

Ioway~Otoe~Missouria Indian Traditional Stories  
Báxoje-Jiwére-Ñút^achi Wékan

**EAGLE ~ THUNDER & PIGEON CLAN ORIGIN**  
**LEGEND**

**INTRODUCTION  
TO EAGLE ~  
THUNDER CLAN:**

THE EAGLE ~ THUNDER CLAN PEOPLES were known as **Xrá Kiráje**: They Call Themselves After the Eagle, **Xrá Waká"da Kiráje**: They Call Themselves After the Eagles, Thunders or by their sacred name, **Chéxita**: Eagle & Thunder Clan People. They were one of the Clans that descended from the Sky, came down to the earth, and became human beings, eventually making their villages with the other Clans. They are also one of three Clans of which there is little information known. And with the breakdown of the culture under white contact, there has been little interest in learning the Clan Origin Legends, or the songs that were included, by the young men. As a result, no complete accounts have survived to the present day, although episodes from the Legends are still narrated to validate Clan Naming Ceremonies. The loss of this knowledge was well advanced by 1900 as via statement of that fact by the last Missouria Eagle Clan Chief, Xrá Š^áge (Old Eagle: George Washington Dailey).<sup>1</sup>

In order to reconstruct the origin Legend of both the Eagle-Thunder and Pigeon Clans, a number of sources need to be consulted, reviewed and pieced together into a partial Legend story. This is accomplished by consulting recorded materials on Ioway, Otoe Missouria tribal members and of the Winnebago (Hochank), neighboring tribes, ethnologists and missionary sources. The greater part of this present Eagle Clan Origin Legend was recorded by William Whitman, during the winter and spring of 1935.<sup>2</sup> There appears that the Eagle-Thunder Clan was closely associated with the Wild Pigeon Clan. The Hochank (Winnebago) suggest that the Pigeon is one of several Clans that were originated or descended from the Eagle. (See Part II.) As there was no single origin legend common to all Ioway, Otoe-Missouria, each clan had their own version of their particular origin. Indeed, each sub-clan had its own different account of the Legend, which might even differ in details as told by individual families. These discrepancies and inconsistencies did not bother the traditional Ioway, Otoe-Missouria, as there is a certain agreement among the various accounts. The Buffalo descended from the sky, as did the Eagle-Thunder People, the Pigeon, Owl and seemingly the Snake.<sup>3</sup> The Bear emerged from the Earth as did Beaver, Elk and Wolf Clan.

As in all the Clan Legends, they begin in a mythological time and at times they mix with historical events. Often there is an initial statement of the creation of the earth by **Má^u"**: Creator (Earth Maker), afterwards the focus is on the sacred discoveries of the created. There are always four animal brothers that arrive on the earth, and learn of the presence of other clan groups, with whom they establish contacts. They move about and eventually join one another, forming a confederated village. This is common to all the Clan Legends. Some aspects of the various individual Legends, however, provide for common interests of all Clans in the establishment of tribal ceremonies, social behaviors, attitudes and organizations. At the same time in all groups, the Legends serve to provide specific Clan Names for their members. These sacred individual Clan names were composed by the Four Clan Brothers of each Clan as they journeyed and arrived upon this Earth. They mark and memorialized particular events, experiences and happenings that occurred as they established themselves as a family, a people and as a confederated tribe in the newly discovered land.

Black Bear Legend introduces the proper way to use the Sacred Pipe, distribute meat on a buffalo hunt and use of menstruation hut. Hoot Owl provides details on the tattooing ceremony as it affects the group. Buffalo provides the source of corn and its care. All these ceremonies affect the tribe as a whole, and which

<sup>1</sup> Stanley, Lori, "Biography of Truman Dailey," 1985(?). [Unpublished Manuscript].

<sup>2</sup> Whitman, William, "The Origin Legends of the Otoe". *Journal of American Folk Lore*, 51; 1938. p. 187-188; 201-204.

<sup>3</sup> See in the newly revised Ioway, Otoe-Missouria Dictionary for a discussion of the relationship between the snakes (**waká"**), the Thunders (**waká"da**), that which is considered "Holy" and the malevolent Horned Water Panther ~ Water Spirits (**Ischéxi**).

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all the traditional people were familiar. The close relation of the Bear and Eagle Clans established the “Indian Friend” relationships that continue to this present time. The Earth Clans owe their use of fire to the Elks, who brought it to the people, and as such, the Elks are present as attendants at Earth Clans’ ceremonials.

A legend 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. The story most often was told on occasion of giving names to new Clan members of the Sky Clans during the Spring - Summer Seasons, and in the Autumn and Winter for the Earth Clans. Again, it is mentioned that as is true with other sacred stories, there are several versions told in lieu of one community accepted version. This inconsistency is anticipated and traditionally it was considered unimportant by the traditional Ioway, Otoe-Missouria Peoples.

### Part One

<b>EAGLE CLAN ORIGIN</b>
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“Aho Warígroxiwi ke. Tahéna hí^négranax^u^na. Wa^shík^úñi^su^n Xrá hí^kígrajewi.”  
(Greetings! I pray you be merciful whoever listens to me. We call ourselves the Eagle Clan).<sup>4</sup>

In the beginning, a very long time ago, there was nothing in the world but water: no land, animals, plants, or people - nothing but water. Then came land, yet soft. Soon the land was green with growing things (and the trees became forests. Upon the land walked the animals created by the (Holy) Spirit. In the air were many birds. Out of the water came the Buffalo, Owl, Pigeon, and Snake Clans (*as related by an Owl informant*).

There were four male people in the sky, who lived there wandering about until all the game and everything to eat was consumed. Then they held a council to find out what to do, and decided to hunt in different directions for a new place. They each set out, going in opposite ways, the eldest to the north, but he found nothing and came back. The second then set out to the west, but he found nothing and return(ed). The third went to the east a long way, but he too was unsuccessful in finding anything. The youngest, however, who went to the south, saw a land... and came back to report it.

#### **Máya^Hàri: Land Afar Máya^Gú^eMi: Starts To the Land**

All rejoiced at the news, and preparations were made to start out for this new land. Since the decision of the council to move was sacred; they had to abide by their word and to go.<sup>5</sup>

“We came from just below where the sun rises.”<sup>6</sup>

“At one time, we lived in heaven, way up in heaven, many, many years ago.

FOUR EAGLE brothers lived above in the Heavens, way up in the higher Heavens so many, many years ago. They lived as Eagle and Thunder Beings. And it was that the Creator, **Má^u^n: Earth Maker**, had

<sup>4</sup>. Truman Dailey, “Xrá Ukirajeñe: The Eagle Clan.” (*Unpublished Manuscript*).

<sup>5</sup>. Curtis, Edward S., “The Curtis Collection: Genesis of Oto Clans”. *The North American Indian*: 19, pp.

<sup>6</sup>. Kent, Frank (Náwe Núwe), Ioway Thunder~Eagle Clan. His mother was of Otoe Beaver Clan. (From) Whitman. ob.cit., pp.188, 201-205. [See: Radin, Paul, “Winnebago Thunder Bird.” RBAE 37: 207 et.seq.].

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already made the Earth. And it is said that these Eagle Beings became disconcerted and restless while living up there. There were four among the Eagle Clan people, who were saying:<sup>7</sup>

“Now let us try to go away from here and find another world.”

Four men, they say, said: “Now let us try and... and find another world.”<sup>8</sup>

“The oldest was **Hí<sup>n</sup>gru**, the second was, **Héna**, the third was, **Hága** and the fourth was, **Hága^iñe** (I.) ~ **Hagá^iñe** (O.)”

“They found a hole and came down to this earth.”

Originally, it is told that each of the four brothers founded their own subclans. For the Eagle Thunder Clan these subclans were: **BathúMáñi: Hail & Storm (also known as, K^óMáñi: Thundering); Rút^owe: Lightning Struck; ÑiyúMáñi: Raining; and MangridaMáñi: Soaring.**<sup>9</sup>

[When the time arrived for the clans to gather at Red Banks and form a tribe, the Thunder Beings whom the Creator (Earth Maker) made were to send representatives, so two of the higher (Heavens)... Thunders and two of the lower (Heavens)... of Thunders got ready to come. Even though they were of two different clans, yet they were brothers].<sup>10</sup>

**Gretú<sup>n</sup> Théwe: Black Hawk**  
**Gretú<sup>n</sup> Šúje: Red Tailed Hawk**

Finally they came (down) to the land of plenty (the earth), where they erected the sacred council lodge.

