

**Ioway~Otoe~Missouria Indian Traditional Stories**  
**Báxoje-Jiwére-Ñút'ačhi Wéka<sup>n</sup>**

**BEAVER CLAN ORIGIN LEGEND**

**INTRODUCTION** THE BEAVER CLAN PEOPLES were known as **Ráwe Kiráje** or by their sacred **BEAVER CLAN:** name, **Pátha** (I.), **Pathá** (O/M.).<sup>1</sup> They belong to the Earth Clans, namely, the Elk, Wolf<sup>2</sup>, Eagle & Thunder Beings, and lead by the Black Bear Clan People. Among the Otoe, the Beaver People had several sub-clans: **Dostáje:** Otter, **Kéta<sup>n</sup>:** Turtle and **Ma<sup>n</sup>tóSiŋe:** Mink. The Ioway sub-clans were: **RawéXá<sup>n</sup>ñe:** Big Beaver, **Rathróje:** Biters, **RawéYí<sup>n</sup>ñe:** Young Beaver, **ÑíWá<sup>n</sup>shige:** Water Person<sup>3</sup> and **Pátha:** Sacred Beaver. These subclans were founded by each of the four Beaver Brothers: **Hí<sup>n</sup>gru,** **Héna,** **Hága** and **Hága<sup>n</sup>ñe** (I.)/ **Hagá<sup>n</sup>ñe** (O.). The recognition of member's subclan had ceased sometime before 1900.

The Beaver Clan People are said to be well traveled and to be very knowledgeable. They understand the Spirit World, and so, are very beneficial to others. They are very active and known as fast runners. They do not wish to become chiefs or leaders in the community.

The few Ioway who were of the Beaver Clan that moved from White Cloud, KS in 1880 to Oklahoma Territory, soon moved again to join together with fellow Otoe Clansmen in the Red Rock, Okla. area. This was easily accomplished as all Beaver Clan/ Subclan members are presumed to be brothers and sisters. As such, marriage occurred outside the Clan group.

THE BEAVER CLAN ORIGIN story was told only among its members and shared with their spouses. Only certain individuals were authorized to tell it. A request for a blessed telling of the story was accompanied with a small amount of tobacco, and an invitation to come for dinner. Afterwards, the narrator would recite the story. In appreciation, a small gift is given the storyteller. A woman could tell their Clan origin story, but needed to stop at the creation of the Sacred Pipe (Frank Kent). They could hear the Sacred Teachings of the Sacred Pipe, but were not allowed to retell the Teachings. The story most often was told on occasion of giving names to new Clan members or during the Autumn - Winter Seasons. These Clan names were composed during the Clan emergence on Earth. The names memorialized events and experiences that had occurred as they established themselves as a people/ tribe in the newly discovered land. As with other sacred stories, there were several versions told rather than a standard, accepted community version. This inconsistency is/ was considered unimportant by the traditional Ioway, Otoe-Missouria Peoples.

**BEAVER CLAN IN THE BEGINNING,** the Creator, **Má<sup>n</sup>u<sup>n</sup>:** **Earth Maker,** had already made the **ORIGIN** Earth. And it is said that previously, the Clan lived under the ground in another **LEGEND:** world, in the form of Beavers. Then, they came out of the ground, they say<sup>4</sup>. They came from a little stream on an island near the **Ñíto:** **Big Water (Ocean).** They were at a place they called

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<sup>1</sup> An archaic sacred name for the Beaver Clan and its members.

<sup>2</sup> Only the Ioway reported a Wolf Clan by the 1880's. See: "Wolf Clan Origin Legend." in Skinner, A., "Traditions of the Iowa Indians", *Journal of American Folk Lore*, 38. 1925. p.502-3.

<sup>3</sup> James O. Dorsey, "The Social Organization of the Siouian Tribes", *JAFL*, 4. 1891.

<sup>4</sup> Traditional oral narration in the language includes a number of prescribed ending to sentences, for example, "they say", "it is said" or "it seems". Also, there are more frequent adverbial connectives at the beginning of sentences, ("And then", "Again", "So then", etc.), which were considered in good style, and appropriate when narrating the traditional *wéka*<sup>n</sup> and *wórage* (stories).

