



# Join the Effort (what you can do to help)

- Visit the area and Good Earth State Park
- Support the work of the Friends of Blood Run at the National Historic Landmark
- Research the Oneota Culture
- Provide your skills to support the center and the area
- Identify artifacts and collections for the center
- Support or provide services that will support the center
- Recruit and enlist supporters and friends
- Share the story of the national significance and contributions of the Oneota culture
- Join the Friends of Blood Run organization
- Donate for financial needs
- Contact us!

*Thanks to all those who are helping in this effort!*

## 'ó<sup>n</sup> aziháha (to cast parallel shadows)

The outlines of trees reach across the golden prairie as late-day light spills over the mounds. Such is the daily dance of shadows caressing Blood Run.

But this land casts a longer, more profound shadow, measured not in sunsets but in centuries, harboring secrets kept beneath the soil and amid the stars.

It is the story of knowledge and mystery.  
It is the story of the Oneota people.

### Contact

John F. Doershuk, Ph.D., State Archaeologist of Iowa  
john-doershuk@uiowa.edu | 319-384-0751



### Advisory Committee

- Ambassador/Governor Terry E. Branstad
- |               |              |                   |
|---------------|--------------|-------------------|
| John Doershuk | Lance Foster | Dale Henning      |
| Jim Kersten   | Robert Myers | Gerald F. Schnepf |
| Byron Shrick  | Steve Simons | Jim Zangger       |

More information on Blood Run National Historic Landmark:  
[digital.lib.uiowa.edu/islandora/object/ui%3Aosa\\_pubs\\_4](http://digital.lib.uiowa.edu/islandora/object/ui%3Aosa_pubs_4)



# SPIRIT OF AMERICA

## Oneota Culture in the Prairie Peninsula

In the time of Newton, Shakespeare and Galileo, Oneota Culture flourished in America.



Oneota culture was followed by many people in the Mid-continent from 1100-1700, among them the ancestors of the Omaha, Ioway, Ponca and Otoe who, by 1600, had built the unique Blood Run site on the Big Sioux River into a major village. Blood Run was the western center of Oneota power, controlling manufacture of catlinite pipes and tablets, and exchanging these and bison products with eastern tribes. The Oneota people hunted large animals, especially bison, elk and deer, and raised maize, beans and squash in their expansive gardens, giving rise to today's agricultural economy. These were good times.

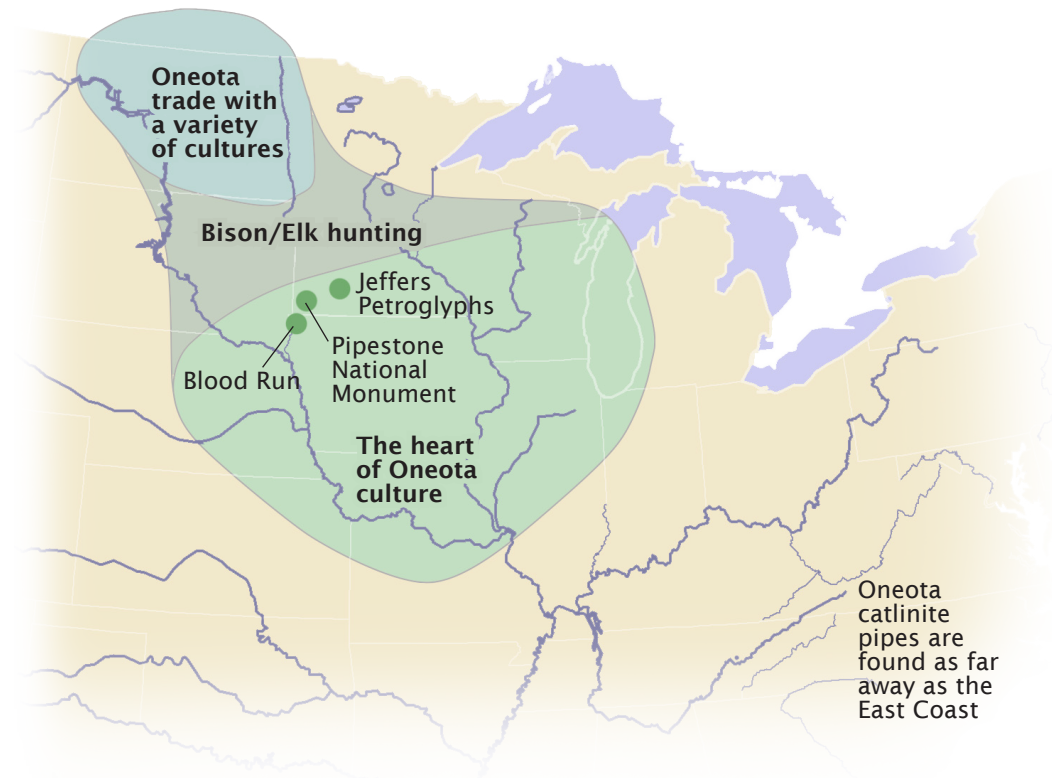
Change came swiftly as Europeans brought new items of trade, along with their diseases to which the Indigenous people had little resistance. Disease plus competition and warfare brought by eastern and northern tribes wrought death and destruction upon the Prairie Peninsula tribes. Blood Run was abandoned in the early 1700s and the village occupants dispersed, but they left a remarkable legacy celebrated today as one of Iowa's 27 National Historic Landmarks.