**Xrálñe ~ Xrálñe: Young Eagle,**  
**Xrá Šúje: Red Eagle,**  
**Xrá Thká: White Eagle,**

The brothers (again) were sent in turn to find some wood for the stem of the (Sacred) Pipe. The eldest failed, (as did the next two oldest), but the youngest found the right kind of wood, the ash. The people did not know or learn all things at once, but when they found the wood they recognized it as the right kind because the (Holy) Spirit led them along and showed them what to do with it.<sup>11</sup>

A Sacred Pipe was necessary, but they were puzzled how to finish it in such a way as to insure success. A bird flew down, crying: “I am Woodcock, the redhead. If you put something of mine on the pipe, good will follow.... Put my red head on the pipe and you will have success.”

An eagle flew down, saying: “I am Eagle; put my head on the pipe and you will have success.” A second eagle alighted, saying, “I am Golden Eagle; put my head on the pipe and you will have success.” A third eagle came to them, saying, “I am Bald Eagle; put my head on the pipe and you will have success.”

The Pipe was now ready, and when smoked insured success... (in their endeavors). To those who fell in battle, it meant that their spirits would travel the good road.<sup>12</sup>

The Eagle Clan became the keeper of a sacred war bundle.... **Xrá-Waká<sup>n</sup>da Warúxawe:** (Eagle-Thunders) (*Ioway*), **Xrá-Chexída Warúxawe:** (Eagle-Thunders) (*Otoe*). These bundles, that is, copies of

<sup>7</sup>. [Note: 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* and *wórage* (stories)].

<sup>8</sup>. George Washington Dailey, (Missouria) Eagle Clan, who was an orphan. He paid \$10 for...fragment of Eagle Origin Legend... from a distant paternal uncle. (From) Whitman. ob.cit., pp.187-8.

<sup>9</sup>. Skinner, A., “Ethnology of the Ioway Indians.” PMCW:5.4, 1926. p.194.

<sup>10</sup>. LaMere, Oliver, “Winnebago Legends,” *Wisconsin Archeologist*: 1, 2 (1920). P.66. [Oliver LaMere was a member of the Hochank Bear Clan].

<sup>11</sup>. Curtis, Edward S., “The Curtis Collection: Genesis of Oto Clans”. *The North American Indian*: 19, pp.

<sup>12</sup>. Ibid.

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them, were given to the Twin Holy Boys by the Eagle Beings in the North, during their travels to the Four Directions.<sup>13</sup>

As they traveled downward, there was much thunder, lightning and rain.

**BáthuMáñi: Thunder & Hail Storm**  
**Notówe: Lightning Struck**  
**ÑiyuMáñi: Raining**  
**Waká<sup>n</sup>daiñe: Little Thunder**  
**Waká<sup>n</sup>daMi: ThunderWoman**

As they arrived, and alighted on a limb. And that is where they got the name **NáJije: Alighting On a Limb.**

**Mayá<sup>n</sup>dogre: Found The Land**  
**Nágijé ~ Nájije: Alights On Tree**  
**Nájije: Light On A Tree**

### FROM BEAVER CLAN:

**BEAVERS & ELK CLANS** MEANWHILE, THE BEAVERS and Elk Clans went looking around for other persons like themselves then. And they came upon feathers lying on the ground. And the **MEET EAGLE** Beaver and Elk met the Eagle and Thunder Clan people.

**Ma<sup>n</sup>grídaMáñi: Soaring**  
**Ma<sup>n</sup>grúwe: Soaring Above (Going Along Above)**  
**MashíMáñi: Soaring High**  
**Mašú<sup>n</sup>hšji: True Feather.**  
**Mašú<sup>n</sup>iñe: Little Feather**  
**Masú<sup>n</sup> Pí: Pretty Feather**  
**Mašú<sup>n</sup> Pí: Good Feather.**  
**Masú<sup>n</sup> Thráje: Straight Feather**  
**XraPiMi: Good Eagle Woman**  
**XraS^áge: Old Eagle**

When they came there and lit on a limb, all those other clans looked towards them. So that is a name. **Istádañe: All Look Towards Him.**<sup>14</sup> All those Clans that were already on this earth asked them where they came from. The Eagle-Thunders told them there was a land up in the Heavens and a people there as they were here.

**AdáChéxiMi: Difficult to Look At Woman**  
**AhúMá<sup>n</sup>gri: Wing Above**  
**Ahú Xáñe ~ AhúXà<sup>n</sup>je: Big Wing**  
**BatháMi: Butchering Woman**  
**Badhígrije: Light On A Cedar**  
**BadhíMi: Cedar Woman**  
**ChíDà<sup>n</sup>weMi: Lightning In House**  
**KúnzayaMi: Soaring Eagle Woman**  
**MaháNáyi<sup>n</sup>: Standing On Earth**

<sup>13</sup>. Skinner, "Ethnology of the Ioway Indians." Op.cit. [NOTE: Originally, one of each kind of Bundle were given to Warédwa, the younger Twin, to carry back to the Earth. Upon returning, both of the Holy Boys traveled together to the Ends of the Earth. Each of the Four Directions - East, West, South, then North - were marked by cracks that would open and shut. At each "end" (direction), they received the **Wach<sup>é</sup> Bundles**, from the Clan spirit ancestors - Bear, Wolf, Eagle and Pigeon. And with the exception of the specific **Wach<sup>é</sup> Clan Bundles**, duplicate bundles were made for each of the seven clans and obviously reduplicated when the Ioway, Otoe and Missouria separated into independent, autonomous communities].

<sup>14</sup>. Kent. ob.cit., pp.201.

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### MaxúDòweMi: Four Clouds Woman

[And so they came down toward the earth, after taking human form, and as they came down it rained, not hard, but just a mist, so one of them said: "Brothers, when we get to living on the earth, the first daughter born to me, I will call by the name of 'Mist Woman.'" As they came to earth, they alighted on a branch of an oak tree. And so from that and their actions, originated their names. ...When they came and formed a tribe with the other clans, the eldest brother was known as the Thunder Clansman, the second and the third brothers as the Eagle Clansmen].<sup>15</sup>

[The Thunders are the chiefs, and the Eagles are the subdivision of the chief clan.<sup>16</sup> Thunder birds are powerful and warlike avian spirits who animate the grey clouds with thunder and lightning. Their name *Wakádja* means "Divine Ones," or as other tribes call them, "Thunder(birds)," since they alone possess lightning. Their basic form ... the eagle being the most common. ...they are (said to be) far stronger and have polychrome plumage that give them a magnificent appearance unrivaled... Their voices are like the sounds of flutes, ...the whistle of wind and the voices of raptors.<sup>17</sup> The Thunders are of two sorts, the Good Thunderbirds (led by *Wakádja*) and the Bad Thunderbirds.<sup>18</sup> Snow is caused... by the one called "White Thunder."<sup>19</sup> They live in the West... They shoot from... their eyes... lightning. ...the flapping sound of their wings is the thunder].<sup>20</sup>

#### FROM WOLF CLAN:

**MEET EAGLE/** WHEN THEY FIRST CAME, the Wolf People saw the tracks of the Black Bear Clan, **THUNDER & PIGEON:** with whom they meet up and then became friends with them. And so it is said that it is when the two went traveling together. And that is how they happen upon meeting the Eagle-Thunder and the Pigeon Clan People. But at the outset, the Eagle-Thunder People were afraid of the Wolf People.<sup>21</sup>

#### IwáRakina: Forcing It's Way Through; Makes Himself Go Yonder Nágweta<sup>n</sup>: Frightful; Terrible; Dangerous Nagwépiware: Does Not Fear Nanádoxe: Walking Laid ~ Lying Flat

The Wolf Clan asked them to come into their lodge, it is said. And with much difficulty, the Wolf People persuaded the Eagle-Thunder People to enter, but immediately, they wanted to go. Wolf insisted that they stay four days. So their guests agreed, but built themselves a separate lodge with a fire inside. And after four days, the Eagle-Thunder Clan People went home.<sup>22</sup>

IT WAS THEN THAT the Eagle-Thunder People called the other Clans into a large sacred skin tent. This was the lodge of the Eagle & Thunder Clan, as well as, the Pigeon Clan People. Inside, the conflicting clans engaged in combat, they say. And it seems about a thousand men were killed. It is then that the oldest Eagle-Thunder brother said, "Now then, you have killed one another enough to your satisfaction. Let there be an end to this." So the two Sky Clans made a feast by taking some corn and cooking it over the fire. When they boiled it, the corn was made very pleasant to eat.<sup>23</sup> And from that time on, they all lived together in peace and harmony, it is said.