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**Máya<sup>n</sup>Shúje: Red Earth** which was situated by a river.<sup>5</sup> It was in this same region that Bear, Wolf and Elk had first appeared on earth. They, too, had come from this island, they say. And even some of the early day elders told that each of the different Clans had their own villages along the river bottom completely to themselves and their families. However, this may be based on the custom of family groups often going off to themselves in small hunting camps and remaining away from the village for an indefinite time.<sup>6</sup>

Now then, at some time, the Beaver People came out of the water, **ÑídaWahúMi<sup>7</sup>: Comes From Water Woman (O.#14.4)**<sup>8</sup>, **ÑíAsgíMi: Near Water/ River Female (I.#20)**. It is then that they assumed the form of people, although they maintained their Beaver characteristics, **PáthaHsji: Real/ Genuine Beaver**, **Pathú<sup>n</sup>ñeMi: Little Beaver Woman (O.#1.4)**. These traditional clan traits mentioned above were that of a benefactor, an explorer and gifted with spirituality and discernment. They found the land to be beautiful and very green with trees, plants and grasses, **Gijéke: Everything Green**, **Róka<sup>n</sup>ChégeMi: Unblemished Female (GK)**<sup>9</sup>. And they constructed a lodge, a Holy Earth Lodge, **ChíXõñita<sup>n</sup>: Holy Lodge**.

**CREATION OF THE EARTH LODGE:** THE EARTH LODGE CREATED by Beaver Clan was/ is a Holy Lodge. **Hí<sup>n</sup>gru**, the oldest brother fasted, prayed and cried for several days for the vision of the earth lodge construction. And when he received his vision, he told all his brothers: “Now then, we’re going to put up a Holy Lodge. And now we will measure the size of this house,” he said. He measured an inner circle and an outer circle. He cut four large post for the four directions: West, North, East and South. He would stand the posts upright in holes. However, he prayed first before he dug the holes with his flint knife, they say. He took some tobacco in his hand, and prayed with it. He prayed to Wakánda, Mother Earth and the Holy Grandfather Spirits, it seems. He prayed that he wanted to dig holes in Our Mother Earth, for the purpose of constructing a Holy Earth Lodge, so that he and his people would live under it. And when he had finished his prayer, he took the tobacco in his hand and placed it down on the ground where he intended to dig the holes, they say.

And he set up a Cottonwood tree post<sup>10</sup> in the southern corner. It was about eight inches in diameter, they say. All four corner posts were of cottonwood, **HugréDówe: Four Posts (I.#126)(TB)**. The entrance portal faced towards the East. The two corner posts at the doorway were of Ash (tree). **Hí<sup>n</sup>gru: Oldest Brother** said: “Now, I am going to use Red Elm for the outside circle of eight corner posts.” So then they cut down some Red Elm, hewed it, and split it, it is said.

And when they had erected the circle of eight outside posts, **Hí<sup>n</sup>gru** said: “There is a tree that grows along the river. We will use it to put on top for the roof rafters.” So they went and got a bunch of willows and put up the roof beams. “That is the way it is going to be with our children in the future. Our children will be as thick as young willow shoots. And too, perhaps some other People (Tribe) will come and make a village with us. We can share our (Earth) Lodges with them,” the brothers professed, they say.

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<sup>5</sup> The “Island” is thought to be around the Great Lakes, as “Máya<sup>n</sup>Shúje: Red Earth” is considered to be located Northeast of present day Green Bay, Wisconsin. The “Ñíto: Ocean/ Big Water” is presumably Lake Michigan.

<sup>6</sup> Whitman, William, “The Otoe”. *Columbia University Contributions to Anthropology* 28, Columbia University Press, NY. 1937. p.16.

<sup>7</sup> **Mi** is the feminine ending, that alters a personal name for female use; it may be rendered as “Woman” or “Female”.