The story of the Oneota people is recounted by its descendants in song and ceremony. This good earth is rich with remnants of a vibrant commercial and agricultural heritage, and the tribe's craftwork. But many artifacts have no home, and are pillaged, lost, sold or cast aside. These sacred gifts from the past deserve our protection. We must learn from them, and from this land.

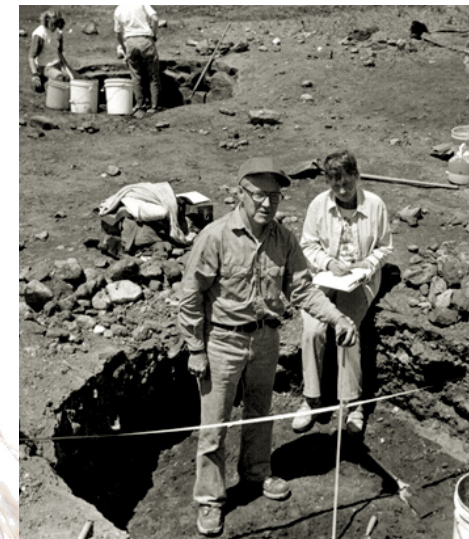
The Good Earth State Park at Blood Run visitors center on the South Dakota side of the Big Sioux River displays a small sampling of artifacts for the public to appreciate. But more action must be taken before the last remnants of Blood Run and the Oneota culture are destroyed or lost forever.



## Oneota Archival and Research Center at the Blood Run National Historic Landmark

The Center will provide a safe, professionally managed and secure storage, research and display facility to preserve, curate and study these American treasures. This will be the premier facility to:

- Preserve the physical elements (artifacts and related documents, maps, photographs and oral knowledge) of Oneota heritage, which is important for both the significance it provides to modern Indigenous descendants and the nation's history
- Promote better public understanding of and respect for the contributions of this culture and aid continuing Oneota research
- Improve the day-to-day monitoring of the rich but fragile archaeological record preserved at Blood Run, especially the numerous visible mounds and related deposits
- Increase the involvement of descendant tribal communities and members in the management and interpretation of this National Historic Landmark
- Complement the public facility at South Dakota's Good Earth State Park, Pipestone National Monument, Jeffers Petroglyphs and other museums and sites that reflect the Oneota heritage
- Provide access to the artifacts for members of the Oneota culture for ceremonial and spiritual activities



### Timeline of Our Efforts To Date

- 1980s: Quarrying operation exposes key sites; the Iowa Burials Protection Act ceases the operation
- 1985: Archaeological recovery and excavations
- 1987: Iowa purchases 183 acres of the site
- 2000: National Park Service recommends Blood Run be included in the National Park System
- 2013: Governors of both South Dakota and Iowa dedicate Good Earth State Park, with goal of being the first park in the country to be shared by two states
- 2017: South Dakota's Visitors Center opens
- 2020: Friends of Blood Run non-profit established
- 2022: Archival concept initiated and advisory committee established by the Friends of Blood Run; first meeting April 19

*the past must be remembered  
the story must be told*