So that is when the Eagle Clan had come down from the sky and in proceeding along in travels, they would come across the tracks of ...other peoples. They sent a scout ahead, who saw Bear, Beaver, and Elk. The scout returned and told the Eagles where these others were. The Eagles then hastened on, ...because the

<sup>15</sup>. LaMere. ob.cit, p. 66.

<sup>16</sup>. White Sr., Felix, (Hochank) Wolf Clan, "Origin of the Winnebago Chief." [In David Lee Smith, "Folklore of the Winnebago Tribe," Norman; University of Oklahoma Press, 1997. p.17.

<sup>17</sup>. Radin, Paul, "The Winnebago Tribe." 1923. pp.248-250.

<sup>18</sup>. Radin. Ibid. p.161, nt.i.

<sup>19</sup>. Foster, Thomas, "Indian Record and Historical Data," Wash.D.C., 1870-1877: I.2. p.3.

<sup>20</sup>. Radin. ob.cit. p.239.

<sup>21</sup>. Radin. op.cit. p. 191.

<sup>22</sup>. Ibid., p.191.

<sup>23</sup>. Ibid.

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other bands had reached the world ahead of them. When they saw how strong in numbers were Bear, Beaver, Wolf and Elk, they decided (become friends).<sup>24</sup>

And then, they had encountered the Earth Clans, who asked them if they had a leader up above. He said:

“**Waká<sup>n</sup>da** (God), He is above all. He is the one who created us and all of you down here.”  
“Yes, He is **Hi<sup>n</sup>túga<sup>n</sup> Waká<sup>n</sup>da, Má<sup>n</sup>u<sup>n</sup>**<sup>25</sup> He is the one who made you, who created you down here.  
Everything you see, trees, grass, He made it. He made everything for you.  
“But one thing you may not have is fire. God sent me here to see you people.  
“He is the one who sent me here to see you. I have come.  
“He is God of all, but there are some (Spirits) He has beside him:  
**AheXañe: Big Hill, K^óMañi: Thundering, AhúXañe: Big Wing,**  
**RugríMañi: Lightning.** Thundering (Thunder Man) is in charge of the rain.  
“There are seven spirits that travel in the air.  
“Two of them are **Í Wabáge: Bloody Mouth, WaPí^U<sup>n</sup>: Makes Things Good.**  
“My Creator has sent me here that I might bring this fire.  
**Pet^ÁñiJi(Mi): Arrives Bringing Fire (Woman)**  
“Now I am going to alight on the ground.”<sup>26</sup>

[According to the Winnebago (Hochank), the four Thunder(bird) brothers, created by Má<sup>n</sup>u<sup>n</sup> are essentially the founders of the four bird clans. The Thunders, per se, and then, the Eagles live in the Upper Heavens. They are the Peace Thunderers and cause mist and light rain. The oldest brother, Thunder, his color is red, while his brother, Hena, his color is blue. In the Lower Heavens, live the third oldest, Haga, which has now become the Pigeon, and the youngest brother, Hagaiñe ~ Hagaiñe. They are the War Thunderers and cause violent, fierce storms. Their colors are yellow and white respectively.<sup>27</sup>

When this scheme is applied to the Ioway, Otoe-Missouria Clans, they are in a perfect unison when the IOM Owl Clan is put into the place of the Winnebago Hawk Clan. It is also the IOM Pigeon Clan who was entrusted with the War Sacred Bundles. (See: “War Bundles” in revised IOM Dictionary). Further, the order of colors for each brother is identical to the Four Directions colors, starting with red for the West, and ending with white in the South].

Then they flew down to the ground. **MaháNayi<sup>n</sup>: Standing on Earth.** Then, they started to walk about on this earth, this land. And as they walked, they looked around. “Oh! What a pretty land,” **Máya<sup>n</sup>Pí: Pretty Land.** It continued to rain and thunder. **K^óyíñe: Little Thunder; ÑíyuMáñi: Raining.** It was a big rain. The grass and the water seemed to flow together. **Nanáthdóge: Trampling Flat.**<sup>28</sup>

**XráHšji: True Eagle**  
**Masún Pí: Good Feather**  
**Masúnhsji: True Feather**  
**Mangrída Amáñi: Soaring Eagle**<sup>29</sup>  
**XráThkáda Pí: White Eagle Looking Good**  
**XráThká Náyi<sup>n</sup>: White Eagle Standing**

It was at a place they called **Máya<sup>n</sup>Šúje: Red Earth.** It was thought of as an island.<sup>30</sup> It was in this same region that Earth Clan People, Bear, Wolf and Elk had first appeared on earth. They, too, had arrived from this island, they say.

<sup>24</sup> Curtis. ob.cit. p.19.

<sup>25</sup> Our Grandfather, God, The Earth Creator.

<sup>26</sup> Kent. ob.cit., pp.201.

<sup>27</sup> LeMere. ob.cit, p. 66-68.

<sup>28</sup> Nanáthdóge: Walking Laid Flat. (Nathdóge, leave a path walking through deep grass; trample, tread down flat). [“Nanáthdóge, Walking Laid Flat.” Whitman. Ibid. p.187].]

<sup>29</sup> Stanley. ob.cit.,

<sup>30</sup> The “Island” is thought to be around the Great Lakes, as “Máya<sup>n</sup>Šúje: Red Earth” is considered to be located Northeast of present day Green Bay, Wisconsin. The “Níto: Ocean ~ Big Water” is presumably Lake Michigan.

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The Eagle Clan are a sky people. They had looked for a new country. At last, they found an opening in the sky through which they descended to the earth. Now, they thought they were the first people on this earth, but after traveling for a time, they found the tracks of many people. They followed these tracks, thinking, “This is our world; no one else has a right to live here.” In time they overtook the other people and (made their home with the others).<sup>31</sup>

WHILE THEY WERE WALKING, they found some bear tracks, they say. They thought: “We (*thought we*) were here first, but we really don’t know.” And the four men stopped to look at the tracks. They followed those tracks and came upon the **Tú<sup>n</sup>ap<sup>i</sup>, Black Bear Clan People**.

### FROM BEAR CLAN:

**MEETING** TRAVELING ON, THE BLACK BEARS HEARD thunder up above. “Eswéna máya<sup>n</sup>  
**EAGLE &** ma<sup>n</sup>grída damínašge je (Perhaps, there is a land above?),” they said. Again, they heard  
**THUNDER** thunder. A big rain commenced with lightning and much wind. And thus, the Bear  
**CLAN:** Clan People had come upon the Eagle and Thunder Clan People. At first, they saw no  
people, only nests and eagle feathers, like the feather they had previously found. Then, suddenly, it seems,  
there were people all about the nest, others were on it and still others on nearby rocks and trees. There were  
four brothers leading these people.<sup>32</sup>

**Chéxita (Waká<sup>n</sup>da): Thunder Birds (Thunderers)**

**ChíEdàWi<sup>n</sup>xe: Circling About.(Eagle’s) Nest.**

**Waká<sup>n</sup>daChíMi: ThunderLodge Woman**

**Chúta<sup>n</sup>^i<sup>n</sup>: Lightning In The House**

**ChúdaWe: Light in the House**

**Waká<sup>n</sup>da Xá<sup>n</sup>she: Big Thunder**

**Wóji<sup>n</sup>Xà<sup>n</sup>je: Big Strike**

**Xrá T<sup>^</sup>á<sup>n</sup>we: Jumping Eagle**

**Xrá Gú<sup>n</sup>dhe: Diving Eagle**

**Ahú Swíhje: Short Wing**

**AhúShùwe: Little Wing**

**HéHgaMáñi: White Horn**

**Wóji<sup>n</sup>Mi: She Strike Something**

**XraMi: Eagle Woman<sup>33</sup>**

And then, several of the Eagle People flew up in the air, and lit on a cedar tree.