<sup>8</sup> The (O.# 14.4) refers to the Otoe-Missouria Household Census of 1880. The (I.#20) refers to the Ioway Census of 1880 as furnished by Rev. William Hamilton and Indian Agent M.B. Kent. *National Anthropological Archives, Smithsonian Institution, Washington, D.C.. James Owen Dorsey (NAA 4800)(308)*.

<sup>9</sup> The (GK) refers to the initials of a modern day Clan member. (1920 - 1990’s).

<sup>10</sup> It is said by some other clans that Beaver Clan would later bring and offer a cottonwood limb to be used for the Sacred Pipe stem that the Bear Clan People wish to make (See: Footnote #11).

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Now then, they put up the rafters together, forming a round house to symbolize the Sacred Circle. They tied the small willow shoots outside crossways, all around the roof. After they completed the rafters and roof, the oldest brother spoke to his brothers: "I have thought about all the different kinds of animals. I have thought about the different kinds of feathered ones. Even the plants, grasses and trees, I've thought of them. The birds take the grass and make nests with it. We will take the grass and put it outside the rafters. We are going to use it to represent a bird's nest." And so, they finished putting grass on the top of the house, and covered the whole house with earth, it seems.

AND NOW, THEY HAD FINISHED building the earth lodge. The four main lodge posts represented the **Túhi Dówe: Four Directions/ Winds**, the roof symbolized the heavens above, while the well-swept floor allowed their constant affinity with their Earth Mother. They thought again of **Hi<sup>n</sup>túga, Waká<sup>n</sup>da Má<sup>n</sup>u<sup>n</sup>**. They wanted to bless the house, so they burned cedar and sweetgrass to smoke off (smudge) the interior of the new home. And then, they took the burning incense and walked around the outside of the dwelling to enclose it in a purified sacred circle of protection. All the while, they prayed, it is said. They prayed: "My Grandfather, Wakánda, upon Mother Earth I put up this Holy Lodge. I built it for you and for my People. This Holy House I want it to be under You, and we shall be under this Holy Lodge," they said, it seems. (See: *Earth Lodge; Bear Clan Origin Story*).

**BEAVER CLAN** NOW THEN, SOME BEAVER clan members had been left behind on the island, **ARRIVES AT Rómi<sup>n</sup>ji<sup>n</sup>í<sup>n</sup>e** (I.)/ **Romi<sup>n</sup>ji<sup>n</sup>í<sup>n</sup>e** (O.): *Little Island (EIB)*. They had forgot about them, it **BEARS** seems. And then, those who were left behind, they came swimming up the river, **VILLAGE: Pátha<sup>n</sup>yi<sup>n</sup>e** (I.)/ **Pathá<sup>n</sup>yi<sup>n</sup>e** (O.): *Little Sacred Beaver, MayúRuchè: Travels Through The Land (O.#1.7)*. The bright sunlight caused the water to glisten as it rolled off the Beaver brothers' fur. **Gisti<sup>n</sup>Jigré: Shinning In Sunlight (O.#14.5)**, **Hi<sup>n</sup>PiMi: Pretty Hair Female (O.#13.2)**. **Bat<sup>n</sup>úwe: Oar (Paddles Going Along)**, **ÑiAsgáje: Plays On Water**, **ÑiHga: White Water**, **ÑiPi: Good Water**, **ÑiAmáñiMi: Walking On Water (O.#9.4)**, **Uhi<sup>n</sup>ñiMi: Coming Ashore Female (I.#126)**. The Beaver brothers were saying that they were the only ones on the earth. They continued to commemorate each special incident with a name, it seems. And these names would be used later for the individual Clan names given to children of Clan members.

