

THE SCULPTURE PROJECT

PASSAGE OF WIND & WATER

Essential Question for this lesson:

Why Should We Share With Others?

The Sculpture Project: Passage of Wind and Water brings people in our community together. The sculpture is outside, so everyone shares it.

How do people learn to share? Sometimes stories teach people how to share. Here is a Lakota story that has been used for hundreds of years to teach children and adults about sharing.

Ella Deloria, a scientist, studied Lakota stories and carefully wrote down what Lakota elders said. She checked the stories with many elders so her book, Dakota Texts, would be right. We have taken this story from her book and made it easier to share with young readers.

The Gift of the Horse

One winter the people lived with plenty of food, and everyone was happy. When spring came, it was time to move to a new place. So everyone packed up the camp, and soon they were gone.

Only one man and his wife were left behind. The reason was that they owned one horse, a mare that was not much good. They knew this horse could not keep up to the pace of the tribe, so they stayed behind.

They went from camp-site to camp-site, picking up what they found, of discarded bone, or bits of meat; and to the south, there was a lake, so they walked around it, gathering wood. And then the man went up a hill, and sat down to rest and look around. Soon he saw something come up over the horizon, in the spot where the sun rises, and come toward him.

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When it was nearer, the man saw that it was a beautiful black-spotted horse which was coming for a drink in the lake. After drinking, the horse stopped under a tree, and stood rubbing against it, and then he lay down and rolled, and then he rose and went back the way he came.

And then, a tiny grey bird flew to the man and sitting down near him he said to him, "I bring you a horse. Go home and make a braided rawhide rope, and apply this medicine to it. And hang it in a loop from that tree where he always rubs himself. And when his head becomes caught in the rope, chew this root, and apply it on yourself, and catch him. And rub some of this medicine on the mare which you already have."

So the man went home and did what the bird had ordered. Now the black-spotted horse was again coming, so the man caught him and blew some of the medicine on his nose, which made the horse stand still. He stared at the man every second and yet he did not try to get away, so the man petted him and took him home.

Again the little grey bird talked to him. "The days of your hardship in the tribe are now over. By and by this black-spotted horse will be the father of many colts," he told him.

So he allowed the horse to stay with the mare he already owned, and the following summer, there was a colt, as beautiful as the black-spotted horse. It was a male.

Another year and then a female colt was born. Again the following summer a male was born. So from that horse which the bird had brought him, the man owned three horses, exactly alike. They could run faster than any other horses.

In the tribe they became famous, and the man who owned them was now far different from that poor man he used to be; now his name was held high in the tribe.

During the night he used to tie up these horses in front of his door; and one night, someone crept up to them, planning evil against them; but that first black-spotted horse spoke, "Wake up, and come out. Someone is coming who wants to kill us." He said this while neighing and his master heard it and came outside.

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And this is what the man said: "I do not keep these horses so you can cause trouble. I keep them only to bring good to the tribe, and in that spirit, I lend them to you to hunt meat for your children, as you know; you have also borrowed them in war and, as a result, have won. These horses stand here to serve.

"Yet when I tied them for the night and then came in to rest, someone sneaked up on them, causing them to run to me. You see now that you can't sneak up on them." That man understood the speech of his horses, they say.

And then the first horse spoke this way; so his master announced it: "Because we wanted good for this tribe, I and my young have had many colts; and from that, you have had help in the past; yet now, because an evil thing has entered the tribe, this source of good shall stop. Now we will not help you, all because that one who tried to kill us has ruined it for everyone."

In that way he spoke, so his owner told the people. The horses lost their power to run so fast, and no more colts were born, until at last that entire breed became extinct. In that way, this tribe which had been so lucky now had a hard time.

That man who owned the horses and had shared them with everyone knew he had been lucky to get the bird's help. He could have enjoyed his luck alone; but that was not what he wanted. He caused all the tribe to share in the help; and then, one person, maybe because of jealousy, brought bad luck to them all.¹

-adapted from Dakota Texts by Ella Deloria

¹ Deloria, Ella. *Dakota Texts*. Lincoln: University of Nebraska Press, 2006. 256-260.