**Badhí Grijé: Alighting On A Cedar Tree.**

**Nathráthraje: Trotter ~ Light Foot ~ Walks Fast**

The Bear Clan members offered them the Sacred Pipe and the two Clans prayed and smoked it together, they say. And then, **Hí<sup>n</sup>gru**, the oldest Bear Brother cleaned the pipe, putting the ashes on the ground in remembrance that the Sacred Tobacco is nurtured of Our Mother Earth. The gift of the Sacred Pipe was used when they wished to pray and communicate with **Hí<sup>n</sup>túga Má<sup>^</sup>u<sup>n</sup> Waká<sup>n</sup>da: Our Grandfather, The Creator-God**, as well as to establish sanctuary, truce and peace among opposing groups and individuals.

So then, the Eagle & Thunder Brothers told the Bear People to keep and have the Eagle feather they had found, in order to remember that it represents **Hí<sup>n</sup>túga Má<sup>^</sup>u<sup>n</sup> Waká<sup>n</sup>da** in the Heavens Above, where He dwells with all the **Hí<sup>n</sup>túga Wanáxi Xóñita<sup>n</sup>: Holy Grandfather Spirits**. And from there above, where the

<sup>31</sup>. Curtis. ob.cit.

<sup>32</sup> See: Eagle & Thunder Clan origin legend.

<sup>33</sup>. George Catlin, “Fourteen Ioway Indians,” (Kunzaya me: “War Eagle Sailing ~ Soaring Eagle Woman”). Perhaps, the name is: Xu<sup>n</sup>theyeMi (Spotted Eagle).

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Eagle & Thunder People had come, they say. And with the exchange of gifts, the custom of the “Give-Away” was established to honor individuals and special friendships. The Eagle feather has served the Native American Peoples since antiquity, as a sacred symbol of God, The Creator Above, in the Heavens and Earth as it is noted that how the Eagle soars high in the sky towards the Heavens and toward the Presence of God.

Also, Eagle gave Bear his eagle wing to carry as a symbol of authority, wisdom and blessing. He was to use it on occasions of ceremonial prayer, blessings or native doctoring, it seems. In addition, Eagle gave Bear one of their sacred clan names, **Xrá Pí: Good Eagle**. Bear responded by giving youngest brother to Eagle as a relative, **Mú<sup>n</sup>ch^iñe: Little Bear**. And so, in the making of this relationship, a new relation term was created -- “**Itádo: Friend**” -- was instituted between the Clans. They became “Friends”. (In contemporary times, it is referred to as “Indian Friends” in order to denote that their relationship was specially arranged as well as, unique and non-consanguine. This relation may continue “even unto their children, who would consider each other as “Friends”.)

SO THEN, each Clan had their own Sacred Pipe. The Eagle& Thunder Brothers were to learn that Bear was the spokesman for the combined Bear, Elk, (Wolf) and Beaver people. Bear said:

“The spirits have given us a Pipe...”  
“We, too, have a Pipe, which the spirits gave us,” Eagle answered.

Then they all talked together and decided that they had better travel on as friends, so they smoked together. They exchanged Pipes, smoking one another’s Pipe, and then, they made a relationship between themselves. They called each other **Hintádo: My Friend**. And to this day, they retain this Friend Relationship with each other. And since that time they have been living together, and the “Indian Friend” relationships endure to this present time. (See: “Friend; Adoption” in the revised IOM Dictionary.

At that time, the Bear Clan did not say where women came from. But as it was, Bear Clan would marry Eagle’s daughter, and the Eagle Clan men would marry Bear’s daughters. And that has continued until today. “He married into the Eagle Clan, and we would marry into the Bear Clan.”<sup>34</sup>

So when they had gathered together, in a village, Big Wing Spirit said:

“I have come here to stay with you, and I have brought this fire for you  
might use it for the rest of your days. There is no end to it.”

So he went out and made a shaving (from wood), it seems. He fixed it up, made a fireplace, and he placed the shavings in there. He went around the fireplace, looked east, and picked up a flint rock. He turned around and threw it where the shavings were at in the fireplace, it seems. A little blaze sprang up. The Wolf Clan said that it was going to go out. But he said:

“No, that is never going to go out.”

### **Pet^ániJíMi: Brings the Fire Woman** **PetuGaxe: Make Fire Place**

Take this lightning (flint stone). It starts a fire that never goes out. That is the way it started from the beginning. It never goes out. He said that it will be used in homes and be kept burning forever. Then he said:

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<sup>34</sup>. Dailey, G., ob.cit., pp. 187.



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“Now we will place this fire in the hands of the chiefs. The Four Chiefs representing the four winds,  
**Túhi Dówe: Four Directions ~ Winds - East, West, North and South.**  
“You will want to keep this fire going and never let it go out.  
If at one place it should go out,  
“Somebody bring tobacco and light the fire from another’s fire.”<sup>35</sup>

Again, he, the Eagle-Thunder said to them:

“You have been eating things raw: **WaThákeRujè: Eating Things Raw.**  
“Now I have brought you<sup>36</sup> this fire that you may use this fire and cook things to eat.  
“I’m going to show you. There are four deer over there. Go get them.”  
“On this other side, there is a bunch of pigeons.  
“Get four bunches of Pigeons. I am going to show you.”

**WañiDòke: Fresh Meat**  
**Itú^WashígeMi: First Woman**

He picked out four persons. These four persons were children in one family. **Hí^gru, Héna, Hága and Hága^iñe (I./ Hagá^iñe (O.)).** These four persons were in the Bear Clan.

“The first four go after the deer. The second four (from Eagle Clan) go after the pigeons.”<sup>37</sup>

[According to the Winnebago (Hochank), the (Wild) Pigeon Clan [Ruchge Hikikarajera] has always been a small clan. The clan was the fourth member of the Sky Moiety (Division), and therefore, was associated with the sovereignty functions of the Thunder(bird) Clan, but what their exact role was is not known.<sup>38</sup> Fragments of the Clan Legend provide some understanding, as also is true for the Ioway, Otoe Missouria.

Earthmaker it seems, created the Thunders in two classes, and among the second class are the Wakajachichiga, (Bad Thunderbirds). When Má^un, Earthmaker caused the Hochank Nation to form at Red Earth, he selected two representatives from each class of Thunderbirds to meet there. They were all brothers. The oldest brother founded the Thunderbird Clan, and the second established the Eagle Clan. Although the third oldest is said to have been Eagle clansman as well, he was in fact the founder of the Pigeon Clan. [SEE: Part II] The fourth brother was the one who formed the Warrior or Hawk Clan [Wonaghire Uankchik]. Clan was associated with a color according to the hue of the lightning wielded by its founder: Thunderbirds are red; Eagles are blue; Pigeons are yellow; and Hawks are white.<sup>39</sup> (The last clan, the Hawks, would be the equivalent of the Ioway, Otoe Missouria Owl Clan).

**Gretú^Mádhe: Iron Hawk**  
**Gretú^hšji: True Hawk**

One of the Bear Clan said:

“Those deer are pretty fast. How are we going to catch them?”  
“No! Go on over there and catch them. They are over there.”  
“It looks as though you were just saying that to us. They are pretty fast.”

The third boy of the Eagle Clan, he was the one saying it, as to say -- That is where a lot of us come from, doubting a thing like that.

“No! I mean you to get them. They are over there.”

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<sup>35</sup>. Kent. ob.cit., pp. 201-202.