And when they emerged from the water, they saw some footprints. They began to consider that perhaps there were other people in the area. **ThigréXixeñe: They're Surprised At The Track.**<sup>11</sup> **ThigréTá<sup>n</sup>i<sup>n</sup>: Visible Tracks / Foot Prints Showing (LCM)**, **ThigréTó: Blue Tracks (JPH)**. One day, some of the Beaver People swam way down river, and eventually came to a village surrounded by palisades. **Bádhe<sup>n</sup>í<sup>n</sup>e: Point of the Ridge (O.#16.3)**. The people were lined up along the river bank, it seems. That is when they came upon the **Túnap<sup>n</sup>i: Black Bear Clan People**. Several other Clans were living with the Bears by this time. As the Beavers came closer, they saw people lined up along the bank. **Tá<sup>n</sup>i<sup>n</sup>Dáhe: Visibly Standing (In View)**. They thought: "Well now, It was thought that we were the only ones on this earth. However, it seems that we have been looking for someone. Well, we must have arrived to the people we've been looking for."

THEY CAME UPON the bank and the people asked: "What are you doing? Where are you going?" So they told them that the Beaver People thought that they were the only ones (on earth). "We were looking for some people, it seems. But now we have found you people," they said. The Beavers called them **Hi<sup>n</sup>thúñe** (I.)/ **Hi<sup>n</sup>thúne** (O.): **Our Younger Brothers**". But the villagers said: "No. *You* are our younger brothers, as you are in the water. We are on land, so you are our younger brothers," they told him, it is said. The Beavers agreed to the relationship, saying: "Well now, since you call me your younger brother, I am going to join you here and live with your village." They were invited to meet the Bear Clan Chiefs, and were taken to meet with them. At some point, **Hi<sup>n</sup>gru** inquired: **Hi<sup>n</sup>yíno: My**

<sup>11</sup> J.P. (John Pipestem) said the name was given to dogs. "The dog's color must be like beaver hide. He is to watch our tipis, our homes. That is a holy name for a dog. When a dog dies, they bury him, --they keep him until he dies." *Origin Legends of the Otoe*, p.191.

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**Older Brothers**, what do you eat? I don't think you people eat what I eat." (Beavers eat mostly water plants and tree bark, and so that is why he asked them). He clarified: "I don't think I can eat what you people eat. But, now that we have come together, we will be living with one another. Therefore, I am going to learn to eat the kinds of foods that you all eat here."

**GIVES BEAR PIPESTEM FOR BOWL** AND THEN, the Bear Clan Chiefs met together. "These brothers of ours, Beaver, they are very useful," they said. "Now, we're going to make a Sacred Pipe. Let's get the Beavers to go and look for the stick, for the pipe stem." And so, they went to the Beaver Clan. "Younger Brothers, we have made this Pipe (bowl), and we would like for you to find a stem for this Sacred Pipe, they said. And the Beaver Brothers went out and they found an ash tree for the stem.<sup>12</sup> They started to work, and cut down the ash tree. The tree fell towards the East, and it shook the ground, it seems. **EwójjigreMi: One Who Makes Tree Fall Woman(RM), Máya"Ruhúdhe: Land Being Shook/ Jarred, TáNadhè: Chases Deer (O.#11.4).** And from the East, they brought the ash branch. Beaver took it into Bear's Lodge and laid it down on the West side of the fireplace, reserved as a place of honor and for anything sacred. In turn, Bear touched the earthen floor with his hands, rubbed them together, and then rubbed his hands down the sides of Beaver's head, shoulders and arms in a blessing. "Aho! Thank You!" said Bear to Beaver. "I am glad you brought this pipe stick (stem). You did something good. It will be a benefit to the people as long as we live, the Sacred Pipe & stem, even into the future," he told them, they say.

**BEAVERS MEET EAGLE ELK CLANS** THEY WENT LOOKING around (the village) for other persons like themselves. And they came upon feathers laying on the ground. And they met the Eagle (and Thunder) Clan people. **Masú"iñe: Little Feather (O.#3.7), Waka"dáKipa: Meeting Thunderers.** They also encountered the Elk People, it seems. And some of the Elk People went about in a unusual manner. Younger Beaver brother commented: "There's someone out there who appears to be wearing some kind of kilt". (SEE: *Elk; Mihxóge*) The oldest Bear said: "It doesn't matter. Wherever they might go, we are going to get them back." So they chased after those Elks dressed in different apparel. They chased them to a hill, but when they were about to catch them, they jumped from the hill to another hill, and again to a third hill. Somehow they caught them and brought them back in to the village. **WanádheMi: Flees Them Woman (O.#22.2)<sup>13</sup>.** They said this, as they thought about how everyone was created by **Hi"túga, Má^u": Earth Maker, The Creator (God).** As such, everyone was important and valued in the Camp Circle; all had their gifts to share with all the people in the village.

