

## **LESSON: Archeology of Blood Run, National Historic Site**

**GRADE: K**

### **OBJECTIVES:**

#### **Science**

##### **Earth and Human Activity**

- **K-ESS3.C** Human Impacts on Earth Systems (Disciplinary Core Ideas)  
Things that people do to live comfortably can affect the world around them. But they can make choices that reduce their impacts on the land, water, air, and other living things. (K-ESS3-3)
- **K-ETS1.B** Developing Possible Solutions (Disciplinary Core Ideas)  
Designs can be conveyed through sketches, drawings, or physical models. These representations are useful in communicating ideas for a problem's solutions to other people. (*secondary to K-ESS3-2*)

#### **Social Studies**

##### **Geography**

##### **SS.K-2.G.2 Understand how geographic and human characteristics create culture and define regions.**

- Understand human and physical characteristics of places. (Ex. rural, urban, forest, desert, etc.).
- Understand the concept of culture.
- Understand ways in which people depend on the physical environment.
- Understand humans impact the environment in positive and negative ways.

## **MATERIALS & RESOURCES:**

- Access to Internet websites:
  - National Park Service Archeology of Kids - <http://www.nps.gov/archeology/public/kids/>
  - ‘Try It’ Archeology for Kids, National Parks System website - <http://www.nps.gov/archeology/public/kids/kidsFour.htm>
  - Blood Run National Historic Landmark - <http://bloodrunnhl.com/index.html>
  - State Historical Society of Iowa, Historic Sites - <http://www.iowahistory.org/historic-sites/blood-run/index.html>
  - State Historical Society of Iowa, Blood Run - <http://www.iowahistory.org/historic-sites/blood-run/teacher-guide.html>
  - Mississippian & Oneota Traditions pdf – (has good photos, artists drawings, and information about archeology and Oneota culture) <http://www.uwlax.edu/mvac/PDFFiles/PreEuropeanTraditions/Miss&OneotaTradition.pdf>

## **PRESENTATION:**

Do you like to dig in the dirt? Find things that are lost? Put pieces together? Figure out stories from clues? Learn about the past? These are all things archeologists do—maybe you're one, too!

Archeology is tons of dirt-digging, story-telling, mystery-solving fun. Like you, many archeologists caught the archeology bug as kids.

Have you heard of a branch of science called Archeology? In northwest Iowa there is an National Historic Site called Blood Run. Archeologists have learned about the past by using their knowledge and skills. Let’s learn about archeology and while were at it, we’ll learn about Blood Run National Historic Site.

**DIRECTIONS:**

1. Access the National Park System Archeology for Kids website:  
<http://www.nps.gov/archeology/public/kids/>
2. Use a projector to allow the whole class to view the website. Hold a discussion to assess the kids interests and knowledge of archeology. Learn what archeology entails, the various types of archeology, and why humans use this science.
3. Now go to the ‘Try It’ tab found right below the words ‘Archeology for Kids’ (still on the National Park System Archeology for Kids website):  
<http://www.nps.gov/archeology/public/kids/kidsFour.htm>
4. Look at the three different ways to try archeology. Choose one these.
  - Read the Landscape
  - Trash Can Dig
5. ‘Designs can be conveyed through sketches, drawings, or physical models. These representations are useful in communicating ideas for a problem’s solutions to other people’. (Next Generation Science Standard) The *Read the Landscape* activity on National Park website asks the kids to make a map of the landscape by answering specific questions. Have the kids share their maps with a partner or small group. Ask them to work with their partners to see if they can add to their maps to help their partners understand the landscape. Symbols, pictures of the animals, vegetation, water, etc. (See note below.)
6. Once the children have an understanding of Archeology, move on to the archeology of Blood Run. Visit the websites and share information appropriate for the kids’ ages. Some of the information has been condensed and added to this lesson below.
  - Blood Run National Historic Landmark -  
<http://bloodrunnhl.com/index.html>
  - State Historical Society of Iowa, Historic Sites -  
<http://www.iowahistory.org/historic-sites/blood-run/index.html>
  - State Historical Society of Iowa, Blood Run -  
<http://www.iowahistory.org/historic-sites/blood-run/teacher-guide.html>
  - Mississippian & Oneota Traditions pdf – (has good photos, artists drawings, and information about archeology and Oneota culture)  
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7. Now have them use this knowledge to make an assessment of how people current lifestyles can affect the world around them. What choices can be made that reduce their impacts on the land, water, air, and other living things.
- Make a list of the things that make your life comfortable. (Mattress, winter coats, furnace to heat your home, water heater, cars, etc.)
  - From where does the material come to make these things?
  - How does this impact the Earth? And how can we reduce the impact on the land, water, air, and other living things?
  - Now make a list of the things the Oneota Culture used.
  - From where did the material come for this items?
  - What is the difference between today and hundreds of years ago?
  - What can we learn from the Oneota Culture? Make a list so you remember and begin doing the actions that you aren't yet doing. Put a check mark by any activities you already do, like reduce, re-use, recycle or not wasting water or food, or respecting other living things, etc.