<sup>36</sup>. Note that in contradiction, the Bear Clan Legend states that they, the Bear and the Earth Clans received their fire from the Elk Clan. As such, thereafter in honor of this gift from the Elk Clan, the Elk Clan were always present to light the Sacred Pipe of the Bear during the various Bear Clan ceremonials and events.

<sup>37</sup>. Ibid. p.202.

<sup>38</sup>. LeMere. ob.cit, p. 66; White Sr. p.17.

<sup>39</sup>. Ibid. p. 66-68.

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And so, they went after them and got them and brought them. There was a deer hide spread out, just so. A white one. And they placed the deer on the deer hide. So the other group went after the pigeon. When they got there where the pigeons lay, there were already four bunches, packed and prepared, so they got them.

When they brought the meat, deer and pigeon, they opened them up and started to prepare them.

“Everybody sit around and watch me – every thing I do. I am going to show you,” he said.

The first movement he made, he got little bits of live coals and laid them along the fireplace. The fire just blazed straight up. That is where they get their name: **Péje: Fire**. They did not know he had a knife. He cut up the meat with a flint rock knife. He placed the meat alongside of the fire to roast. He pierced the pigeons with a stick and lined them up along side of the fire. The people sat around and watched. There were four deer and four bunches of pigeon.

“This won't go around,” they said.

After he had roasted the meat, he made four bundles of deer and pigeon. And he placed the bundles of meat before Eagle, Bear, Wolf and Buffalo. These four clans got these bundles and began to distribute the food – just a small bit to each person. They said it would not be enough, but when they started eating, they could not eat it up. They just ate and ate and ate and ate.<sup>40</sup>

AND NOW, AFTER THEY FINISHED eating, the Eagle leader said:

“This is where I'll be. I'm going to be one of you now.  
From where we originated, just below the sunrise, we were one tribe.  
Now at that place, the people never got sick, never died.”

When they started traveling westward, they lived at one place two or four years. When the village got old, they looked around for a better place to reestablish their village. They would light a fire on the new site, and then build their new village again. Whenever they decided to move, they would take fire and go to that certain spot and place the fire there.

[After the Creation Council met, it seems, they were to decide who would be chief. It was decided that the winner of a race around the world would be the Chief of the Hochank Nation. Thunderbird, Eagle, and Hawk were certain that they would win, but unexpectedly Pigeon won. Although he was declared chief, he declined the honor out of modesty].<sup>41</sup>

They decided to move, to make fire over there. The people went out to establish this fire, but they could not build it. They came back and made a complaint. They said:

“Leader, we cannot build a fire. We believe the fire has been taken back.”  
“Something has caused that, and it will be known to the people. Now I'm going to show you.  
“I'm going to select two men, the Eagle and the Buffalo and I am going to give them power to make this fire.”

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<sup>40</sup>. Kent. ob.cit., p.202-203.

<sup>41</sup>. White. ob.cit. p. 17. [Richard L. Dieterle comments: The (Hochank) Hawk Clan usually claims both the color blue and the second ranking clan position, but white is the holiest and most powerful of colors, so... it leaves secure... the Pigeon Clan's color as yellow. In myths, the youngest of any group is usually the strongest, as youth is vigor and power. This is consistent with Pigeon winning the race for chieftainship, yet declining the honor, shows that indeed, Pigeon is in fact the strongest, even if he is not the highest in status. ...the Pigeon Clan has been a member of the Nation since at least Proto-Chiwere times, ca. 1500. The Ioway have a Pigeon Clan as do the Otoe. The Missouria have a clan that corresponds to the Pigeons called *Mómi* (people that eat no small birds... killed by larger ones). (From) Dorsey, James O., “The Social Organization of the Siouan Tribes,” JAF, 4. 1891.336-341]. <http://hotcakencyclopedia.com/ho.PigeonClanOrigins.html>.

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So then, two persons went there and started the fire again. At that time the fire did not burn as it ought. The people had a hard time. They had lots of meat, but they could not roast it, because the fire would not burn properly. Everybody came over there. They built a fire in every house. One could not start his fire.

“Leader, what is the matter? I cannot start my fire.”

Now, the leader called everybody together again. He told the people and said:

“This person cannot start his fire, but something has caused that, and it is not his fault.”

This was the cause of that. He, the leader, said his wife was the cause of that. She had her monthly period (išdá<sup>n</sup>). So at that time, she was to eat outside, but in fact, she had ate right there in the group. He said:

“You must watch this hereafter.

“If a women get sick that way, after four days clean out your fireplace and keep it clean.

“Then it will go on.”<sup>42</sup>

“That isn't all. There are other things and other people watching us.

As we go along in this life, there is a time when it will come to an end.

When we die we take this fire back to where we came from. So now when we die,  
after death, clean out your fireplaces and then start the fire again  
and it will continue.”

To everybody he gave that advice.

**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, Hingru 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!”

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, the Bear and Elk Clan People say, who gifted the whole community<sup>43</sup> with the Fire. It is known that 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 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*).

**CLANS  
MIGRATE  
WESTWARD**

The People started. As they went along they came to a place called: **Ñíta: Big Water**, by some big river that leads right up to **MákaŠúje**:<sup>44</sup> **Red Earth**. From there they continued to moving westward. At last they came to the plains, and they eventually scattered out. The tribe had different chiefs and leaders. Finally game got scarce.

<sup>42</sup>. Even to the present time, girls and women are excused from participating in sacred gatherings at times of their natural cycles.

<sup>43</sup> The whole tribal community.

<sup>44</sup>. Usually, it is referred to as “Máya<sup>n</sup>Šúje”, the place of origin of the Ioway, Otoe-Missouria. It may suggest the place that they began to conceive of themselves as distinct from the Winnebago and other Siouan groups.

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Those who became the Ioway wanted to go look for sinew, and so they started out. Hena said: “I believe I shall go out too.” He went North and became the Omaha. And Haga, they went to a place where there was nothing but fish. **Hotáje: Winnebago.** The last one, Hagaiñe, said: “I am going to stay right here.” He was **Ñút^achi: Missouria People.**<sup>45</sup>

After a while, all the food was used up. Winter came when Bear called a feast with Eagle Clan. He said:

“All the meat we got this last summer is gone.  
We will have to go back again and get enough meat this winter  
to last us till we go again on the summer hunt. I am going to turn everything over to you  
so that you take the lead.”

Bear Clan said this to Eagle Clan: But Eagle Clan said:

“No, I do not want to lead that. You are a friend. You make a good road.  
You understand things. I want to follow you.”

“Now I'm going to give a hunting feast before we go hunting.”

Bear said. So he called his Clan members and the Eagle Clan together. He filled up his Friend Eagle Clan's Pipe with tobacco and smoked it towards the West. It was the direction in which they were going to go. Then they all smoked. Bear asked Wakánda:

“We are going to go again. You must protect us and  
look after us till we get enough food for next summer.”

So they smoked the Pipe and cleaned the Pipe and put the ashes on the earth.<sup>46</sup>

TODAY:

In the spring of the year when the grass was coming up, when the trees were budding out, they [*Eagle Clan Elders*] would put up a ceremonial. One (*a knowledgeable elder*) that understood (*knew the ritual and had the right and power*) he led it. The Indian had his tobacco, Indian tobacco that was pure kinnikinnik. His prayer was to have a good path, a good life, and that their children and descendents would live forever. They smoked and had a song:

Míre máha hanáyí<sup>n</sup> mí<sup>e</sup>,  
Míre máha hanáyí<sup>n</sup> giká<sup>n</sup>,  
Má gihúdhena máhada hanáyí<sup>n</sup>wi

It is I, (*on*) dirt (earth) I'm standing  
It is I, (*on*) dirt (earth)  
I'm standing shaking it  
Earth shaking, the earth, we're standing on it.<sup>47</sup>

Xrá git^añeda má<sup>n</sup>^shi wamáñi. When the eagle flies it goes high.  
Má<sup>n</sup>^shi wamáñiñeda má<sup>n</sup>^shi wamáthinachi máya<sup>n</sup> In the act of soaring high he sees much land. He sees

<sup>45</sup>. Kent. ob.cit., p.203-204.

<sup>46</sup>. J.P., (Missouria Bear Clan) in William Whitman, “Origin Legends of the Oto,” JAFL.