AND WHEN they caught the Elk People, the rest of the Clans stood around them in a circle, they say. And the Elk said: "My relatives, We want to live. We have something good for all the People. We want to work for all the People." Then they brought him to the Bear's Lodge. And Híngru Bear spoke: "Our Brother Elk, Sit down on the North side of the door. You will be our fireman and assistant." So Bear announced to everyone that Elk would be their attendant. Then Híngru Bear got the Sacred Clan Pipe and walked around the fireplace four times. And Elk, he went around it four times, and then he took a stick of red elm and lit Bear's Pipe.

**SACRED PIPE KEEPERS** AND BEAR SPOKE to the People: "Now the man that is going to take up the Sacred Pipe and keep it holy, cannot become angry. He is to be a good man and use the Pipe for goodness. If there is any adversity or distress among the People, he will make it right. He will make peace and balance. This Sacred Pipe will look after our food and well-being." And then, they smoked the Pipe, passing it to one another, it seems. And when they finished smoking, the leader, Híngru Bear stood up, and he spoke again to all the People: "Now we must all love one another. We need to look after one another." And all the People said: "Ho! That's good!"

<sup>12</sup> F.K. (Frank Kent) said it was a box elder stem, although, that is most unlikely in as much as all neighboring tribes use the ash (tree) in making pipe stems. *Origin Legends of the Otoe*, p.190.

<sup>13</sup> Note: ruxé, to chase after.

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**HOLY EARTH LODGE BUILT FOR PEOPLE** IT SEEMS THAT the people in the village had no permanent lodges, but huddled together in small family groups around their campfires (supplied by Elk Clan People). The Beavers also observed that the people simply roasted meat alongside their fires. **THE PEOPLE** And so, they said to the people: "I see that you are living without houses. Let me help you with a home like ours, so that you can have a haven and shelter." "That's good!" the Bears told them. "If there's anyway that you can help us, we will be glad. You do what you think is the best," the Bears said to them, they say.

And so, that's what **Hí<sup>n</sup>gru Pátha** did, they say. He had the people to line up. Then he went off a little way where he made a fire place. He walked around it, singing a medicine song. (*SEE: Songs*) He was holding up his hand towards the sky. And as he finished his singing, he walked to the East side of the fireplace. There he lowered his hand. All at once, there were nothing but Earth Lodges after the style of a beaver lodge (*SEE: Earth Lodge*). They were everywhere. "Now, my older brothers, these lodges are for your People. Just select any of these lodges that you want to live in. Go ahead and take your pick," they said to them, to the Bears and allied Clans. **KináWòk<sup>u</sup>**: Equal Distribution (Gives To Them Each One). And all the People moved out of the weather and into the new lodges according to their family Clan groupings, they say. Now all the People said that the Beaver People were useful; they had earned the name **Wí<sup>u</sup>Pí**: Does Good With Something or Useful, **EwáGù<sup>dhe</sup>**: He Who Shows How or Indicates (Inventor) (*O.#1.9*). They were saying that the Beavers were assisted by the Holy Grandfather Spirits.

ALL THE PEOPLE in the village were happy, it seems. "At one time, we didn't have anything except a lean-to. Now you have made it good for us. Now we are out of the weather. We are very happy," they were saying. And after the Beaver Brothers had placed everybody, there were some lodges left towards the East. "These lodges in the East, they will be ours for Beaver Clan families. If anyone wants these to live in, then just go pick them out. And we will take whatever is left, for I am going back after the rest of our children and our people (Clan members)."