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Thinking About the Project

Please write your thoughts about the questions below. We are looking for your **original thinking**: what actually comes into your mind as you carefully read the questions. Your answers may be clear bullet points or clear, complete sentences.

1. The grey bird shows sharing when it helps the poor man. How do you notice the man sharing with others after he receives the gift of the horse?

2. Why do you think people should share with others?

3. What is one example of you sharing with others? Please draw your example.



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Notes for Teachers

The lessons connected with *The Sculpture Project: Passage of Wind and Water* are designed to be used with students in many grade levels. You may need to provide scaffolding in order to help your students access the text. To help with this, we have included this vocabulary bank. This bank can be easily used with the existing word study procedures you use with students.

- sculpture
- community
- Lakota
- scientist
- elders
- mare
- discarded
- gathering
- horizon
- rawhide
- medicine

- hardship
- colts
- neighing
- entire
- breed
- extinct
- jealousy
- receives
- example
- discussion

CCSS Language Arts Anchor Standards Addressed:

- R1: Read closely to determine what the text says explicitly and to make logical inferences from it; cite evidence when writing or speaking to support conclusions drawn from the text.
- R10: Read and comprehend complex informational and literary texts independently and proficiently.
- W9: Draw evidence from informational and literary texts to support analysis, reflection, and research.
- SL1: Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.
- L4: Determine or clarify the meaning of unknown and multiple-meaning words and phrases by using context clues, analyzing meaningful word parts, and consulting reference materials as appropriate.
- L6: Acquire and use accurately a range of general academic and domain-specific words and phrases sufficient for reading, writing, speaking, and listening at the college and career-readiness level; demonstrate independence in gathering vocabulary knowledge.

South Dakota Oceti Sakowin Essential Understandings and Standards Addressed:

- EU 4.2: Analyze Oceti Sakowin social etiquette, proper behavior, and values.
- EU 5.1: Analyze Oceti Sakowin culture through oral tradition and unbiased information.
- EU 7.2: Analyze actions taken by people in an effort to bring about positive social change.

Note: Deloria's scholarly work and her stature in the American scientific community underpin Dakota Texts and lend to it the highest credibility. Both her extensive fieldwork and her personal cultural experience show that this volume contains unbiased information; it is a well-researched and highly respected scientific text.

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More Notes on the Standards and Student Work

The South Dakota Department of Education adopted the Oceti Sakowin Essential Understandings and Standards in 2011. The document is available on the SD DOE website under "Oceti Sakowin Project." All South Dakota teachers should be employing these standards across the curriculum. These standards represent essential learning for all South Dakotans.

*We have included here the reference numbers and a basic description of each Oceti Sakowin Essential Understanding and Standard that this lesson addresses. For full articulations of all of these cultural standards, please consult the official state document:
<http://indianeducation.sd.gov/documents/OcetiSakowinEUS.pdf>*

While this lesson was built for students in grades K-2, teachers will provide different levels of scaffolding for their students. Some teachers will project the text on a smartboard and have their students follow the text with their eyes as the teacher reads it aloud. Others will chunk the text with their students, having some small reading groups each read a part of the text and then share out to the larger group. There are many more ways to provide the scaffolding needed for students to access the text and work with the critical thinking questions. This lesson has been field-tested with K-2 students in South Dakota with success.

Students in grades 3-5 can also engage with this lesson; we would rightly expect their thinking to be deeper and their examples from the text to be more specific. This lesson has been field-tested with students in grades 3-5 as a springboard for writing arguments about sharing and ethics.

The text of this article and the accompanying critical thinking questions are considered informational texts. The first part of the reading is a real-world text about a current local project; the excerpt from Dakota Texts is an ethnographic text. The questions are designed to elicit high-level thinking and need no answer key. If students are showing their original thinking, engaging with the topic and the ways in which they perceive the project, then they are doing good work.

Teachers will have success when they encourage students to show and explain their thinking. Great student discussions can follow! The next page contains a graphic organizer that can help thinkers prepare for their discussions or presentations to peers. This process of preparing for and engaging in peer discussions addresses the CCSS Speaking and Listening Standard SL.1!