<sup>47</sup>. G.W.D., ob.cit., pp.187-188. [Native texts and translation edited by JGT].

**Ioway~Otoe~Missouria Indian Traditional Stories**  
**Báxoje-Jiwére-Ñút^achi Wékan**

róha<sup>n</sup> adá máñi. Jégixe ^š<sup>n</sup> x^ówe adámañi grajéra  
git^á<sup>n</sup> máñi itháre níjexgeda.

Xráñi táre nahé^su<sup>n</sup> máya<sup>n</sup> adána wanú<sup>n</sup>šje járeñe^e  
karíñe^e. ^š<sup>n</sup> ída wádana ^š<sup>n</sup> máñida waká<sup>n</sup>  
rachíñe ída wósge.

Jé^e ída áñi dagúrešge áñina ^š<sup>n</sup> git^á<sup>n</sup>na ^š<sup>n</sup> ída  
grujéna washína aréna hé^š<sup>n</sup> dóke ^š<sup>n</sup> ída íshje  
našú<sup>n</sup> máñi ukíbrixena máñi ^š<sup>n</sup>;

ída that^á<sup>n</sup>we gudárena hé^š<sup>n</sup> git^a<sup>n</sup>na^š<sup>n</sup> iráweda<sup>n</sup>  
našú<sup>n</sup>da máñi. Hó táje aréna hé^š<sup>n</sup> upáre hí<sup>n</sup>máñi  
ga^ígu<sup>n</sup>. Aré^š<sup>n</sup> báñi aréna hé^š<sup>n</sup> róha<sup>n</sup> xrá aréna.

Hé^su<sup>n</sup> Waká<sup>n</sup>da na<sup>n</sup>t^uda<sup>n</sup>na wósge<sup>n</sup> pí ^su<sup>n</sup>  
igwashiwéna ga^ígu ix^á<sup>n</sup> aréna hé^su<sup>n</sup> báñi róha<sup>n</sup>  
^su<sup>n</sup>.

Hó; áre ^su<sup>n</sup> dagúre ú<sup>n</sup>gráge aréna hé^su<sup>n</sup> S^áge  
mi<sup>n</sup>táwe,  
ich^é hegráwe hakíhi<sup>n</sup> hamáñi  
thugrá ^su<sup>n</sup> áñi hakíhi<sup>n</sup> hédá<sup>n</sup> ihé^sa<sup>n</sup> hagú<sup>n</sup>da.

Aréna he^sú<sup>n</sup>da xrá tangu t^úware gúna. Tangu  
git^á<sup>n</sup> gúna aréna hé^su<sup>n</sup> ída;

Hó máya<sup>n</sup> jere uhána thigré arégu<sup>n</sup> ha^ú<sup>n</sup>na.

Hó áre ihána pína uhámañi máya<sup>n</sup> róha<sup>n</sup> átana  
hamáñi ukíšje ikírara ^su<sup>n</sup> ída,  
chiwóhagwe éda

itáro ^su<sup>n</sup> wóre i<sup>n</sup>gráchiñe, jeháda hajína.

Hó áre ráye í<sup>n</sup>gragena. Hó áre wósge<sup>n</sup> pí akígrañina.  
Dagúre stústanada

akígruñina, étagi ^su<sup>n</sup> máñina.

Ma^ú<sup>n</sup>ki wó<sup>n</sup> igú t^árena hé^su<sup>n</sup> ^ú<sup>n</sup>ni wayí<sup>n</sup>  
sgúñina. ^Su<sup>n</sup> dagúresge pagrá<sup>n</sup>naha stús^ageda  
akígruñina, Étagi ^su<sup>n</sup> dagúresge ujéna  
máñi ho.

Ich^é waráweraki, Hí<sup>n</sup>shuweda i<sup>n</sup>grage ^su<sup>n</sup> ihé  
ga^ígu. Hó áre wakígruxina séha dáhe náñi ke.  
Ich^é iráwireki. Uhádage ^su<sup>n</sup> uxwéta<sup>n</sup>wi ihách^é  
wakígruhina séhadahe ke.

Mashí Máñi (Soaring High)  
Suñé Hgá (White Horse)

lakes and creeks, flying along easily.

He has no troubles.

When he is hungry he sees the animals on earth here  
and there. He sees them and then while flying he  
dives down straight to them.

He has this talent which he possesses, whatever it is.  
He flies with this talent and is able to see fresh meat  
to eat that he might gain strength to go on.

When a severe storm comes he flies away from it,  
going around it. He is able to analyze the weather,  
as a specialist. He lives for many years,

The Great Spirit blesses him with good character as  
an endowment, which he has for many years.

Thus now as my elderly father told me I took his  
advice and  
have done what he said.

I practiced  
cleanliness in everything.

And if I wish to travel, as the eagle goes over a  
particular route as he flies,

I travel over this land also in that manner.

I feel comforted as I travel and I have seen much  
land and many different tribes.

As I enter different  
homes I have established relationships.

They have accepted me from the beginning up until  
now.

Thus he [my father] gave me this name. I try to carry  
or display good character. Whatever you confuse, or  
whenever you err, forget about it.

As you transact business with the white man do your  
best. If you cannot accomplish that first venture,  
forget about it, then go on seeking your goal,  
whatever it is.

When I was a child my father told me these few  
words that I have said to you.

With humility  
I tell them to you.

Truman W. Dailey  
Oct. 19, 1898 – Dec. 16, 1996

**Part Two**

Ioway~Otoe~Missouria Indian Traditional Stories  
Báxoje-Jiwére-Ñút^achi Wékan

**WILD PIGEON CLAN**  
**ORIGIN LEGEND**

**INTRODUCTION  
TO PIGEON  
CLAN:**

THE PIGEON CLAN was known as **Rujé Kiráje: They Call Themselves After the Wild Pigeon**. Their sacred name has been lost, as is the Origin Legend among Ioway, Otoe and the Winnebago (Hochank). What is known is from information provided from other Clans and origin stories of several societies. Members of the Pigeon Clan have held significant roles in the history of the Ioway–Otoe People. **RujéWagít^a^Mi: Flying Pigeon** (DOD: 1825) was wife to the original White Cloud. She and her other Pigeon Clan relatives accounted for at least five of the fourteen Ioways taken on a European tour with the famous artist, George Catlin. And it was **Kahíge^iñe: Little Chief** of the Pigeon Clan who often was one of the delegates who represented the leadership for the Ioway during the treaty years during the 1800s. And today, present day members continue to provide key roles within their communities and in the larger society.

The Wild Pigeon were one of the Clans that descended from the Sky, who came down to the earth, and became human beings, eventually making their villages with the other Clans. Only of the extinct Snake Clan is there even less information available. Many sources have been consulted in order to reconstruct the origin Legend of both the Eagle-Thunder and Pigeon Clans. Fortunately, a good number of Clan names are still known and have been particularly helpful to reconstruct a narrative. Even partial Clan Origin Legends can be still be narrated to validate Clan Naming Ceremonies.

In the documented oral literature of **Wéka<sup>n</sup>** (Traditional Sacred Stories), one of the epic stories, the Twin Holy Boys, set out on a journey to discover the Four Corners of the Earth. During that journey the younger brother, **Wahrédwa**, was taken into the **Máya<sup>n</sup> Magrída**: (World Above [Heaven]) by the Holy Grandfather Spirits (*Angels*) to be shown the powers that he and his brother, **Doré**, were to exercise in the world below, and later, to share with the Native People. He was taken to a **NáhaChi**: (*bark lodge*) and shown all the different types of bundles, which were hung all around the wall of the lodge. Among these Sacred Bundles were the **Rujé Warúxawe**: (*Wild Pigeon Clan War Bundle*). It was said to have come from the Lodge of the Birds in the East and was effective in locating the enemy. Interestingly, as a result of the Pigeon Spirit Being, the one who located the Earth at the time of the creation, Pigeon was in charge of all the War Bundles of the Bird Peoples, including: **Xrá Warúxawe**: (*Eagle War Bundle*); **Gretú<sup>n</sup>**: (*Hawk Bundle*); **Má<sup>n</sup>koke**: (*Owl*); **Gretá<sup>n</sup>iñe**: (*Sparrow Hawk*) and the **Gretá<sup>n</sup>**: (*Black Hawk*), all of which were shown and explained to the Twins. Further, the following were included: **I^ú<sup>n</sup>ke Warúxawe**: (*Fork-tail Hawk*); **Mejíraji Warúxawe**: (*Wolf Clan War Bundle*).<sup>48</sup> The latter bundles were said to have been received from the west and given them by Mejíraji Wá<sup>n</sup>nigihi: Wolf Clan Spirit Being. Like the Pigeon Clan War Bundle, it too was opened during a war expedition's return and during the scalp dance.<sup>49</sup>

The above information, as well additional Legends tend to support that all the bird clans had their origins from within the Eagle-Thunder Clan. Together with the Waterspirits, the Thunderers (Thunderbirds) were the first spirits that Earhmaker created. Their name, **Waká<sup>n</sup>da** (Wakádja = Hochank) means "Divine One(s)."

