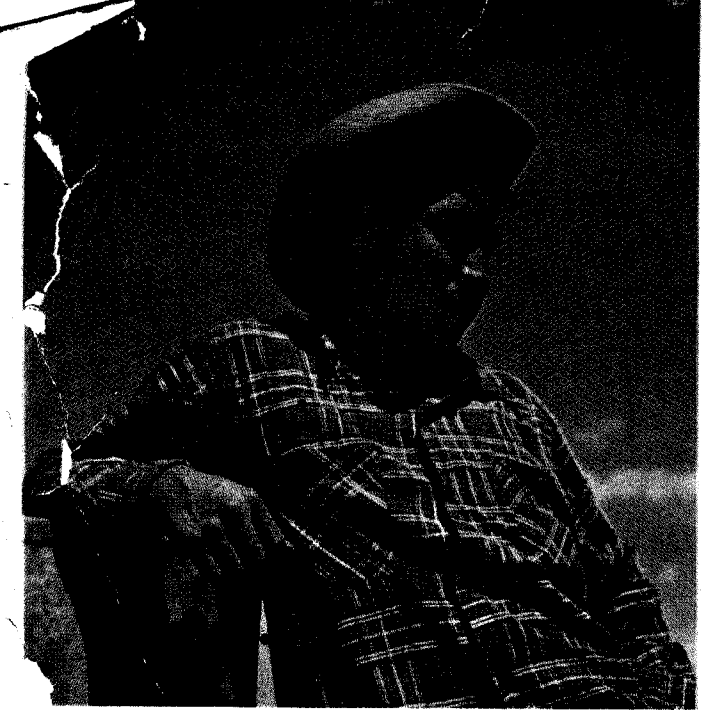
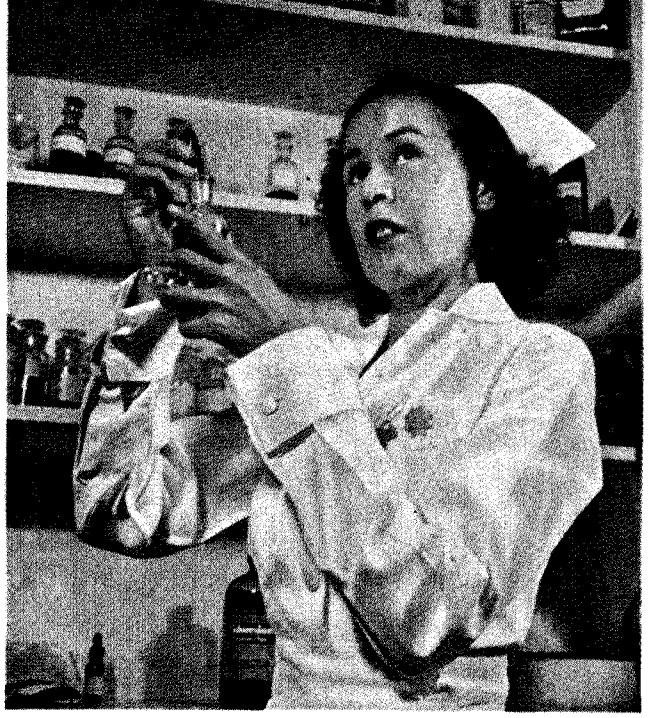


Ambrose Belt, 24, a full-blooded Sioux, is a U.S. Navy veteran, works for himself as a stock rancher.



Julia Nashanany, R. N., a full-blood Potawatomi, served 4 years overseas; is now at Pine Ridge Hospital.

Joe Swift Bird, 26-year-old Sioux, is town policeman. He served in Air Forces.

Young Sioux play baseball, dance to swing bands, follow modern vocations

Assiniboine, Siouan is not a written language, and you must pick it up by ear. It does not take long, however, to learn that you are a *wasicu*, a white man (pronounced wa-shee-chu), that the Dakota hello is *how kola*, and a horse—the animal with which the Sioux conquered the plains and which he still rides like a centaur—is *sunka* (shoonka) *wakan*.

In Pine Ridge town a bakery lunchroom features *sunka kata* and *taspan opemnipi cagasni akan*, which, freely translated, are hot dogs and pie à la mode respectively. You can order them in English too.

During the war the Sioux language was used in Pacific combat areas for ship-to-ship and ship-to-shore radio communication. The Japanese never figured it out. Much of Siouan sounds like a man clearing his throat. Incidentally, you won't win any popularity among the Sioux with words like squaw, buck and papoose. They don't like these words and don't use them.

No Indians in all the annals of the West were as proud, bold and warlike as the Sioux. When they emerged upon the plains in the 17th Century, leaving behind their Minnesota woodland life, they became horsemen and nomads, living off the antelope and buffalo. They wore eagle feathers in their dress and danced the Sun Dance, worshipping *Wakan Tanka*, the Great Spirit. They were fierce and aggressive, and warfare had a prominent role in their culture.

When the White Man Came

When white men started moving in numbers across the West, the Sioux already had a long-standing reputation among other Indians of the plains, the Crow, Pawnee, Cheyenne, Blackfoot, Kiowa, Arapaho and other tribes whom they had vanquished and terrorized. White frontiersmen learned that in Indian sign language the symbol for "Sioux" was the lethal gesture of passing the forefinger briskly across the throat.

In alliances with other tribes the Sioux led the war against white dominance for fifty years. They fought for two reasons, to keep their land free of trespassers and squatters and to preserve their food supply, the buffalo herds, which white hunters slaughtered wantonly for commercial use. The buffalo hunters left dead animals rotting on the plains, often taking only the hides. Railroads engaged hunters to procure buffalo meat for crews laying tracks across the plains. Hired by the Kansas Pacific, William F. Cody became "Buffalo Bill" when he slaughtered 4280 buffalo in eighteen months. This was a record the Indians could appreciate in only the most negative sense.

The Sioux fought a war of major campaigns rather than guerrilla skirmishes. They took on not only plainsmen, cowboys, emigrants and scattered foes, but *(Continued on Page 139)*

These kids in blue jeans playing "one old cat" look as familiar as the neighbor's youngsters. They are young Sioux living on the Pine Ridge Reservation.

Sioux oldsters still bob and weave solemnly to the traditional drums, but the young jitterbug on Saturday nights to swing music.