

Red Hail's father was Supe (called "Guts" by old frontiersmen, unmindful that if, happily, some child incident made it divinely prophetic to name a child Entrails, it was great honor; since, while old Indians knew not much about "glands" in entrails as now concretely shown (with beginning of the relation of such delicate glands to the person) Indians, like many other peoples, recognized something subtle in the entrails, especially in the "sacred navel ancestral entrail," giving intuitive insight with wisdom and intuition able, if not abused, to foresee events. One so divinely named should avoid gluttony, live largely on the fruits of the Earth, and learn to be guided in his eating not by what the membranes (taku imahen) of the mouth and throat might want, but by whatever the "holy ones" in the "sacred navel ancestral entrail" would call for in building-up and maintaining a wise man gifted with foresight. These "holy ones" to be given what they called for, and not cluttered with unusable material that would hinder and impede their sacred building. Of course the name "Guts" meant to a white man gluttony.

Who could ever "guess" the meaning of the Sioux (and other Indians) saying "Heere'er there's a nightingale singing Be sure there's a snake nearby."----who could interpret this without knowing the legend that when humans came up on top of the earth, two twin brothers came up together, in the nighttime, by a waterstream. Soon a beauty-spot shone in the east, and one of the brothers, with exclamations of rapture sped toward the beauty-spot while the other remained by the waterstream saying "It is rushing this way and why should I rush toward it? The one rushing to meet it ran so fast that he was lifted from the Earth and got wings, and became the Thunderbird. When the noontide sun shon upon the one idle there by the waterstream he was so languid that he prayed to protected from the fervid sun, and so he became the Wabluska people (all creatures that creep, but do not walk or fly)

But when the drought is so great that the Wabluska people come out of the Earth praying for rain, the Thunderbird, though not hearing the prayers of other people, hears the prayers of his ancient twin brother, and comes with welcome rains (VERY much abridged). That is why an Indian does not harm a snake, except positively necessary in sepf-protection.

The saying means that wherever there is exalting enthusiasm, there is danger of the opposite nearby. "Pluck the singing violet before the singing ends", and scores of adages cannot be understood by white men, without knowledge of the background. Even modern (hardly 75-year-old) sayings such as "The lame cow came along., Never quareel about eggs" (which you will readily interpret) are hardly understood by white men, or by some of the younger Indians.

I have heard old Sioux say that the Western Sioux went to the Black Hills in force sufficient to take possession exactly 100 years before the Sitting Bull-Custer battle; but that their spies had been going there for for noer than a hundred years before this time.

In the old Western legend of the Sacred pipe one sees at a glance that the two young men who met the "Wasicuⁿ wiⁿyaⁿ" (not necessarily a white woman, but a strange woman roaming about without fixed habitat with the correlating idea of being divine or mysterious)----that these two young men were spies (mekose awonyake). And this old legend seems to me (taken with other matters) to connote the time when the ancestors of these Sioux, between the millstones of other tribes and almost annihilated, broke through Cumberland Gap, or some other place in the Alleghenys, and found their way westward into the buffalo country. And from that remote time on, the Sioux, at least those becoming the Western Sioux, maintained and cultivated a system of espionage. Some young men went out, generally two only together, because their lives were (as they said) threatened by an elder brother who was jealous of them; some because their lives were in danger for other reasons. Some of the actually married into other tribes, then disappeared, later (going back home of course). Some with families, went off as boggars, imploring a chance to live, with their families. Western Sioux were----and since I have known them are----adepts at espionage, insinuating themselves into the favor of other persons; silent, alert, capable of most any sort of romance, humble & submissive. It would offend others for me to say that they were by all odds the keenest Indians of the Northwest. And in their imperialism t

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