[They are... called "Thunderbirds," since they alone possess lightning. ...Their voices are like the sounds of flutes, recalling the whistle of wind and the voices of raptors.<sup>50</sup> The main Thunderbird village is in the west by the setting sun, although they intermarry with Nightspirits who live where the sun rises. From the pupils of their eyes, (*they shoot*) fiery

<sup>48</sup>. Only the Ioway in historical times have had a Wolf Clan, although there is historical information on the Otoe and among the Winnebago that indicate that each community have had Wolf Clan as well.

<sup>49</sup>. Máñi Hú: Comes Walking (From Creation), Robert Small, Perkins, Oklahoma was the last keeper of the Wolf Clan. A. Skinner, "Ethnology of the Ioway Indians." Op.cit.

<sup>50</sup>. Radin, Paul. "The Winnebago Tribe," University of Nebraska Press, Lincoln. 1990 [1923]. P.248-250.

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projectiles that we see as lightning.<sup>51</sup> This conception seems to derive from firing of the arrow out of a bow, which launches a stone projectile (an arrowhead) seeming from the eye of the archer. Some say when the Thunderbird strike the clouds with their wings, it rains; and the flapping sound of their wings is the thunder.<sup>52</sup> Deep rumbling thunder occurs from subterranean caves where the Thunders attack their eternal enemies, the Waterspirits (Waktcéki). This war began in primordial times when the young Thunderbirds shot lightning bolts at everything, including the Waterspirits who lived under the earth. On one occasion, they struck a large rock with lightning. It turned into a frog,<sup>53</sup> who belongs to the realm of the Waterspirits].<sup>54</sup>

**PIGEON CLAN ORIGIN** There was four male people in the sky, who lived in the lower Heavens. Then, they decided to look for new place to live. Some say that were a part of a larger group of Bird People, or perhaps Bird Spirit People, such as the Thunderbirds. And so it was there were these four brothers. “The oldest was **Hi^gru**, the next one was, **Héna**, the third was, **Hága** and the youngest, who fourth was, **Hága^iñe** (I.) ~ **Hagá^iñe** (O.)” When they decided to look for a new land, the oldest went out but he found nothing, they say. **Héna**, second oldest, went out, but he too, he found nothing and came back home. The third brother went a long way, but he too was unsuccessful in finding a new world. The youngest, **Hága^iñe**, he said to his brothers: “Míre máya^ñ uháje to (Let me look for the land!)”. And so, he went and he gone for a very time, it seems. And he saw a land... and came back to tell of it.

**Má^uch^e: Travels Across The Country**  
**Máyuwege: Traveler: “One Who Travels Thru T^Land”**  
**Máya^PiRogre: Found Good Land Found The Land**  
**RujéGu: Pigeon Starts Back**  
**RujéGrigre(Mi): Pigeon Arrived Home**

And so, there was a council held among the Bird Spirt Nation in the Heavens. The Thunderbirds being leading chiefs, and the first created by **Hi^túga, Waká^da Má^U^na: Earthmaker**, the Creator of the Heavens, Mother Earth and the Waters, they asked the youngest one to tell what he saw, not stating more than it was, yet not leaving out important information. And so, the youngest brother told them that he had came upon a land that was green with plants, growing things, all manner of berries and forests. Upon the land walked different kinds of animals created by the (Holy) Spirit. In the air were many birds. The creeks, streams, and rivers held all kinds of animals and numerous fish.

### Máya^ Pi: Good Land

The council decided to send the four brothers to move to this sacred land; and there, they would make a village for the Bird Nations to live in their new world, they say.

[The Pigeon Clan was the Upper or Sky Moiety, and was therefore associated with the sovereignty functions of the Thunderbird Clan-but what its exact role was not publicly known, as no *waikan* on the origins of the Pigeon Clan publicly exists. However, Pigeon is in fact there are a number of fragments exist].<sup>55</sup>

The Thunders said that the four Brothers would represent all the Bird Nations within the upper and lower Heavens. They would summon their powers to send the brothers as lightning bolts.

[When Earthmaker caused the Hochank nation to form at **Máyan Suje** Red Banks, he selected two representatives from each (of the two kinds) of the Thunderbirds. They were all brothers. The eldest founded the Thunderbird Clan and his second brother... established youth is vigor and power. This is consistent even if he is not the highest in status. ...he has been an Eagle Clan. Although the third brother was said to have been an Eagle Clanman too, he was in fact the

<sup>51</sup>. Murray, Franklin (Bear Clan). 1980; Oliver LaMere (Bear Clan) in Charles P. Hexum, Indian History of Winneshiek County, “Religion.”; Radin. op.cit.

<sup>52</sup>. Murray. Ibid.; Charles E. Brown, Lake Mendogta Indian Legends, Univ. of Wisconsin Press, Madison. 1927; Radin, op.cit., p.239.

<sup>53</sup>. Foster, Thomas, Foster’s Indian Record and Historical Data, Wash.D.C., 1876-77, vol.1:2, p.3; George Ricehill, Tale of a Stone that Turned into a Frog (translated by Oliver LaMere (in Paul Radin. Notebooks, Winnebago III, #19).

<sup>54</sup>. White. ob.cit. p. 17. [Richard L. Dieterle commentary: <http://hotcakencyclopedia.com/ho.PigeonClanOrigins.html>].

<sup>55</sup>. Richard L. Dieterle commentary: <http://hotcakencyclopedia.com/ho.PigeonClanOrigins.html>.

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founder of Pigeon Clan. The fourth brother was the one who formed the Warrior or Hawk Clan (Wonághire Uánkciik). (Among the Ioway, Otoe-Missouria, this is the Owl Clan). Each Clan was associated with a color according to the hue of lightning wielded by its founder. The Thunderbird was red; Eagle is blue; Pigeon is yellow and the Hawk The Social (Owl Clan) is white].<sup>56</sup>

Dark storm clouds were called to appear. Great gusts of strong winds caused the dark clouds to fold turbulently. And, suddenly, lightning darted from the clouds followed by a momentary stillness that was shattered by deafening discharge of Thunder. It is said that in that moment, the four brothers were shot towards the Earth, turning into burning arrows upon entering the earth's atmosphere.

**Waká"da Rujé: Thunder Pigeon**  
**Wadák^oke: Shriveled By Heat**  
**Há"weGruje: Shoots His ~ Her Day**  
**MáñiWáñi: Carrying The Arrow(s) ~ Keeping The Arrow**

Several of the burnt arrows landed on the ground: **Má"jije: Arrow Lands on Ground**<sup>57</sup>; **MáDòye: Breaks Arrow**. Several landed in the cedar trees: **Wajije: Standing on Them (Arrows); Wagiji: Arrived Standing in It**.

