and culture. It is a place of many voices, many histories, and many stories. In the words of American Indian Scholar, Peter Nabokov “Even when the sites have become tract housing or freeway, today’s encounters with such places become springboards for sharper questions about why things happened the way they did, frequently with salutary effects on the narratives you produce.” Blood Run is a site with many pasts and competing visions for the future. To understand why things happened the way they did at the place known archaeologically as Blood Run, is to move through the land, the place, the times. We envision this website as a visual introduction to the site of Blood Run, and we hear from some who have spoken about the site in the past, present, and towards the future.

This website is made possible by a Lyon County Riverboat Foundation matching grant to the Lyon County Historical Society in partnership with the University of Iowa Office of the State Archaeologist and with cooperation from the National Park Service, State Historical Society of Iowa, Lyon County Conservation Board, and the South Dakota Department of Game, Fish, and Parks.

For more information see the following links:

- [http://tps.cr.nps.gov/nhl/detail.cfm?ResourceId=924&ResourceType=Site](http://tps.cr.nps.gov/nhl/detail.cfm?ResourceId=924&ResourceType=Site)
- [http://archaeology.uiowa.edu](http://archaeology.uiowa.edu)
- [http://archaeology.uiowa.edu/protection-ancient-burials-iowa-general-information](http://archaeology.uiowa.edu/protection-ancient-burials-iowa-general-information)