THAT NIGHT, the Beavers went upstream for the rest of the relatives, they say. And then, mysteriously at daybreak, the Beaver People had moved into the remaining empty earth lodges. **Há<sup>n</sup>weGú**: Dawn (Daylight Comes; Daybreak) (*O.#16.5*). The People in the village woke up hearing talking, children yelling and babies crying, it seems. **I ÁraMi**: Yawning Female (*O.#16.9*). "It appears that somebody has come and taken up those vacant houses," the people were saying. "Those Beaver Clan People must be great or have powerful medicine," they were telling it. They were esteemed as a great People. They were able to get assistance from the Holy Grandfather Spirits, they continued to say. And so, Bear told them: "Now you are one of our own People. My children are yours; Your children are mine. They will marry one another. **RáweMi**: Beaver Woman.

And then a young Bear Clan girl married into the Beaver People, it seems. **Hí<sup>n</sup>nuWaxóñita<sup>n</sup>**: Holy Oldest Daughter (*O.#3.6*). When she gave birth, the families decided the child should be given a name<sup>14</sup>, so that it would be blessed. A feast was prepared for members of the Beaver Clan. The Clan Story was told and songs sung of their journey and adventures. They gave the child one of the Clan names, which they had composed to remember the events and experiences of their Clan. Families could name children after one of the four ancestor brothers, and attach the feminine ending for their daughters. And the Beaver People began to increase, so they divided into subclans, established on the descendants from each of the four brothers. **Hí<sup>n</sup>gru, Héna, Hága and Hága<sup>iñe</sup>(I.)/ Hagá<sup>iñe</sup>** (O.). (*SEE: Introduction*).

<sup>14</sup> Traditional Indian etiquette demands that an individual address another by an appropriate kinship term, rather than using their personal name. The sacredness of personal names held reference to the Clan or to an individual experience. Use of kinship terms strengthened peaceable relations among the people. In contemporary times and the loss of the language by the children, families would use the personal names in the home, in order to teach the children to say and know their names in the language.

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	Male	Female	
First Born: (Hí <sup>n</sup> gru); (Hínu) <sup>15</sup> :	Ewóji <sup>n</sup> gr □	□ wóji <sup>n</sup> greMi	One Who Makes Tree Fall
	Máya <sup>n</sup> Ruhúdh □	Máya <sup>n</sup> Ruhúdh □	Land Being Shook
Second Born: (Héna); (Míha):	ÑíAsgáj □	ÑíAsgájeMi	Plays On The Water
	ThigréTá <sup>i</sup> "	ThigréTá <sup>i</sup> "Mi	Visible Tracks
Third Born: (Hága); (Háthiga):	Ta <sup>i</sup> "Dah □	Ta <sup>i</sup> "DaheMi	Visibly Standing (In View)
	ÑíÚkuya <sup>n</sup> dow □	ÑíÚkuya <sup>n</sup> doweMi	Go On Water Bottom
Fourth Born: (Hága <sup>i</sup> ñe); (HáthigaYiq □):	ÑíPi	ÑíPiMi	Good Water
	Romí <sup>n</sup> ji <sup>i</sup> q □	----	Little Island (Boy's Name)
	PatháYiq □	-	Little Holy Beaver (Boy's Name) <sup>16</sup>

**MAKES TATTOO BUNDLE** Now then, while the Black Bear People were yet in the water by the island, they had a tattoo bundle (SEE: *Tattoo Bundles*). And it was some time after they had come to the new land, that the Beaver brought him a stem for the Bear Clan Sacred Pipe bowl. And now some time later, The Beavers brought another stem to the Bears so that they would make a Sacred Pipe for the Beaver People to use with their prayers and for use with a Beaver Clan tattoo bundle.