**Note:** The lessons, *First People*, Kdg. Social Studies & *Birds, We Need You!*, Kdg. Science could be used with this lesson. *Birds, We Need You*, illustrates that humans have learned from and depended on birds to find food and for other survival needs. One of the questions in *Read the Landscape* activity (see number 4 under DIRECTIONS section of this lesson) is to determine where humans would find food and water on the landscape. Birds would have been one way First Peoples found food and water. Encourage the kids can watch birds to see they can follow the birds to a source of food or water.

**TIME:**

**90-120 min.**

## **PROCESSING THROUGH THE SIX PILLARS:**

### **What?**

- Archeology is a considered a science and a humanity. Can you say more about it?

### **So What?**

- More than 90% of total human history is not written down. What part does archeology play in gathering information about human history?
- Do we know everything about the Oneota culture? Is it possible to know everything without having actually been there?

### **Now What?**

- Do you want to be an archeologist?
- Will you visit Blood Run National Historic Site if you get the opportunity? Perhaps you might visit other sites. What type of historic site might you visit?

### **Archeology for Kids, National Park System**

<http://www.nps.gov/archeology/public/kids/>

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Archeology is tons of dirt-digging, story-telling, mystery-solving fun. Like you, many archeologists caught the archeology bug as kids. Get started by looking through our site. An adult can help you to find a site or a museum to visit. Dig in!

Archeologists are anthropologists, meaning they study people, but they are not geologists (who study rocks and minerals) or paleontologists (who study very ancient reptiles). Archeologists look at old things and sites to investigate how people lived in the past.

Archeologists are a hardy bunch. They dig everywhere, including in old garbage piles and toilets. They seem to know something about everything people in the past did: how they made tools, why they moved around, and what kinds of foods they ate.

<http://www.nps.gov/archeology/public/kids/#>

### **Oneota- The Culture of People Who Lived at Blood Run**

<http://www.iowahistory.org/historic-sites/blood-run/teacher-guide.html>

Oneota is the name archaeologists use to refer to a cultural complex that existed in the eastern plains and Great Lakes area from around AD 900 to around 1650 or 1700.

Iowa has several unique Oneota sites, including sites with burial mounds. The largest known Oneota site in Iowa is Blood Run.

Based on the artifacts found by archeologists, the people of the Oneota culture were hunters and gatherers, hunting bison and elk, and gathering acorns, walnuts, raspberries, and plums. They supplemented these wild resources with corn, beans, and squash grown in small gardens. The Oneota stored the vegetables for use in the winter or any time during the year when food supplies got low. The rivers were used as sources of food and provided transportation for trade.

Many of the mounds, stone circles, and earthen enclosures of Blood Run appear to have been built during the time in which the Oneota lived in the area. The mounds round or made in the shape of animals.

At one time, there were as many as 176 mounds, but now only about 80 remain (Henning and Sass 1992).

Few details are known about the way the Oneota constructed their mounds. At Blood Run, only a few mounds have been carefully excavated by professional archaeologists. Information gleaned and paraphrased from:

***Oneota: 1200 to 1650 A.D.***

<http://www.uwlax.edu/mvac/PDFFiles/PreEuropeanTraditions/Miss&OneotaTradition.pdf>

The Oneota were Wisconsin's first farmers. They lived in large villages on the broad sandy terraces along major rivers and lakes, grew crops of corn, beans, squash, tobacco, and other crops, and harvested wild foods from the rivers and lakes as well as from the woodlands.

Oneota groups were also found in many adjoining states in the Midwest, including Iowa, Minnesota, and Illinois. The people traded with each other, exchanging raw materials such as stone for flint knapping, or copper for making tools and ornaments. However, they weren't as involved in extensive long-distance trade as were the Mississippians.

They usually buried their dead in cemeteries or within the village, rather than constructing burial mounds.

Their villages contain many storage pits that were later refilled with village refuse, including pottery, stone tools and flakes, animal and plant remains. Archaeologists have learned a lot about the Oneota from the refuse found in these pits.