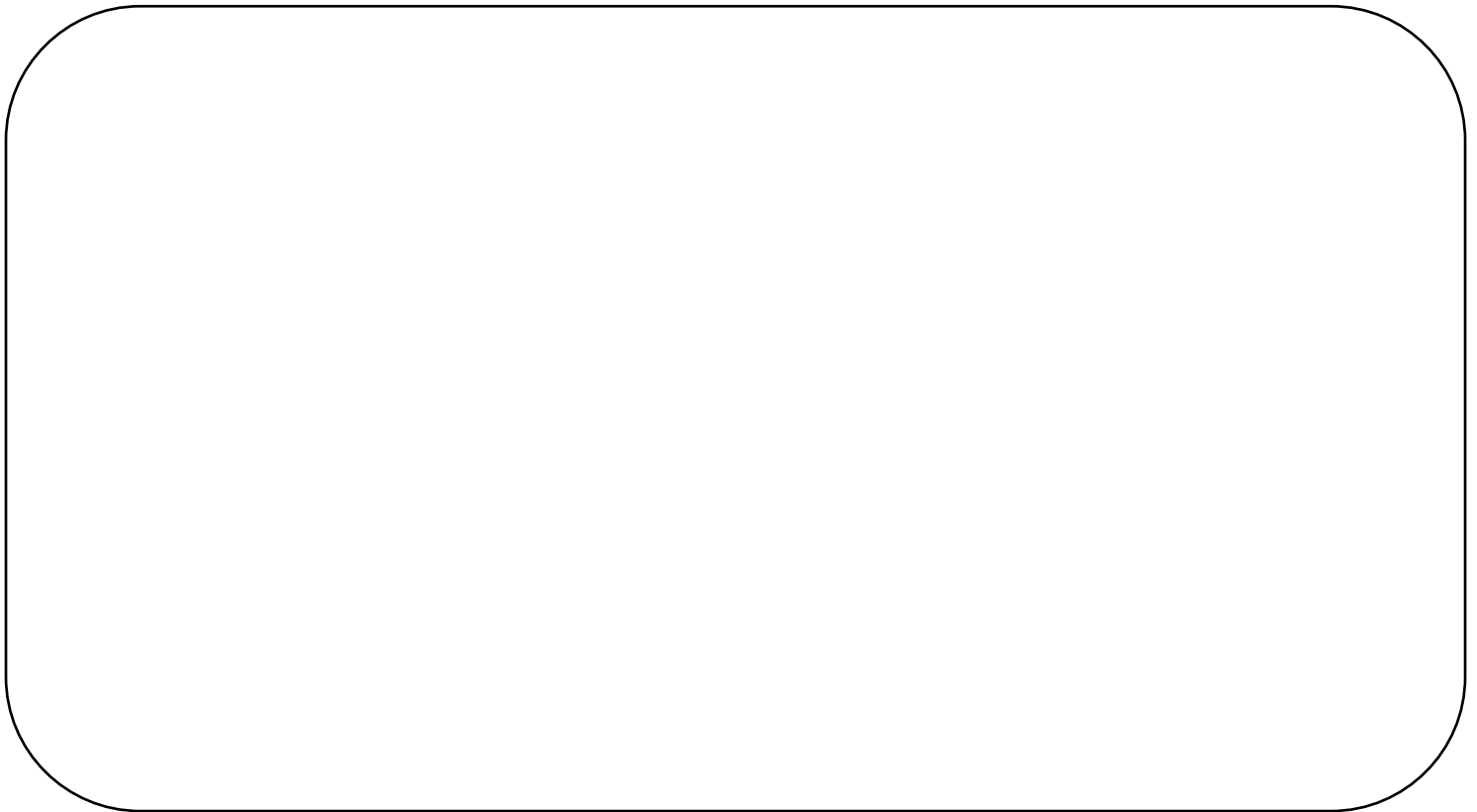
South Dakota Arts Council support is provided with funds from the State of South Dakota, through the Department of Tourism, and the National Endowment for the Arts.

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Discussion: How do we share with others?

In this box, please draw a picture of your friends sharing something with you. Below the drawing, write a complete sentence that shows what is happening in the drawing.



Name: _____ **Date of discussion:** _____