**Badhí: Cedar**  
**BadheÍñe ~ BadhéÍñe: Little Cedar**  
**BadhíKuje: Shooting Cedar**  
**BadhíMi: Cedar Woman**  
**BadhíXowe: Holy Cedar**  
**BadhíXoñi: Holy Cedar**  
**BadhíHúhe: Cedar Coming Woman**

And the oldest Brother took the flint arrow point from the shaft of the burnt arrow that had brought him to this land. Then he said to his brothers:

**“Máhdu mítu" jénaje waxóñita"na;**  
**Híne pí hi"gre tahñe ke.**  
**Waxóbri" uyúñe ke.**  
**T^a"ta^ú" máhdu wáwajñiñena**  
**igú^u" hi"kinagra warúpi tahñe;**  
**Ukíhje akíkidawawáhi**  
**“Híne wóchexi háñiwišge**  
**mítu" wanámp^i" ithge ^ú"na**  
**dagúre chéxina wá"shige píškúñi hédá"**  
**nahé^su" wówagiša"wi ke.**  
**Wóchexi hóhíwigi**  
**Uwáxoñita" idé uháje hñe ke.**  
**Ida náñena šigé hi"gunawišge.”**

“We should keep these arrow points,  
as the are sacred  
and have been blessed with power.  
Just as they guided our journey here,  
they will provide us game and protect us from  
enemies.  
In time of great need, trials and tribulations  
we will wear the flint stone arrow point on a throng  
around our necks to protect us from difficult  
situations and people.  
When we overcome those trials we have, we'll put it  
away in a holy place,  
until needed again.”

So in a similar manner, all the brothers removed the arrow heads from the shafts of the arrow, and they stored it away in their individual medicine bundles, until such a time a special need.

**MahiGu: Starts Bringing T'Knife**  
**Máth^Gáxe: Makes Arrow (metal) Heads**  
**Mítu"Pi: Good Arrowhead**  
**Waxóñita": Holy One**

<sup>56</sup>. LaMere. op.cit. p.66-68..

<sup>57</sup>. It has also been rendered as: Arrow Flying ~ Alights On The Arrow/ Ground ~ Arrow Arrives Standing.



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And then, each of the brothers took a name for their selves, and from each brother a new generation would be born. These new families became the subclans of the Pigeon Clan. Since the youngest brother was the one who found the new land, he was permitted to select his name first. He felt humbled as he felt he was due no special recognition. He simply went on the search for the good of all the people. So he simply took the name: **Ruch^iñe ~ Ruch^ije: Little Pigeon.** The oldest brother also decided on a simple name: **RujéX^i": Wrinkled Old Pigeon.** The next brother wanted a different name, so he took: **AwíMángri: Upwing.** And final brother said: "My brothers, You all selected for yourselves. I want to remember the People who cannot fly like us. I will call myself: **MinkéXa ~Minké Xañe ~MinkéXá"je: Big Raccoon.**<sup>58</sup>

AND THEN the Brothers continued to compose names of the events they encountered. They noted that after they had landed, it was dawn: **ÉwaCh^èhi: Day Light Dawning; Há"weGu: Day Light Dawning;** the winds had calmed and had pushed back the clouds. **Kéra: Clearing (clouds after rain); KéraTó: Cleared Blue Sky.** The Brothers were still wet from the rain storm they had come through. And as the sun shown on their feathers, the beads of water shinned and sparkled in all manner of colors: **Gístí"jigre: Glistening Water Droplets ("Shinning Brightly").** And they bathed and cleaned themselves in the rain water; then stretched their wings in this newly found land: **Hí"Gixa": Brushing Off Feathers; AhúThréje: Wing Becomes Longer"Wing Getting Stronger."**

### FROM BEAVER CLAN:

**BEAVERS & ELK MEET** THEY WENT LOOKING around (the village) for other persons like themselves. And they came upon feathers lying on the ground. And the Beaver together with the Elk **BIRD CLANS** Brothers met the Eagle & Thunder Clan people. When also they came upon the Eagle Thunders, they were accompanied by their Brothers, the Wild Pigeon People.

**Rujé: Wild Dove**  
**Húhe: He Is Coming**  
**Rúje Núwe: Two Pigeons**  
**Inú"Kit^a": Flys With Them**  
**Rúje Wáda: Pigeon Looking at Them**  
**RujéWagít^a"Mi: Flying Pigeon**  
**Rujé Xañe ~ RujeXá"je: Big Pigeon ~ Dove**  
**ThíRóMáñi: Walks in Footsteps (of Another)**  
**Wíkitkhe: In Same Way with Them**<sup>59</sup>

### BUFFALO CLAN:

**MEETING** IT WAS SOME TIME AFTERWARDS, that the Buffalo People met the Pigeon Clan.  
**PIGEON** Some say that they came upon the Eagle & Thunder Clan People on the same occasion.  
**CLAN:** The Buffalo made friends with them. They smoked one another's Sacred Pipes to affirm their new *wóre: relatives.* They also thought it was interesting, that along with the bird clans, that the Buffalo Clan also descended from the Heavens. As such, it was decided that the Pigeon People would have the right to lead in the event that a leader from the Buffalo Clan was unavailable in the Spring of the year. The three Clans – Pigeon, Owl and Buffalo People -- attributed the naturalness of their relationship by the fact that a pigeon cooing, and the owl hooting sounded much like the buffalo lowing.<sup>60</sup>

**Masú"Hgá: White Feather**  
**Masú"ThgáP^ósge: White Plume**  
**AhúDhí: Yellow Wing**

<sup>58</sup>. Skinner., "Ethnology of...", p.194

<sup>59</sup>. "One Who Is Good To Anybody."

<sup>60</sup>. Whitman. "The Otoe". op.cit. p.33.

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**Kahíge: Chief**  
**Kahíge^iñe: Little Chief**

**PIGEON'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," Pigeon replied, "So far as I know, I was created." "There is **Má^u": Creator (Earth Maker [God])** who made me and placed me in the Heavens where we lived. "**Má^u" Waká^da, Hi^túga mitáwe ke:** (Creator God is *my* Grandfather).

**Rujé Háñe: Pigeon Beloved**  
**Kigrúgrahi: Likes Being Himself**  
**RujéHka ~ RujéThka: White Pigeon ~ Dove**  
**Tajé DòweMi: Four Winds Woman**

**Hi^túga** (*My Grandfather*) placed me here and gave me this family name **Rúje: Wild Pigeon Clan**. I was taught that the Eagle is the chief of all the Winged Ones who fly in the day. In turn, the Owl is the chief of the night. And now we know that the Buffalo are the Chief of the Four Leggeds during the day light. These are some of the spiritual Grandfathers and Guardians to the traditional Native People.

**Máhi^n: Knife**  
**Rut^á^weMi: Takes to Air Woman**

And so, oldest Bear said to Pigeon: "Yes, you are one of our own People. We will have one you as one of our Chief." However, Pigeon declined saying: "I don't want to be 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>61</sup> So like the Elk Clan People, they would not serve the community as principal leaders, but desired to simply assist the other Clans.

**Rut^á^MàñiMi: Strutting Pigeon**

**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 Bear received a stem for the Bear Clan Sacred Pipe bowl. And now even more time had passed when Pigeon brought to him the gift of **wat^úna** to Bear. In turn, Bear made a Clan Tattoo Bundle for the Pigeon People to use with their Sacred Pipe, prayers and Sacred ceremonial songs to honor their members, and especially their daughters with the **péthkida** (blue dot) of Child Beloved.

**Hópire: He is a Good Voice**  
**Hótu^tu^Mi: Singing (Bird to its Young) Woman**  
**Hinúwahsjí: Real Older Daughter Going Along**  
**WahíhšjeGráhiMi: He Loves His Sister Woman**

Other names held by Pigeon Clan Members:

**Mi^kéHa: Raccoon Skin**  
**Mi^kéHaDàñi: Three Coon Skins**  
**Mi^kéThewe: Black Raccoon**  
**Mi^kéThka: White Raccoon**  
**Ná^ñi: Sugar (nickname?)**  
**TáNadhè: Chases Deer**  
**Búje Ragwá: Peck Acorns**  
**Waxóñita": Holy One**

<sup>61</sup> The Beaver is Chief of all the water animals and fishes in streams, rivers.

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### SúŋeThga: White Horse

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 were related to the Seven Stars (Pleiades ~ 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", JAFI, 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) & Wikíthke (HA), in addition to ThigréPí (FM) and MašíMāñi (TD).