**BEAVER'S RELATION TO CREATOR** AND THEN, Bear said: "How is it that you have been so close in this part of the country with your People?" "Well," Beaver replied, "So far as I know, I was created." "There is Má<sup>u</sup>"**: Creator (Earth Maker [God])** who made me and placed me in this water where I live. "Má<sup>u</sup>" **Waká'da, Hi "túga mitáwe ke:** Creator God is *my* Grandfather. **Hi "túga: My Grandfather** placed me here and gave me the name **Pátha: Sacred Beaver Clan**. All the animals that are under the water **ÑíÚkúya<sup>n</sup>dówe: Goes Along On Water Bottom (Walks Under Water)**. They belong to the water. **Hi "túga, Má<sup>u</sup>"** placed me ahead of them all", Beaver said.<sup>17</sup> **Dostáñe(I. (#30), Dostáje (O/M.): Otter. Kéta<sup>n</sup>: Turtle (O.#16.6) (TBS). KéGrèdheMi (O.#17.5): Spotted Turtle Woman.**

And so, Bear said to Beaver: "Yes, you are one of our own People. We shall have one of your People as our Chief." However, Beaver declined saying, "I don't want to be anything like a Chief. I'll just be one of the People. The good food you have given me and my children – that is enough! I don't want anything more, because I am satisfied and it is enough!"<sup>18</sup> So like the Elk Clan People, they would not serve the community as principal leaders, but did assist the other Clans in many ways. And, both the Elks and the Beavers were esteemed as spiritualists.

IT IS SAID THAT BEAVER brought first a pipestem to the Bear Clan Brothers, and a second one to the Eagle (and Thunder) Clan, made of a young cottonwood tree. He used the cottonwood inner bark as part of his tobacco mixture. The ash pipestick was brought to the Bear. Beaver gave the red elm to the Elk People to use, for it was the Elks who gifted the whole community<sup>19</sup> with the Fire. The Elk Clan uses the red elm for ceremonial fires and for lighting the Sacred Pipes. So Bear got his Sacred Pipe, and Elk lit it with the red elm, and in doing so, thereafter, the Bear Clan employed the Elk People as their fire keepers

<sup>15</sup> The birth order names for the daughters are: **Hínu**, First Born Daughter; **Míha**, Second Born Daughter; **Háthiga**, Third Born Daughter; **HáthigaYíKe**, Fourth Born Daughter.

<sup>16</sup> Taken from K.S.D. (Kate Dailey)'s list in *Whitman, Wm., "The Oto", p.30, op.cit.* during Spring, 1935. Orthography in conformity with present standard use; stress marked as per the original listing.

<sup>17</sup> Beaver is Chief of all the water animals and fishes in the waters. Buffalo is Chief of all the animals on the land. Eagle is Chief of all the birds that fly in the day, while Owl is Chief of all that fly in the night. They are all spiritual Grandfathers and Guardians to the traditional People.

<sup>18</sup> There were four Beaver Clan Chief that represented the original four brothers, who were the founders of the four Beaver sub-clans.

<sup>19</sup> The whole tribal community.

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and ceremonial assistants. Then the leader declared that whoever uses the Sacred Pipe will be a good person and shall only use it for the good of the People. The Sacred Pipe will be instrumental to ensuring peace, harmony and in securing food. (*SEE: Sacred Pipe*).

And that's what the old People said, it seems. It's their ways, their teachings that has been followed up to today, as close as it can be lived. And it is said that there were originally seven Sacred Pipes for the first seven Clans. They are related to the Seven Stars (Pleides/ Big Dipper (?)) and there are seven Sacred Ceremonies for the Sacred Pipe.

(The above composite synopsis is compiled from F.K. (Frank Kent, [Náwe Núwe: Two Hands], Ioway Eagle & Thunder Clan) whose mother was from Otoe Beaver Clan; J.P. (John Pipestem (?), Missouria Bear Clan), both informants for William Whitman's "Origin Legends of the Otoe", JAFL, vol.38, 1925; Wm. Whitman, "The Otoe", CUCA, vol.28, Columbia Univ., NY, 1937. James Owen Dorsey (Manuscripts); Rev. William Hamilton (Manuscripts); and personal present-day Beaver Clan informants: (I)Rók(a<sup>n</sup>)ChégeMi (GK), ThigreTá<sup>i</sup> (LCM) & Wikithke (HA), in addition to ThigréPí (FM) and MašíMàñi (TD).